

Gulf Arabic

The Dialects of Riyadh and Eastern Saudi Arabia

Grammar, Dialogues, and Lexicon

Habaka J. Feghali

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Habaka J. Feghali
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Preface

The Arabic dialects described in this book are spoken in Riyadh, the capital of Saudi Arabia and in some parts of Eastern Saudi Arabia, the Al-Hasa region, Qatif, Hufuf, and Safwa. Certainly, these are not the only spoken dialects because there are many other local speech variations in these areas. King Abdul Aziz captured the city of Riyadh in 1902, and he restored it as the site of the Saudi capital. It became the home of government officials and the entire diplomatic corps. Riyadh, a fast-growing modern city is located in the heart of Central Najd, the homeland of the Saudi royal family. The Al-Hasa region, Saudi Arabia's coastal area along the Arabian Gulf is very important to the nation's economy. It has almost all of Saudi Arabia's oil reserves. Saudi Arabia has the largest oil reserves in the world, and it is the largest exporter of petroleum. Al-Hasa has always been important to the nation because of its agricultural prosperity. This area is full of magnificent, well tended groves amid colonnades of palms, and its products are exported to various parts of the world.

Since the oil boom following World War II, the Arabian Gulf states in general, and Saudi Arabia in particular, have undergone social, political, and demographic changes in a very short time. Saudi Arabia has been experiencing rapid modernization in the past few decades due to this boom in the oil industry. Nevertheless, the blend of the traditional with the new has been preserved. The Saudis want the industrial and technological progress; however, the Saudi society does not welcome any social change that may conflict with the orthodox doctrine of Islam. The Saudi life is greatly influenced by the norms and values of an ancient, conservative, and religious society.

It is true that a mutual intelligibility among speakers of Riyadh and Eastern Saudi Arabia dialects is maintained without difficulty. Nevertheless, one cannot deny that there are major linguistic differences between them. The speaker in Selection 41 of this book eloquently describes some of these differences between dialects of the Al-Hasa region. He states that dialects differ from region to region, from village to village, and sometimes from family to family or even from speaker to speaker. The user of this book will soon discover how true this statement is.

Without ■ doubt, there are phonological, morphological, and syntactical differences between these Saudi dialects. The Shi'i dialects of Eastern Saudi Arabia, for

instance, are different than the Wahhabi/Sunni dialects. Furthermore, one must not forget that some differences in the quality of the spoken Arabic of any dialect are inevitable in the case of different speakers. One's social status, level of education, and mobility may contribute to these differences. Usually, some speakers' speech habits are affected by outside linguistic habits. Since the boom in the oil industry, improving the educational system has been one of the top priorities of the Saudi government. It has been waging an anti-illiteracy campaign. In former times the only formal education was in the religious sciences and the ancillary discipline of the Arabic language, but now primary and secondary schools are built even in the most remote areas. Classes are conducted in Modern Standard Arabic (MSA), and foreign languages (English in particular) are being taught throughout the country. Thus formal education has become available to every Saudi boy and girl. Universities for men and women are established with curricula largely based on Western models. Furthermore, a growing number of young Saudi men and women seek higher education abroad. The modernization, technology, the new wealth, and the explosion of educational opportunities have their effect on the speech habits of some speakers. Therefore, what is learned by formal education is more likely to be used to a certain extent in one's every day activities. An educated speaker is more likely to use some forms of MSA (that is in pausal form with the local intonation), or loanwords from closely related dialects or languages, than the uneducated. These factors are pointed out in the notes section of this book when appropriate.

Another aspect that may affect a speaker's speech habits is cultural diversity. Naturally, languages react to social and economic changes which leave traces, particularly in vocabulary, as can be seen from the technical words that have increased the stock of many languages in the last century. The oil industry contributed to the migration of a huge number of Saudis to the Riyadh and the Al-Hasa areas. In addition, it brought in about 5 million foreign workers, mostly from the Arab world. Therefore, interactions between speakers of one region with speakers of another have its effect on their own dialects. This fact was noted whenever it appeared in the selections of this book. Technology, modern transportation, the media, and the internet contribute to easier interaction between people from various parts of Saudi Arabia and the world. Such interactions influence the Arabic dialects to keep on developing.

The Purpose of This Book

The primary purpose of this book is to provide the intermediate learner of Saudi Arabic, who has some background in MSA, with a sample of a wide variety of authentic dialectal material together with grammatical and lexical aids. It may also be useful to Arabic dialectologists who have an interest in these dialects. This book also contains English translations of all of the selections which, hopefully, will make it suitable for self-study. In addition, CDs or cassette recordings of the entire Saudi text are also available.

Collecting Data

This work is based on numerous hours of recorded data collected on Riyadh and Eastern Saudi Arabia dialects. (Eastern Saudi Arabia dialects covered in this book are labeled according to how the speakers identified their hometown. However, one speaker identified himself as being from the Al-Hasa area without specifying his hometown. Thus his speech was labeled as Al-Hasa dialect.) The entire collected data on Eastern Saudi Arabia dialects was recorded in the areas where the speakers live. The recording took place at the native speakers' homes. All of the native speakers were in their late twenties to late forties with the exception of two young teenagers who were still in middle school. The speakers vary in occupation and in educational levels. Some had very little formal schooling, some had high school educations, and a few had college degrees. The native speakers casually discussed various issues they face in their daily lives. Their conversations were unrehearsed and spontaneous and, at times, only the subject matter of the conversation was suggested. The recorded data on Riyadh dialect was collected during the first few weeks of the speaker's first visit to the United States, which was his first trip outside Saudi Arabia. His knowledge in the English language was very limited. Some of the recordings were dialogues between the native speaker and the author, who is not a native speaker of Riyadh dialect. However, the author's role was very limited throughout the conversations, and could even be ignored without affecting the continuity of the native speaker's speech. The entire collected data was transcribed regardless of its contents, and was carefully examined before extracting each selection of this book.

The Arrangement of This Book

This book is divided into three parts. Part One is devoted to a brief grammar that outlines the essential linguistic features and dialectal peculiarities of Riyadh and Eastern Saudi Arabia dialects. It discusses the phonological, morphological, and syntactical characteristic features of each of these dialects. Inter-dialectal and MSA comparisons were also made where necessary because of regional variations. This is not a comprehensive linguistic study, but rather a presentation of a non-technical description of the phonology, morphology, syntax, and lexis of Riyadh and Eastern Saudi Arabia dialects.

Part Two consists of 45 sample selections, each of which is made from a transcription of an audio recording of a natural conversation between family members or close friends, provided in a modified version of the International Phonetic Alphabet (IPA), and in a fully vowelized Arabic script. All slips of the tongue, hesitations, incomplete sentences, mid-sentence corrections, and digressions have been deliberately maintained to help acquaint the learner with these aspects of spontaneous speech. These authentic recordings reflect typical ways in which native speakers communicate with one another. The subject matter covers a great variety of topics on food, traditions, religious holidays, economy, raising children, the effect of TV on children, schools, weddings, feasts, toys, video games, grafting trees, fishing, the World Cup, cars, dialectal differences, and many more. They present real life situations to help expose the learner to various aspects of life in Saudi Arabia. Furthermore, they provide the proper language material to enhance his or her listening comprehension and conversational skills. The chosen selections were carefully examined for clarity, subject matter, and level of difficulty.

A vocabulary is provided for each selection. An item is ordinarily glossed on its first occurrence and when it appears in the text, but it may be glossed in another selection only if it has a significant change of meaning or usage. Each of the selections is accompanied by notes which provide cultural information and grammatical explanations of certain linguistic features. The notes also provide inter-dialectal and MSA comparisons. An English translation is provided for each of the selections. The translations are intended for the benefit of the student who is studying Saudi Arabic on his or her own. In order to keep the meaning of the text as clear as it can be, the translations were purposely kept as close as possible to the original text, resulting occasionally in stiff or unidiomatic English.

Part Three of this book is a glossary containing about 2,000 items. Words and phrases are not entered according to root letters and are not based systematically on verbal derivation, as practiced by Arabic lexicographers. They are rather entered as they were pronounced by the speakers in the audio selections. Headwords are presented in IPA and Arabic script. The glossary is arranged according to the Arabic Alphabetical order.

General Guidelines for the User

Pronunciation is an integral part of learning a language and one of the learner's main concerns. It is then recommended that he or she masters the transcription system before proceeding to learn the recorded text of the selections. This system gives a better representation of the sound system of the dialects of Riyadh and Eastern Saudi Arabia.

Then the learner should read the grammar section and make every attempt to familiarize himself or herself with the grammatical and dialectal features and peculiarities provided in this section before he or she embarks on studying the recorded selections. This brief grammar outline introduces the learner to the phonology, morphology, and syntax of Riyadh and Eastern Saudi Arabia dialects.

After getting acquainted with basic grammatical features of these dialects, it is recommended that the learner work on the selections in the same order they are arranged in the book. All lexical and grammatical information is presented in the order of occurrence.

Before attempting to learn the text of a selection, the learner should first listen to its recorded form without referring to the transcription to get acquainted with the voice of the speaker, and to familiarize himself or herself with the subject matter of the selection. By now the learner has a general idea about the subject matter of the recorded selection. Reading the vocabulary and the notes at this time will confirm or clarify the learner's assessment of the recorded selection because, ideally, vocabulary should be introduced in context. At this stage the learner should read the IPA script while listening to the recorded selection. One may wonder why. Although the Arabic script is fully vowelized according to the dialectal phonological changes, every student of Arabic and Arabic dialects knows that the Arabic Alphabet does not have all the sounds needed to give an accurate representation of the dialectal pronunciation. However, the Latin alphabet provides the sounds specific to Riyadh and Eastern Saudi Arabia dialects, thus providing a more accurate representation of the audio recordings.

Finally, the basic principles of one's language advancement are listening to the spoken language over and over again, learning new words and phrases, and trying to speak it. After all, listening is the only natural tool through which one learns to talk.

Transcription

The transcription system used in this work is the International Phonetic Alphabet (IPA) standard symbols for the Arabic language.

Notation	Arabic Letter	IPA Symbol
Glottal	ء	ʔ
Labial	ب	b
Dental	ت	t; ʈ
Dental	ث	θ; f
Palatal	ج	j; dj; y
Pharyngeal	ح	ħ
Velar	خ	x
Dental	د	d
Dental	ذ	ð; d; z
Alveolar (unvelarized)	ر	r
Dental	ز	z
Dental	س	s; ʃ
Alveolar (unvelarized)	ش	ʃ
Alveolar (velarized)	ص	ʂ
Alveolar (velarized)	ض	ɖ; ʒ
Alveolar (velarized)	ط	ʈ
Alveolar (velarized)	ظ	ʒ; ɖ
Pharyngeal	ع	ʕ

Velar	غ	ɣ; q
Labiodental	ف	f
Uvular	ق	q; g; j; k; ɣ
Velar	ك	k; č; ʃ
Dental	ل	l
Labial	م	m
Alveolar (unvelarized)	ن	n
Glottal	ه	h
Labial	و	w
Palatal	ي	y

Vowels and Diacritical Marks

Short vowels

fathah	-َ	a
kasrah	-ِ	i
ḍammah	-ُ	u
		e
		o
sukuun	-ْ	C (without a vowel)
shaddah	-ّ	CC (geminated consonant)

Long vowels

اَ	aa
يَ	ii
وُ	uu
	ee
	oo

Important Notes Related to Transcription

The transcription of the Arabic vowels for this work has been kept very simple. An exact phonetic transcription would require using more symbols than would be convenient for learners who have no previous training in linguistics. The above vowels are adequate for the purpose of this work; they help the learner avoid any complications.

A vowel in parentheses, as in //ma(a)//, shows either the possible occurrence of both the long or the short forms, or another vowel variant, as in the feminine ending //-a(e)h//. Vocalic lengthening or shortening, as discussed under the appropriate selections, may occur when a speaker is deleting a sound, adding an infix, expressing shock or amazement, or using a filler sound while collecting his or her thoughts. Vowel lengthening is often exaggerated by speakers of Eastern Saudi Arabia dialects.

Parentheses are also used in this work to indicate variants of a gloss, literal translation, and translation of words that exist in the text but are redundant or synonymous with a word.

Words in curved brackets { ... }, especially in the notes and the English translation, do not exist in the Arabic text itself, but are either implied or added to improve the translation.

A spoken language is characterized by repetition, hesitation, pauses, variations in articulation, and lapses. Both the IPA and the Arabic scripts show all these characteristics by using periods of ellipses (...).

Headwords are glossed in IPA form according to their first occurrence, and are then followed by their vowelized Arabic forms. The same headword will not be glossed again unless there is a drastic change in meaning.

Verbs are glossed in third person masculine singular (3 m.s.) perfect tense, followed by the vowelized Arabic forms and the imperfect tense forms.

Notes are presented according to their first occurrence in the selections.

The meanings of all examples given in the introduction and the notes are in italics.

Consonants in parentheses, as in θ(f)alaaθ(f)eh, *three*, show the possibility of another consonant variant.

A helping or epenthetic vowel is sometimes inserted within a consonant cluster.

When two words occur together with the first ending in a consonant and the second starting with a consonant cluster, an epenthetic vowel is inserted after the first of the three consonants, or at the end of the first word ■ is the case in MSA. A hyphen is also inserted before the second word to mark the epenthesis between word boundaries and to mark the elision, e.g., MSA baytu -lwaladi, *بَيْتُ الْوَلَدِ*, and beeti -lwalad, *بَيْتِ الْوَلَدِ*, *the boy's house*.

In the Arabic script hamzat ʔalwaṣl, *the conjunctive hamzah* is transcribed as an ʔalif without ■ hamzah /// just as it is printed in newspapers and magazines.

The sukuun represents the absence of a vowel.

The quiescent //laam// of the definite article ʔal- followed by ■ consonant with ■ faddah indicates that the consonant is a ḥarf ʔamsii, *sun letter*; that is, the laam is not voiced and the following consonant is geminated, e.g., ʔaṣṣams *الشَّمْسُ* *the sun*. ʔaḥḥuruuf ʔaṣṣamsiyyah *أَلْحُرُوفُ الشَّمْسِيَّةِ*, *the sun letters* are: //t, θ, d, ð, r, z, s, ʃ, ʂ, ɖ, ɗ, ʒ, l and n//. The remaining letters are referred to as ʔaḥḥuruuf ʔaḥḥamariyyah *أَلْحُرُوفُ الْقَمَرِيَّةِ*, *the moon letters*. The definite article is pronounced //ʔal-// when prefixed to a word beginning with one of these letters.

The ʔalif maqṣuurah //ى// and final ʔalif ṭawiilah //ل// are transcribed as a short vowel //-a// in the IPA script while they maintain their shape in the Arabic script, e.g., ʔawa *شَوَى* *to grill*; raja *رَجَا*, *hope*.

The //h// in the feminine ending //-a(e)h// in both scripts is transcribed for gender identification, e.g., madrasa(e)h *مَدْرَسَة*, *school*.

The //-h// in the pronoun suffix //u(a)h//, *him, his, it, its* is transcribed for gender identification, though it is rarely audible in actual speech, e.g., beetah, *his house*.

The Arabic transcription is identical to the IPA to avoid the tendency by the learner to read the Arabic text as MSA. The following IPA symbols are transcribed in the Arabic script as:

dʒ	ڨ
g	گ
ħ	حْ

Abbreviations

A	Arabic	lit.	literally
act.par.	active participle	m.	masculine
adj.	adjective	MSA	Modern Standard Arabic
adv.	adverb	n.	noun
Ara.	Aramaic	neg.	negative
C	consonant	p.	person
CA	Classical Arabic	par.	participle
coll.	collective	part.	particle
c.	common (gender)	pass.	passive
compar.	comparative	Per.	Persian
cond.	conditional	perf.	perfect
conj.	conjunction	phr.	phrase
def.art.	definite article	pl.	plural
defec.	defective	pl.n.	plural noun
demons.	demonstrative	poss.	possessive
dim.	diminutive	pref.	prefix
ESA	Eastern Saudi Arabia Arabic	prep.	preposition
e.g.	for example	pron.	pronoun
Eng.	English	prop.n.	proper noun
exclam.	exclamation	prov.	proverb
expr.	expression	quant.	quantifier
f.	feminine	ref.	reflexive
Ger.	German	RA	Riyadh Arabic
Gr.	Greek	s.	singular
Hin.	Hindi	s.o.	someone
imperf.	imperfect	s.th.	something
impv.	imperative	suff.	suffix
indef.	indefinite	v.	verb
Irq.	Iraqi	v.i.	intransitive verb
intens.	intensifier	v.t.	transitive verb
interj.	interjection	var.	variant
interrog.	interrogative	v.n.	verbal noun
Ital.	Italian	voc.	vocative

List of Grammatical Terms

ʔattawkiid ʔalmaʕnawii التَّوَكِيدُ الْمَعْنَوِي emphatic apposition, emphasis by meaning

ʔadaat ʔattaʕriif أَدَاةُ التَّعْرِيفِ the definite article

ʔadaat nafy أَدَاةُ نَفْيٍ negative particle

ʔaḍḍamiir ʔalʕaaʔid الضَّمِيرُ الْعَائِدُ resumptive pronoun

ʔidyaam إِدْغَامٌ assimilation

ʔism ʔistifhaam إِسْمٌ إِسْتِفْهَامٌ interrogative pronoun

ʔism ʔiʕarah إِسْمٌ إِشَارَةٌ demonstrative pronoun

ʔism ʕilah إِسْمٌ صِلَةٌ relative pronoun

ʔism faaʕil إِسْمٌ فَاعِلٌ active participle

ʔism maʕdar إِسْمٌ مَصْدَرٌ verbal noun

ʔism maʕuul إِسْمٌ مَفْعُولٌ passive participle

ʔism mawʕuul إِسْمٌ مَوْصُولٌ relative pronoun

ʔism nisbah إِسْمٌ نِسْبَةٌ relative adjective

ʔimaalah إِمَالَةٌ the deflection of the unstressed short and long vowel a, aa towards e, ee

taʕriif تَصْرِيفٌ conjugation

tanwiin تَنْوِينٌ nunation (suffixing -an, -in, or -un to a noun, or an adjective)

jamʕ taksiir جَمْعٌ تَكْسِيرٌ broken plural

jamʕ muʔannaθ saalim جَمْعٌ مُؤَنَّثٌ سَالِمٌ feminine sound plural

jamʕ muḍakkar saalim جَمْعٌ مُذَكَّرٌ سَالِمٌ masculine sound plural

jawaab ʕarṭ جَوَابٌ الشَّرْطُ apodosis

jumlah جُمْلَةٌ a (grammatical) sentence

jumlah ʔismaiyyah جُمْلَةٌ إِسْمِيَّةٌ nominal sentence

jumlah ʕarṭiyyah جُمْلَةٌ شَرْطِيَّةٌ conditional sentence

jumlah fiʕliyyah جُمْلَةٌ فِعْلِيَّةٌ verbal sentence

ḥarf jarr حَرْفُ جَرٍّ preposition
 ḥarf šamsii حَرْفُ شَمْسِيّ Sun Letter
 ḥarf ʿaṭf حَرْفُ عَطْفٍ conjunction
 ḥarf qamarīi حَرْفُ قَمَرِيّ Moon Letter
 xabar خَبَرٌ predicate (of ■ nominal sentence)
 šaddah شَدَّةٌ ■ doubling sign over a consonant, a gemination sign
 šarṭ شرطٌ protasis
 šiiyat ʔalmajhuul صِيغَةُ الْمَجْهُولِ passive voice
 ḍamiir muttaṣil ضَمِيرٌ مُتَّصِلٌ suffixed pronoun
 ḍamiir munfaṣil ضَمِيرٌ مُنْفَصِلٌ independent pronoun
 fiʿl فِعْلٌ verb
 fiʿl ʔajwaf فِعْلٌ أَجْوَفٌ hollow verb (having ■ medial long vowel)
 fiʿl ṣaḥiḥ فِعْلٌ صَحِيحٌ strong verb
 fiʿl laazim فِعْلٌ لَازِمٌ intransitive verb
 fiʿl mutaʿaddii فِعْلٌ مُتَعَدِّي transitive verb
 fiʿl muḍaʿḍaf فِعْلٌ مُضَعَّفٌ doubled verb (the final two roots are the same consonant)
 fiʿl naaqiṣ فِعْلٌ نَاقِصٌ defective verb (ending in the weak radical ʔalif maqṣuuraḥ)
 kaṣṣaḥ كَصْكَشَة a term for the sound change of ■ ---> ṣ, ṣ
 maḍīi مَاضِي past tense, perfect tense
 majhuul مَجْهُولٌ passive; unknown
 maʿlūm مَعْلُومٌ active; known
 muʔannaθ مُؤَنَّثٌ feminine
 mubtadaʔ مُبْتَدَأٌ subject (of ■ nominal sentence)
 muḍakkar مُذَكَّرٌ masculine
 muḍaariʕ مُضَارِعٌ present tense, imperfect tense
 nabr نَبْرٌ stress
 hamzat waṣl هَمْزَةٌ وَصْلٌ a conjunctive hamzah

.

Grammar

Grammar

The purpose of this brief grammar introduction is to provide ■ framework for understanding Riyadh and Eastern Saudi Arabia dialects, and other Gulf dialects in general. It is not intended to be a linguistic study by any means. Divided into four parts, this brief presentation provides some explanation of most grammatical features of these dialects.

Part I treats the phonology of Riyadh and Eastern Saudi Arabia dialects. It discusses characteristic phonological features contrasted with the old Arabic dialects in the Arabian peninsula, and it provides inter-dialectal comparison where considered necessary because of regional variations.

Part II examines the morphology of these dialects. It provides a descriptive analysis of the basic verbal and nominal forms, gender, and number as well as comments on special linguistic features and peculiarities. It also examines interrogation, negation, and definite and indefinite concord.

Part III investigates syntactical features of the dialects covered in this work, types of sentences, and the concepts of past, present, and future.

Part IV deals with lexis and with common and different linguistic features among these dialects. It examines the lexical expansion in the region, including borrowings from MSA and other foreign languages.

1. Phonology

This section discusses the general features of the phonology of the Riyadh dialect (RA) and the Eastern Saudi Arabia dialects (ESA), the Shi'i dialects in particular, and it points out the salient features in the individual dialects as well. This work is by no means a detailed investigation and exposition of the phonology of these dialects. The phonology of Eastern Arabian dialects was investigated by many well known scholars such as Clive Holes, T. M. Johnstone, Theodore Prochazka, Jr., and others.

1.1. Plosives

The hamzah //ʔ, ʰ// glottal stop

Most Arabic speakers as well as learners of Arabic as a foreign language find the hamza //ʔ// *glottal stop* to be somehow problematic in the Modern Standard Arabic (MSA) writing system because there are specific rules that determine whether the seat of the hamza is on yaaʔ //أ//, on waaw //و//, on ʔalif //إ//, or whether it stands alone //ء//. These rules are somewhat complicated. However, the learner of Arabic dialects need not worry about such rules, since the dialects are not written, and all he or she has to master is the ability to articulate this glottal stop.

The hamza may occur in all positions, but it is usually restricted to use as a medial or final consonant. As a final consonant, the hamza has virtually disappeared from RA and ESA except in borrowings from MSA, as in:

mabdaʔ مَبْدَأُ *principle*

ʔijraaʔ إِجْرَاءُ *procedure*

ʕalaaʔ عَلَاءُ 'Ala (a male's name)

rajaaʔ رَجَاءُ *Raja* (a male's name)

The hamzah is usually dropped when preceded by a long vowel //-aa//, which is usually shortened to //-a// (in normal speech), as in:

samaaʔ سَمَاءُ ---> sama سَمَ *sky; heaven*

ṣaḥraaʔ صَحْرَاءُ ---> ṣaḥra صَحْرَ *desert*

The hamzah may occur in the medial position in certain words, as in:

saʔal/yisʔal يَسْأَلُ/سَأَلَ *to ask*

When medial hamzah is followed by a consonant, it is often replaced by lengthening the preceding vowel, as in:

raʔs رَأْسُ ---> raas رَاسُ *head*

biʔr بئر ---> biir بَير, *well*

yaʔkul يَأْكُلُ ---> yaakul يَأكُلُ *he eats*

The medial hamzah is often replaced by a semivowel //y-, -yy-//, in:

qaaʔid قَائِدٌ ---> gaayid غَائِدٌ *leader*
daaʔim دَائِمٌ ---> daayim دَائِمٌ *lasting*
miʔah مِئَةٌ ---> miyyah مِئَةٌ *hundred*

The hamzah is sometimes kept when it occurs as the first consonant in a word, as in:

ʔamar أَمَرَ *to command*
ʔamal أَمَلَ *hope*
ʔamiir أَمِيرٌ *prince*

It is often dropped, as in:

ʔakal أَكَلَ ---> kal كَلَ *to eat*
ʔaxaḏ أَخَذَ ---> xaḏ خَذَ *to take*

Very seldom it is replaced by //w-//, as in:

ʔakal أَكَلَ ---> wakar وَكَالَ
ʔaxaḏ أَخَذَ ---> waxaḏ وَخَذَ

Finally, the hamza is often dropped from the verb Form X ʔistaC₁C₂aC₃ ---> staC₁C₂aC₃. The dropped hamza is transcribed in the Arabic script as a hamzat wasl ///, in:

ʔistaʔmal اِسْتَعْمَلَ ---> staʔmal اِسْتَعْمَلَ *to use*
ʔistagbal اِسْتَجْبَلَ ---> stagbal اِسْتَجْبَلَ *to welcome, to receive, to meet*

The initial hamzah is usually elided when in liaison with prefixes such as //wa-, bi-, fi-//, as in:

ʔanaa wa-ʔahmad اَنَا وَاحْمَدٌ ---> ʔanaa wa-ḥmad اَنَا وَاحْمَدٌ *Ahmad and I*
bi- ʔistimraar بِاسْتِمْرَارٍ ---> bi-stimraar بِاسْتِمْرَارٍ *continuously*
fii ʔalmdrasah فِي الْمَدْرَسَةِ ---> fi-lmdrasah فِي الْمَدْرَسَةِ *at the school*

ب, b

This Classical Arabic (CA) voiced bilabial consonant is preserved in all Gulf dialects. It often replaces //p//, which occurs in foreign words only.

ذ, d

This CA voiced interdental emphatic consonant may occur in the speech of educated speakers of Gulf dialects, but speakers of RA replace it with the voiced emphatic fricative //z, ظ//. Usually there is no distinction between //d, ذ// and //z, ظ// in RA. However, the consonant //d// is preserved in ESA, especially in Shi'i dialects, where it usually replaces the consonant //z//. The learner should always be aware of the merger of these two consonants and other phonetic changes since it may cause some confusion in defining the identity of //d// and //z//, especially when confronting minimal pairs which show //d, z// contrast in MSA. Note the following examples:

MSA		RA	ESA	
ramaḍaan	رَمَضَانُ	ramazaan	ramaḍaan	<i>Ramadan</i>
baṣḍ	بَعْضُ	baṣz	baṣḍ	<i>some</i>
ḍabb	ضَبَّ	zabb	ḍabb	<i>lizard</i>
zuhr	ظَهْرُ	zuhr	ḍuhr	<i>noon</i>
zulm	ظُلْمُ	zulm	ḍulm	<i>injustice</i>

ق, q

This CA uvular plosive has several variants, the most frequent of which is its occurrence as the voiced velar plosive //g, ك//. This is a common phonetic feature of Gulf dialects. However, due to classicism and dialectal mixture, //q// often occurs in the speech of educated Gulf speakers, but not in the speech of the uneducated, except in certain MSA borrowings. Note the following examples:

MSA		RA/ESA		
maraq	مَرَقُ	marag	مَرَكُ	<i>broth</i>
qaṣad	قَعَدَ	gaṣad	كَعَدَ	<i>to sit</i>

qaṭaʕ	قَطَعَ	gaṭaʕ	كَطَعَ	<i>to cut</i>
qurʔaan	قُرْآنُ	qurʔaan	قُرْآنُ	<i>Qur'an</i>
ʔalqaahirah	الْقَاهِرَة	ʔalqaahirah	الْقَاهِرَة	<i>Cairo</i>

The CA //q, ق// may occur as the velar plosive //k, ك// (see Selections 42, 44, and 45). This phonetic feature was realized in the speech of one speaker who identified himself as a native of the Al-Hasa area, Eastern Province. Al-Tajir (1982, 41) states that this phonetic change also occurs in some rural forms of Bahraini dialects, which have some phonological features in common with the Shi'i dialects of Al-Hassa. Note that there are no particular rules governing this change, as in:

MSA		ESA		
muraahiqah	مُرَاهِقَة	muraahkah	مُرَاهِكَة	<i>teenager (f.)</i>
ʔaṣḍiqaaʔ	أَصْدِقَاءُ	ʔaṣḍika	أَصْدِكْ	<i>friends</i>
qaliil	قَلِيلُ	kaliil	كَلِيلُ	<i>little</i>

The occurrence of the CA //q, ق// as //j, ج// is a common feature in most Gulf dialects and it is affricated in some. This phonetic process is shared by Riyadh and Eastern Saudi Arabia dialects. (The affrication of qaaf and kaaf in the Gulf dialects is discussed very thoroughly in Johnstone, 1963, 210–26), as in:

MSA		RA/ESA		
qaliib	قَلِيبُ	jaliib	جَلِيبُ	<i>well</i>
qad	قَدْ	jid	جَدْ	<i>already (part.)</i>
ʔinsiyaaii	إِنْسِيَايِي	ʔinsiyaajii	إِنْسِيَاجِي	<i>spontaneous</i>

The occurrence of the CA //q, ق// as a voiced uvular fricative //ɣ, غ// and vice versa is a common feature in Eastern Saudi Arabia dialects. Some speakers from Al-Hasa area often use these two consonants as variants of each other (see Selections 33, 34, 41, 42, 44, and 45). This phonological change also occurs in Kuwaiti dialects (Johnstone 1967, 20), and in some Bahraini dialects (Prochazka 1981, 19). Note the following examples:

MSA		ESA		
qaarraat	قَارَاتُ	yaarraat	غَارَاتُ	<i>continents</i>
?iqtīṣaad	اِقْتِصَادُ	?iṣṭīṣaad	اِغْتِصَادُ	<i>economics</i>
qiimah	قِيمَه	yiimah	غِيمَه	<i>value</i>
yassal	غَسَّلَ	qassal	قَسَّلَ	<i>to wash</i>
yayyar	غَيَّرَ	qayyar	قَيَّرَ	<i>to change</i>
ṣayīrah	صَفِيرَه	ṣqiirah	صَقِيرَه	<i>small (f.)</i>

ك, k

The affrication of the CA plosive velar k → č, ʃ occurs in the dialects of Riyadh and Eastern Saudi Arabia. It has the grammatical function of the 2 f.s. pronominal suffix. This phonological phenomenon was used centuries ago in some Arabic dialects for the same grammatical function, that is, for the distinction between 2 f.s. and 2 m.s. (For more on this phenomenon see Sibawayh 1316 a.h., 295.) Note the change of //k → č// in the following:

?axuuki	أَخُوكَ	?axuuč	أَخُوتْشُ	<i>your (f.) brother</i>
beetik	بَيْتِكَ	beetič	بَيْتِشْ	<i>your (f.) house</i>
?ummik	أُمُّكَ	?ummič	أُمْتْشْ	<i>your (f.) mother</i>

This affrication also takes place in the vicinity of short and long vowels in non-emphatic surroundings as in the examples below. (For more on the affrication of k → č see Johnstone, 1963, pp. 210–26):

kannah	كَنَّه	čannah	تَشْنَه	<i>as if he is</i>
baakir	بَاكِرْ	baačir	بَاتْشِرْ	<i>tomorrow</i>
kiḏa	كَذْ	čiḏi(i)	تَشْذِ	<i>as such; like</i>

The affrication of CA k → č usually does not occur if //k// falls in the contiguity with the back vowels, as in:

?akal	أَكَلَ	<i>to eat</i>
kasar	كَسَرَ	<i>to break</i>
katab	كَتَبَ	<i>to write</i>

saakin	سَاكِنٌ	<i>living</i>
saakit	سَاكِتٌ	<i>silent</i>

ت, ث

Arabic speakers of most dialects tend to voice the CA dental plosive //t// as the emphatic //ṭ// when in liaison with the guttural //ʕ//, especially in cardinal numbers thirteen to nineteen (see Selection 7). Note the following examples:

ṭalaṭṭaʕ	ثَلَاثَ عَشْرٍ	<i>thirteen</i>
ʔarbaʕaʕ	أَرْبَعَةَ عَشْرٍ	<i>fourteen</i>
xamṣaʕ	خَمْسَةَ عَشْرٍ	<i>fifteen</i>
ṭamantaʕ	ثَمَنَةَ عَشْرٍ	<i>eighteen</i>

د, ذ

The dental plosive //d// is usually the reflex of the CA interdental fricative //ð, ɗ// in most Eastern Saudi Arabia dialects, i.e., the dialects of Qatif and Hufuf. However, some speakers of ESA may choose not to make this phonological change in their speech. This reflex does not occur in RA as can be seen in:

RA		ESA	
ʔiðaa	إِذَا	ʔidaa	إِذَا <i>if</i>
ʔaxað	أَخَذَ	ʔaxad	أَخَذَ <i>to take</i>
ðabah	ذَبَحَ	dabah	دَبَحَ <i>to slaughter</i>
ḥaðir	حَذَرَ	ḥadir	حَدَرَ <i>careful</i>
ði-lqiɖdah	ذِي الْقَعْدَةِ	ði-lqiɖda(e)h	ذِي الْقَعْدَةِ <i>the 11th month of the Muslim calendar</i>
ði-lḥijjah	ذِي الْحِجَّةِ	ði-lḥijja(e)h	ذِي الْحِجَّةِ <i>the 12th month of the Muslim calendar</i>

1.2. Fricatives

س, 8

The CA voiceless dental fricative //s// is preserved in RA and in ESA, and it is usually voiced as the emphatic fricative //ص, صر// before //x//, //ت//, and //q//. Salih Altoma (1969, 159) quotes Al-Batalyawsii (1025–1127) as saying in his treatise “ʔalfarq bayn ʔal-ʔaḥruf ʔalxamsah”: “kullu siin waqaʕat baʕdahaa ʕayn ʔaw xaaʔ ʔaw qaaf, ʔaw ʕaaʔ jaaz qalbuha ʕaadan,” *Every //s// followed by //ʕ//, or //x//, or //q//, or //ت// can be changed to //ص//*. However, the effect of //ʕ// on the velarization of //s// was not noted in this work (see Selections 2 and 4). Note the following examples:

basat	بَسَطَ	baṣat	بَسَطَ	to spread something
salax	سَلَخَ	ṣalax	صَلَخَ	to skin
saqat	سَقَطَ	ṣaqat	صَقَطَ	to fall
sath	سَطَحَ	ṣath	صَطَحَ	roof
saṭa	سَطَا	ṣaṭa	صَطَا	to attack, assail

ث, 9

The CA interdental //θ// is preserved in RA, but it has the free variant //f// in Eastern Saudi Arabia Shi'i dialects and in Bahrain Shi'i dialects as well. This phonological phenomenon of changing the sound //θ ---> f// has been in existence in some Arabic dialects for centuries. (For more on the sound change of //θ ---> f// see Ibn Al-Sakit 1903, Ibn Jinnii 1954, Ibn Hisham, N.D., and Matar 1976, 25–31). A more accurate account of this long-standing phonological change is found in the Qur'an, Sura 2: 61 *مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا* 61, *min baqlihaa wa qiṭaaʔihaa wa-fuumihaa wa-ʕadaṣihaa, wa-baṣalihaa*, *From its pot-herbs, and cucumbers, and its garlic, lentils, and onion*. Note the use of //f-// instead of //θ-// in //fuumihaa//. However, one must not forget that //θ// occurs in Eastern Saudi Arabia Shi'i dialects in some classical and koine forms well, as in:

RA		ESA		
θalaaθah	ثَلَاثَ	falafa(e)h	فَلَافَه	three
θoob	ثُوبٌ	foob	فُوبٌ	dress

θagiil	ثَغِيلٌ	fagiil	فَغِيلٌ	heavy
ħadiiθ	حَدِيثٌ	ħadiiθ	حَدِيثٌ	the Prophet's sayings
yaθrib	يَثْرِبٌ	yaθrib	يَثْرِبٌ	original name of Medina

ذ, ð

This CA voiced dental fricative is preserved in RA, while it is substituted by //d// mostly by Shi'i groups in ESA (see above on //d//). The change of //ð// to the voiced dental fricative //z// was noted in this work in the speech of two speakers and it occurred only in the conditional particle //ʔiðaa ---> ʔizaa//, *if*. (See Selections 36 and 40.) Although this feature was only noted in one word, it does occur in Gulf dialects. Al-Tajir (1982, 53) notes this phonological change in Bahraini Arabic and gives the following examples which also occur in many other dialects:

MSA		Dialect		
ðaʕaq	ذَعَقُ	zaʕag	زَعَكُ	he screamed
ðafar	ذَفَرُ	zfar	زَفَرُ	pungent, stench
raðiil	رَذِيلُ	raziil	رَزِيلُ	mean

The emphatic //ʕ// is also dissimilated to //z// in certain words (see Selections 18 and 40): ʕayīir ---> zayīir, *small*; tiʕdumah ---> tizdumah, *it hits him*.

ش, ʃ

The alveolar voiceless fricative //ʃ// is preserved in all Gulf dialects. However, in some of the Eastern Saudi Arabia dialects when //ʃ// is a variant of //k//, it has a grammatical function of a 2 f.s. pronominal suffix: ʔaxuuʃ, *your (f.) brother*; wildiʃ, *your (f.) son*. Sibawayh called this phonological change “al-kaʕkaʕah,” on changing the feminine pronominal suffix of the voiceless //-k// to the voiceless //-ʃ//. This sound change was used centuries ago in the dialects of many tribes for the distinction between 2 f.s. and 2 m.s. (For more on this phonological phenomenon see Matar 1976, 81, and Sibawayhi 1316 a.h., 295.)

1.3. Affricates

تشـ, ء

The CA //k// is affricated to //č// without restrictions, especially in some of the Eastern Saudi Arabia dialects. See the above section on //kaaf// for examples.

ج, ز

The change of //j ---> dj, دج, // does not seem to be conditioned by any environment. Speakers may or may not choose to make this sound change although this is a common phonological feature in Gulf dialects. Note this change in the following examples:

yħarrij	يَحْرُجْ	yħarridj	يَحْرُدْجْ	<i>to auctions</i>
baraamij	بَرَامِجْ	baraamidj	بَرَامِدْجْ	<i>programs</i>
rajjaal	رَجَّالْ	ra(i)djaal	رَدْجَالْ	<i>a man</i>

The change of //j ---> y// is a phonological feature, characteristic of Eastern Saudi Arabia and most of the Arabian Gulf coast dialects, whose occurrence is not restricted to any phonetic context. This sound change is not obsolescent in RA but it is less frequent. (See Selections 4, 13, 37, 38, and 39.) This phenomenon has captured the attention of many researchers. (For more information see Holes 1981, 72–88, and Johnstone 1967, 9–11, and 1965, 233–41.) Examples:

jaa	جَا	yaa	يَا	<i>he came</i>
jaab	جَابْ	yaab	يَابْ	<i>he brought</i>
jardaan	جَرْدَانْ	yardaan	يَرْدَانْ	<i>to be troubled</i>
rajjaal	رَجَّالْ	rayyaal	رَيَّالْ	<i>a man</i>
jihħ	جِحْ	yihħ	يِحْ	<i>watermelon</i>
waajid	وَأَجِدْ	waayid	وَاَيْدْ	<i>very</i>

The liquids //l// and //r//: The velarized //ɫ// and //ɾ// are not marked in this work. They are transcribed as //l// and //r// since this velarization is usually dependent on individual speakers. Furthermore, since there are no precise rules for the occurrence of //ɫ// and //ɾ// (Johnstone 1967, 2), no attempt was made in this work to mark them for velarization. Therefore, the user of must rely on the accompanying tapes to make the distinction between the consonants //l// and //r//, and their velarized counterparts //ɫ// and //ɾ//.

The nasals //m// and //n//: The nasal //n// is usually dissimilated to //m// when it is in the contiguity of //b//. This dissimilation is a phonological feature common to most Arabic dialects. It is also dissimilated to //r//, e.g., *janb* ---> *jamb*, *side*; *min raabiʃ dars* ---> *mi -rraabiʃ dars*, *from the fourth lesson*. (For more on the dissimilation of //n// see Sibawayh 1316 A.H., 414.)

Unlike the dialects of Riyadh, the Shi'i dialects usually do not have the dental sounds since the changes of //θ ---> f, ð ---> d, and ʒ ---> ɖ// take place.

1.4. Vowels

This work uses mainly the five short vowels //a, e, i, o, u//, and their long counterparts //aa, ee, ii, oo, uu//. The distinction between the back and front vowel //a// is mainly due to the consonantal environment. This distinction is not marked in the IPA scripts of this work. Note that vowel length varies from one speaker to the other, and at times it is affected by elements of surprise or hesitation.

The vowel //e// occurs as a variant of //a// and //u// especially in pronominal suffixes, e.g., *beetak* ---> *beetek*, *your (m.) house*; *beethum* ---> *beethem*, *their (c.pl.) house*.

The vowel //e// occurs as a result of ʔimaala of the vowel //a//, e.g., *biʃna* ---> *biʃne*, *we sold*.

In Eastern Saudi Arabia Shi'i dialects the vowel //e// is added in the sentence final position to indicate interrogation or surprise, e.g., *ruḥtuune*, *Did you go?*

The epenthetic vowel //i// is usually inserted within consonant clusters. It does not have any effect on meaning, but rather it is used to facilitate easier pronunciation, e.g., *wagti -ʃʃalaa*, *the prayer time*. Also, the vowel //a// is used as a helping vowel before a verb in a verbal sentence, e.g., *ʔa-b-ruuḥ wiyaak*, *I will go with you*.

The long vowel //ee// corresponds to the CA diphthong //ay// e.g., bayt ---> beet, *house*. It is also a variant of //-ii-// in Eastern Saudi Arabia Shi'i dialects, e.g., lhiin ---> lheen, *now*.

The long vowel //oo// corresponds to the CA diphthong //aw// or the long vowel //uu// as in yawm ---> yoom, *day*, and qaaluu lii ---> gaaloo-lii, *They said to me*. The long vowels //ee and oo// are purely colloquial vowels. They also occur in loanwords such as sooda, *soda*; keekah, *cake*.

1.5. Diphthongs

CA diphthongs //ay// and //aw// may occur in any position. They may yield the two long vowels //oo// and //ee//, or they may occur in RA and ESA in the forms of //ay, ey, iy// and //aw, iw, u(o)w//. The diphthongs //-aw, -ay// usually have a grammatical function when occurring in the final position as the inflectional suffixes, e.g., tibbay, *you (f.) want*; tibbaw, *you (pl.) want*. The following are some of the most common rules for retaining a diphthong.

A diphthong is usually retained when its semivowel is geminated, as in:

ʔayyaam	أَيَّامٌ	<i>days</i>
bayyaaʔ	بَيَّاعٌ	<i>seller</i>
bayyat	بَيَّتَ	<i>he spent the night</i>
mʔawwiʔ	مَطْوَعٌ	<i>religious police</i>
bawwaabah	بَوَّابَه	<i>gate</i>

It is also retained in the comparative adjectives that have the patterns ʔayC₁aC₂ or ʔawC₁aC₂, as in:

ʔaysar	أَيْسَرٌ	<i>easier</i>
ʔayman	أَيْمَنٌ	<i>a male's name</i>
ʔawsax	أَوْسَخٌ	<i>dirtier</i>
ʔawsaʔ	أَوْسَعٌ	<i>wider</i>
ʔawṣaṭ	أَوْصَطٌ	<i>middle</i>

Diphthongs are usually maintained in most Gulf dialects in the passive participle of trilateral verbs with initial //w-// or //y-//. The CA pattern $maC_1C_2uuC_3$ /maʃʃuul becomes either $mawC_1uuC_2$ or $mayC_1uuC_2$. Note the following examples:

walad	وَلَدٌ	mawluud	مَوْلُودٌ	born
waʃad	وَعَدٌ	mawʃuud	مَوْعُودٌ	promised
wajad	وَجَدٌ	mawjuud	مَوْجُودٌ	available
waʃal	وَصَلَ	mawʃuul	مَوْصُولٌ	connected
yasir	يَسِرٌ	maysuur	مَيْسُورٌ	to become easy
yaʔis	يَنْسِرٌ	mayʔuus	مَيْئُوسٌ	desperate (cause)

Diphthongs in CA words having the patterns C_1awC_2 and C_1ayC_2 are more likely to be replaced by C_1ooC_2 and C_1eeC_2 patterns in RA or they may occur with the common phonological changes, as in:

MSA		RA/ESA		
qawl	قَوْلٌ	gool	كُؤْلٌ	saying
ḏawq	ذَوْقٌ	ḏoog	ذُؤْكٌ	taste
lawn	لَوْنٌ	loon	لُؤْنٌ	color
sayf	سَيْفٌ	seef	سِئْفٌ	sword
ʕayn	عَيْنٌ	ʕeen	عِئْنٌ	eye

Diphthongs are also preserved in words borrowed from CA, as in:

qawmii	قَوْمِي	national
ʔawlaad	أَوْلَادٌ	children
ʔawsaax	أَوْسَاخٌ	filth
ʔaytaam	أَيْتَامٌ	orphans
ʔayham	أَيْهَمٌ	male's name

The diphthongs //ay, -aw// occur in final position for grammatical function as inflectional suffixes, e.g., ruuḥay, *you (f.) go*; raahaw, *they went* (Prochazka 1988, 60).

1.6. Ṭimaalah

The CA final //a// and //aa// have the reflexes of //e// and //ee//:

- The CA Ṭalif maqṣūra, ى usually changes to //e//, especially in the Hufuf dialect, e.g., mafa ---> mafe, *he left*.
- The CA Ṭalif ṭawiilah, L of the pronominal suffixes //naa// and //haa// usually changes to //e// in ESA when it occurs before a front vowel in the suffix -naa, e.g., beetnaa ---> beetne, *our house*, and in the 3 f.s. suffix -haa, e.g., beethaa ---> beethe, *her house*.
- The CA feminine ending taaʔ marbuuṭah, //ah// usually changes to //e(h)// in most of the Eastern Saudi Arabia dialects, e.g., madrasah ---> madraseh, *school*; ṭaanyah ---> faanyeh, *second (f.)*; gaaʕdah ---> gaaʕdeh, *staying; sitting*. (See Selections 40 and 42.)

2. Morphology

All Arabic lexemes with the exception of pronouns, particles, and foreign loanwords basically consist of two component elements, namely, 'a root and a pattern.' Most lexemes usually consist of a sequence of triconsonantal roots, and some of a sequence of quadriconsonantal roots, e.g., drs, *to study*; dhrj, *to roll*. A root usually expresses a basic concept which is normally qualified or particularized by pattern, e.g., daras, *he studied*, has the pattern C₁VC₂VC₃/faʕal (3 m.s.perf.v); yadris, *he studies*, has the pattern yaC₁C₂VC₃/yaffil (3 m.s.imperf.v.); madruus, *studied*, has the pattern maC₁C₂uuC₃/maffuul (pass.par.); daaris, *studying* has the pattern C₁aaC₂iC₃/faaʕil (act.par.); and madrasah, *school*, has the pattern maC₁C₂aC₃(ah)/maffalah (n. of place) (Smeaton 1973, 32). There are numerous patterns besides those mentioned above which are formed by adding prefixes, infixes, and suffixes, and by gemination of root consonants (usually the second root consonant). This section presents a general and brief presentation of the morphology of Riyadh and Eastern Saudi Arabia dialects.

2.1. Verbs

The verbal system of the Gulf dialects has retained some basic features of CA. However, it has also developed some of its own patterns. The great majority of Arabic verbs are triconsonantal, or derived from triconsonantal stem verbs. Also, there are some quadriconsonantal stem verbs. These stems or roots constitute the lexical components of word. CA verbs have fifteen different forms or classes, some nine or ten of which are commonly used. These forms are usually formed by “gemination of the root consonant, vowel lengthening, prefixation, infixation and various combinations of these” (Smeaton 1973, 38). Like CA, Arabic dialects have various types of verbs: strong verbs, doubled verbs, and defective or weak verbs. Unlike other languages, the Arabic verb is marked for number, gender, person, tense, and aspect of transitivity type (Ingham 1994, 21).

2.1.1. Strong Verbs

The triconsonantal simple strong verb usually occurs in three patterns, $C_1aC_2aC_3/fa\text{ʕ}al$, $C_1iC_2aC_3/fi\text{ʕ}al$, and $C_1iC_2iC_3/fi\text{ʕ}il$. The third pattern is not stable since either of its vowels is often changed to //a//. Although there are certain patterns for verbs, one should be aware that there is considerable vowel variation, and vowel deletion or insertion, in these verb forms depending on the speaker, rapidity of speech, suffixes and prefixes, and adjacent words, e.g., *katab* → *kṭab* → *kitab*, *to write*. The perfect verb is conjugated by adding pronominal suffixes to the roots of the verb, e.g., *katab-*. The following paradigms show the *taṣriif*, *conjugations* of perfect triconsonantal simple strong verbs in the most common patterns mentioned above:

	$C_1aC_2aC_3/fa\text{ʕ}al$	$C_1iC_2aC_3/fi\text{ʕ}al$	$C_1iC_2iC_3/fi\text{ʕ}il$
3 m.s.	<i>katab he wrote</i>	<i>rijaʕ he returned</i>	<i>simiʕ he heard</i>
3 f.s.	<i>katabat</i>	<i>rijʕat</i>	<i>simʕat</i>
3 c.pl.	<i>katabu(-aw)</i>	<i>rijʕu(-aw)</i>	<i>simʕu(-aw)</i>
3 f.pl.	<i>kataban (RA)</i>	<i>rijʕan (RA)</i>	<i>simʕan (RA)</i>
2 m.s.	<i>katabt</i>	<i>rijiʕt</i>	<i>simiʕt</i>
2 f.s.	<i>katabti(-ay),</i>	<i>rajiʕti(-ay)</i>	<i>simiʕti(-ay)</i>
2 c.pl.	<i>katabtu(-aw)</i>	<i>rajiʕtu(-aw)</i>	<i>simiʕtu(-aw)/samaʕtu</i>

1 c.s.	katabt	rajaŋt	simiŋt/samiŋt
1 c.pl.	katabna(-e)	rajaŋna(-e)	simiŋna(-e)

The imperfect tense of a simple strong verb is usually formed by adding personal pronominal prefixes and suffixes marking number, gender, person, tense, and aspect of transitivity type. They usually have the patterns $yiC_1C_2aC_3/yi\tilde{f}al$, $yiC_1C_2iC_3/yi\tilde{f}il$, and $yiC_1C_2uC_3/yi\tilde{f}ul$. The following are the conjugations of *yifrab*, *he drinks*; *yiktib*, *he writes*; *yişbur*, *he is patient*:

	$yiC_1C_2aC_3/Impv.$	$yiC_1C_2iC_3/Impv.$	$yiC_1C_2uC_3/Impv.$
3 m.s	yifrab	yiktib	yişbur
3 f.s.	tiŋrab	tiktib	tişbur
3 c.pl.	yifrabu(-uun)	yiktibu(-uun)	yişburu(-uun)
3 f.pl.	yifraban	yiktiban	yişburan
2 m.s.	tiŋrab/?iŋrab	tiktib/?iktib	tişbur/?uşbur
2 f.s.	tiŋrabi(-iin)/?iŋrabi	tiktibi(iin)/?iktibi	tişburi(-iin)/?uşburi
2 c.pl.	tiŋrabu(-uun)/?iŋrabu	tiktibu(-uun)/?iktibu	tişburu(uun)/?uşburu
2 f.pl.	tiŋraba(i)n/?iŋrabin	tiktiba(i)n/?iktiban	tişburan/?uşburan
1 c.s.	?aŋrab	?aktib	?aşbur
1 c.pl.	niŋrab	niktib	nişbur

Note that some speakers may change the vowel *//i-//* of the imperfect preformative in certain verbs to *//a-//* and sometimes to *//-u-//*, e.g., *yi- ---> ya-*, *yu-*; *ti- ---> ta-*, *tu-*; *ni- ---> na-*, *nu-*. This vowel may also be deleted if the following consonant is followed by a vowel.

2.1.2. Doubled Verbs

The doubled or geminate verb ṭalifīṣlu -lmudaṣṣaf has triconsonantal roots, the final two of which are the same consonant. The following is the conjugation of the perfect and the imperfect forms of the verb ṣadd, *he tightened; he emphasized*. Note that ■ mentioned above, the vowel //-i-// of the imperfect performative can be deleted; in this case the second vowel //i// is usually changed to //u//:

	Perfect	Imperfect	Imperative
3 m.s.	ṣadd	yifī(u)dd	
3 f.s.	ṣaddat	tifī(u)dd	
3 c.pl.	ṣaddu	yifī(u)ddu(-uun)	
3 f.pl.	ṣaddan	yifī(u)ddan	
2 m.s.	ṣaddeet	tifī(u)dd	ṣudd
2 f.s.	ṣaddeeti(-ay)	tifī(u)ddi(-iin)	ṣuddi (-iin)
2 f.pl.	ṣaddeetin	tḥiddan	ṣuddan
2 c.pl.	ṣaddeetu	tifī(u)ddu(-uun)	ṣuddu(u)
1 c.s.	ṣaddeet	ṭaṣī(u)dd	
1 c.pl.	ṣaddeena(-e)	niṣī(u)dd	

Note that the long vowel //-ee-// is always added before all second and first (s. and pl.) person pronominal suffixes in the perfect form of ■ doubled or geminate verb.

2.1.3. Weak Verbs

Weak verbs are either defective, hollow, or hamzated. A weak verb usually has one or more of these weak radicals: the semivowels //w, ṭalif maqṣuurah// (represented in IPA script by a short //a// at the end of the verb), and the //hamzah ṭ//.

2.1.3.1. Defective Verbs

A defective verb fiʕl naaqiʕ is characterized by having a weak final radical, or a weak initial, or both. The following are weak verbs with the initial //w-// which may change to //-oo-// in the imperfect form:

Perfect	Imperfect	
wu(a)ʕal وَصَلَ	yuuʕal/yooʕal	he arrived
wa(u)gaʕ وَكَفَ	yuugaʕ/yoogaʕ	he stopped
waʕad وَعَدَ	yuuʕid/yooʕid	he promised
wajaʕ وَجَعَ	yuujaʕ/yoojaʕ	it hurt
wazan وَزَنَ	yuuzan/yoozan	he weighed

For defective verbs ending in the weak radical ʔalif maqʕuurah, their imperfect forms end in //-i//, which is sometimes prolonged by some speakers. The following is the conjugation of the verb maʕa, *he walked*:

	Perfect	Imperfect	Imperative
3 m.s.	ma(i)ʕa	yi(a)mʕi(i)	
3 f.s.	ma(i)ʕat	ti(a)mʕi(i)	
3 c.pl.	ma(i)ʕaw	yi(a)mʕu(-uun)	
3 f.pl.	ma(i)ʕan	yi(a)mʕan	
2 m.s.	ma(i)ʕeet	ti(a)mʕi(-i)	ʔimʕi(-i)
2 f.s.	ma(i)ʕeeti(-tay)	ti(a)mʕi(-iin)	ʔimʕi(-ay)
2 c.pl.	maʕ(i)eetu(-aw)	ti(a)mʕu(-uun)	ʔimʕaw(-u)
2 f.pl.	ma(i)ʕeetan	ti(a)mʕan	ʔimʕan
1 c.s.	ma(i)ʕeet	ʔamʕi(i)	
1 c.pl.	ma(i)ʕeena(-ne)	ni(a)mʕi(i)	

2.1.3.2. Hollow Verbs

A hollow verb *ʔalfiʃl alʔajwaf* has a medial long vowel *//aa-//* in its perfect form. It is worth noting that there are no specific rules for deriving the imperfect form of hollow verbs. The long vowel may change to *//ii-//* or *//uu-//*, or it may stay as *//aa-//* in some verbs. It will be most helpful to the learner to learn the imperfect form of hollow verbs as they appear in the texts. The following is the conjugation of the verbs *gaal*, *he said* and *baaʃ*, *he sold*:

	Perfect		Imperfect		Imperative
3 m.s.	gaal	baaʃ	y(i)guul	y(i)biiʃ	
3 f.s.	gaalat	baaʃat	t(i)guul	t(i)biiʃ	
3 c.pl.	gaalaw(-u)	baaʃaw(-u)	y(i)guulu(-uun)	y(i)biiʃu(-uun)	
3 f.pl.	gaalan	baaʃan	y(i)guulan	y(i)biiʃan	
2 m.s.	gult	biʃt	t(i)guul	t(i)biiʃ	guul biiʃ
2 f.s.	gulti	biʃti	t(i)guuli(-iin)	tibiiʃi(-iin)	guuli biiʃi
2 c.pl.	gultu(aw)	biʃtu(-aw)	t(i)guulu(-uun)	t(i)biiʃu(-uun)	guulu biiʃu
2 f.pl.	gaalan	baaʔan	t(i)guulan	t(i)biiʃan	guulan biiʃan
1 c.s.	gult	biʃt	ʔaguul	ʔabiiʃ	
1 c.pl.	gulna(-e)	biʃna(e)	n(i)guul	n(i)biiʃ	

2.1.3.3. Hamzated Verbs

Hamzated verbs may have initial, medial, or final hamzah. However, some hamzated verbs may lose their initial or final hamzah, e.g., CA *ʔakal* ---> *kal(a)*, *he ate*; CA *qaraʔa* ---> *gara*, *he read*; CA *jaaʔa* ---> *jaa*, *he came*; and it is preserved in some, e.g., *ʔamar*, *to command*. The conjugation below gives the perfect, imperfect, and imperative forms of hamzated verbs with initial hamzah:

	Perfect		Imperfect	Imperative
3 m.s.	ʔakal	kal(a)	yaakil	
3 f.s.	ʔakalat	kalat	taakil	
3 c.pl.	ʔakalu(-aw)	kalu(-aw)	yaaklu(-uun)	
3 f.pl.	ʔakalan	kalan	yaaklan	
2 m.s.	ʔakalt	kaleet	taakil	kil
2 f.s.	ʔakalti	kaleeti	taakli(-iin)	kili(-ay) ʔikli(-ay)
2 c.pl.	ʔakaltu(-aw)	kaleetu(-aw)	taaklu(-uun)	kilu(-aw) ʔiklu(-aw)
2 f.pl.	ʔakaltin	kaleetin	taaklan	kilan ʔiklan
1 c.s.	ʔakalt	kaleet	ʔaakil	
1 c.pl.	ʔakalna(-e)	kaleena(-e)	naakil	

Verbs with medial hamzah are very rare in most Gulf dialects. The verb *saʔal*, *he asked*, maintains its hamzah in the perfect and the imperfect forms. Below is the conjugation of the verb *saʔal*:

	Perfect	Imperfect	Imperative
3 m.s.	saʔal	yisʔal	
3 f.s.	saʔalat	tisʔal	
3 c.pl.	saʔalu(-aw)	yisʔalu(-uun)	
3 f.pl.	saʔalan	yisʔalan	
2 m.s.	saʔalt	tisʔal	ʔisʔal
2 f.s.	saʔalti	tisʔali(-iin)	ʔisʔali(-ay)
2 c.pl.	saʔalu(-aw)	tisʔalu(-uun)	ʔisʔalu(-aw)
2 f.pl.	saʔaltin	tisʔalan	ʔisʔalan
1 c.s.	saʔalt	ʔasʔal	
1 c.pl.	saʔalna(-e)	nisʔal	

Verbs with final hamzah usually lose the hamzah, e.g., CA qara? ---> gara, *he read*, with the common sound change of q ---> g. Verbs with final hamzah are conjugated like defective verbs. The following is the conjugation of the verb gara:

	Perfect	Imperfect	Imperative
3 m.s	gara	yigra	
3 f.s.	garat	tigra	
3 c.pl.	garaw	yigruun	
3 f.pl	garan	yigran	
2 m.s.	gareet	tigra	?igra
2 f.s.	gareeti	tigriin	?igri(-ay)
2 c.pl.	gareetu(-aw)	tigruun	?igru(-aw)
2 f.pl.	gareetan	tigran	?igran
1 c.s.	gareet	?agra	
1 c.pl.	gareena(-e)	nigra	

2.1.4. Verb Derivation

As mentioned above, CA has fifteen verbal forms (also referred to as themes, classes, or measures), about ten of which are used in Gulf dialects. These forms show modifications of the basic verb meaning. They are usually derived from triconsonantal Form I verbs by adding some consonants or by lengthening existing vowels, or both (Ingham 1982, 42). The following are the basic derived verbal forms used in Gulf dialects:

	Form	Perfect	Imperfect
I	faʕal	daras <i>to study</i>	ya(i)dris
II	faʕʕal	darras <i>to teach</i>	ydarris
III	faaʕal	gaabal <i>to meet</i>	ygaabil
IV	?aʕʕal	?akram <i>to honor</i>	yikrim
V	t(i)faʕʕal	tʕallam <i>to learn</i>	yitʕallam

VI	t(i)faaʕal	t(i)gaabal <i>to meet (with)</i>	yitgaabal
VII	(ʔi)nfaʕal	(ʔi)nkasar <i>to be broken</i>	yinkasir
VIII	(ʔi)ftaʕal	(ʔi)ʕtayal <i>to work</i>	yifʕtayil
IX	(ʔi)ʕʕall	(ʔi)ħmarr <i>to become red</i>	yifħmarr
X	(ʔi)staffal	(ʔi)stagbal <i>to receive (a guest)</i>	yistagbil

Vowel patterns in Gulf dialects verbs indicate transitivity, intransitivity, passivity, and causativity. For example, a triconsonantal verb having an //a-a// pattern is usually transitive, e.g., *daras, to study*. Form II shows transitivity; it shows that the action is imposed on someone or something else, e.g., *darras, to teach or to make someone study*. Form IV shows causativity; it involves somebody in something, e.g., *huu yikrim waaldah, He honors his father*. Form VII has been used as a passive form in Gulf dialects. Its meaning also has a reflexive and intransitive connotation.

Quadriliteral verbs are not numerous in most Arabic dialects, and they have a few verbal forms, e.g.,

	Perfect		Imperfect
I	daħraj	<i>to roll s.th.</i>	ydaħrij
II	t(a)daħraj	<i>to roll, to be rolled</i>	yitdaħraj

Note that if the first vowel in Form II is absent, then //t// is assimilated with //d//, i.e., *ddaħraj yiddaħraj*. The meaning of this form is usually reflexive. It also has a passive and intransitive connotation.

2.1.5. The Passive Voice

Gulf dialects do not use CA passive verb forms which are formed by internal vowel change, such as: *katab ---> kutiba, was written*. Usually, most dialects use the reflexive Forms V t(i)C₁aC₂C₂aC₃/t(i)faʕʕal, VII (ʔi)nC₁aC₂aC₃/(ʔi)nfaʕal, and VIII (ʔi)C₁ta(i)C₂aC₃/(ʔi)fta(i)ʕal to indicate the passive voice *ʕiiyat ʔalmajhuul*; however, occurrences of CA passive do exist in the speech of educated speakers. Note the examples below:

Dialect/Perfect	Imperfect	CA/ Perfect	Imperfect
tkassar <i>it was broken</i>	yitkassar	kusira	yuksaru
ʔindarab <i>he was struck</i>	yindarab	ḍuriba	yudrabu
ʔihtarag <i>it was burned</i>	yihtarig	ḥuriqa	yuhraqu

2.2. Noun Derivation

2.2.1. Verbal Nouns

There are several morphological patterns for the derivation of verbal nouns from every verb measure or class, some of which are predictable and some are not. The student of Arabic dialects should remember to learn the verbal nouns as they occur in the text. The following are the most common patterns for simple strong Form I verbs:

Pattern	Verb	Verbal Noun
$C_1vC_2C_3$	gafaz	gafz <i>jumping</i>
	ḍarab	ḍarb <i>hitting</i>
$C_1aC_2aC_3$	taʕib	taʕab <i>tiredness</i>
	niʕis	naʕas <i>sleep</i>
	harab	harab <i>fleeing</i>
	simiʕ	samaʕ <i>hearing</i>
$C_1(u)C_2uuC_3$	sajad	sujuud <i>worship</i>
	ʕaʕb	ʕuʕubah <i>difficulty</i>
$C_1aC_2aaC_3$	najaḥ	najaah <i>success</i>
$C_1iC_2C_3$	ʕalim	ʕilm <i>science</i>
	ḍakar	ḍikr <i>remembering</i>

The common pattern for verbal nouns derived from triconsonantal doubled verbs is:

$C_1vC_2C_2$	ḥattṭ	ḥattṭ <i>putting</i>
	rajj	rajj <i>spraying</i>

The common pattern for verbal nouns derived from hollow verbs is:

$C_1(v)C_2aaC_3ah$	saag	swaagah <i>driving</i>
	zaar	z(i)yaarah <i>visiting</i>

The common patterns for verbal nouns derived from defective verbs are:

$C_1aC_2i(y)$	ḥaḥa	ḥaḥi(y) <i>stuffing</i>
	miḥa	maḥi(y) <i>walking</i>
$C_1iC_2C_3aan$	nasa	nisyaan <i>forgetting</i>
C_1ooC_2	gaal	gool <i>saying</i>
	xaaf	xoof <i>fear</i>
C_1eeC_2	ṣaad	ṣeed <i>hunting; fishing</i>
	maal	meel <i>inclination</i>

Verbal nouns derived from verb Form II usually have the predictable pattern:

$taC_1C_2iiC^3$	ṣallam	taṣliim <i>teaching</i>
	kabbar	takbiir <i>exaltation</i>

taC_1C_2iyah for defective verbs:

salla	tasliyah <i>entertainment</i>
rabba	tarbiyah <i>rearing</i>

Verbal nouns derived from verb Form III usually have the patterns:

$m(u)C_1aaC_2aC_3ah$	waafag	mwaafagah <i>agreement</i>
	xaalaf	mxaalafah <i>violation</i>

m(u)C₁aaC₂aa for defective verbs:

daawa	mudaawaa <i>treating</i> (<i>medically</i>)
-------	--

saawa	musaawaa <i>equality</i>
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Verbal nouns derived from verb Form IV are not numerous in most Gulf dialects and they usually have the pattern:

ʔiC ₁ C ₂ aaC ₃	ʔahmal	ʔihmaal <i>neglecting</i>
--	--------	---------------------------

ʔanðar	ʔinðaar <i>warning</i>
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Verbal nouns derived from verb Form V do not have a predictable pattern. Some verbs may have more than one verbal noun pattern. The following examples show verbal noun patterns from doubled and weak verbs, respectively:

taC ₁ C ₂ iiC ₃	tšawwar	tašwiir <i>photographing</i>
--	---------	------------------------------

tʔayyar	taʔyiir <i>changing; change</i>
---------	---------------------------------

taC ₁ aC ₂ C ₂ uC ₃	taxaššaš	taxaššuš <i>specializing; specialty</i>
---	----------	---

tšawwar	tašawwur <i>imagining;</i> <i>imagination</i>
---------	--

taC ₁ aC ₂ C ₂ i	tragga	taraggi <i>advancing</i>
---	--------	--------------------------

C ₁ aC ₂ a	ʕajfa	ʕafa <i>dining; dinner</i>
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Verbal nouns derived from verb Form VI usually have the following patterns derived from strong and weak verbs:

taC ₁ aaC ₂ uC ₃	t(a)ʕaawan	taʕaawun <i>cooperating;</i> <i>cooperation</i>
---	------------	--

t(a)saahal	tasaahul <i>leniency</i>
------------	--------------------------

taC ₁ aaC ₂ i(i)	taraaxa	taraaxi(i) <i>slacking; relaxation</i>
--	---------	--

tašaafa	tašaafi(i) <i>compromising;</i> <i>peaceful settlement</i>
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Verbal nouns derived from verb Form VII have the following patterns derived from strong, doubled, and weak verbs respectively:

ʔinC ₁ iC ₂ aaC ₃	(ʔi)nsahab	ʔinsihaab <i>withdrawing;</i> <i>withdrawal</i>
	(ʔi)nfajar	ʔinfijaar <i>explosion</i>
	(iʔ)nsadd	ʔinsidaad <i>blockage</i>
ʔiC ₁ C ₂ iC ₃ a(a)	(ʔi)nhana	ʔinhina(a) <i>bending; bowing</i>
	(iʔ)ntama	ʔintima(a) <i>affiliation;</i> <i>membership</i>

Verbal nouns derived from verb Form VIII usually have the following pattern:

(ʔi)C ₁ C ₂ iC ₃ aaC ₄	(ʔi)stamaʔ	(ʔi)stimaʔ <i>listening</i>
	(ʔi)xtaʕar	(ʔi)xtiʕaar <i>summarization</i>
	(ʔi)htaʕj	(ʔi)htijaaj <i>objection</i>
	(ʔi)htamm	(ʔi)htimaam <i>concern</i>

Verbal nouns derived from verb Form IX are rare in the Gulf dialects and they usually denote colors or physical defects. They have the pattern:

ʔiC ₁ C ₂ iC ₃ aaC ₃	(ʔi)hmarr	(ʔi)hmiraar <i>turning red</i>
	(ʔi)swadd	(ʔi)swidaad <i>turning black</i>

Verbal nouns derived from verb Form X have the pattern:

(ʔi)stiC ₁ C ₂ aaC ₃	(ʔi)stagbal	(ʔi)stigbaal <i>reception</i>
	(ʔi)staʕmal	(ʔi)stiʕmaal <i>using; usage</i>
	(ʔi)staʕadd	(ʔi)stiʕdaad <i>readiness</i>

2.2.2. Active and Passive Participles

The active and the passive participles ʔism ʔalfaaʕil wa-ʔism ʔalmaʕʕuul of the simple strong verb Form I usually have the patterns C₁aaC₂iC₃/faaʕil and maC₁C₂uuC₃/maʕʕuul, respectively, for the masculine, and C₁aaC₂C₃ah/faaʕlah

and maC₁C₂uuC₃ah/maḥḥuulah, respectively, for the feminine. The suffix //-iin// is added to form the masculine plural and the suffix //-aat// to form the feminine plural. The following shows the declension of the active and the passive participles of strong, doubled, and weak verbs. It is worth noting that the passive participles are derived from transitive verbs only. See the following examples:

Verb		Active Participle	Passive Participle
yalab	m.s.	yaalib <i>victor</i>	mayluub <i>defeated</i>
	f.s.	yaalbah	mayluubah
katab	m.s.	kaatib <i>writer</i>	maktuub <i>written</i>
	f.s.	kaatbah	maktuubah

The patterns C₁aaC₂C₂ and C₁aaC₂iC₂ (not as common) for masculine and C₁aaC₂C₂ah for feminine are used to form the active participles of doubled verbs:

ḥass	m.s.	ḥaass/ḥaasis <i>feeling</i>	maḥsuus <i>felt</i>
	f.s.	ḥaassah	maḥsuusah
ḥabb	m.s.	ḥaabb/ḥaabib <i>loving</i>	maḥbuub <i>loved</i>
	f.s.	ḥaabbah	maḥbuubah
gaṣṣ	m.s.	gaasṣ/gaasiṣ <i>having cut</i>	magṣuuṣ <i>cut</i>
	f.s.	gaasṣah	magṣuuṣah

The patterns C₁aayiC₂ and C₁aayC₂ah for masculine and feminine, respectively, are used to form active participles of hollow verbs:

baaʿ	m.s.	baayiʿ <i>selling</i>	mabyuuʿ <i>sold</i>
	f.s.	baayʿah	mabyuuʿah
raah	m.s.	raayih <i>going</i>	
	f.s.	raayḥah	

The patterns C₁aaC₂i and C₁aaC₂yah for masculine and feminine, respectively, are used to form active participles from defective Form I verbs, as in:

maja	m.s.	maafi <i>walking</i>
	f.s.	maafyah

rama	m.s.	raami <i>throwing</i>
	f.s.	raamyah

Active and passive participles are also formed from the derived forms of trilateral verbs and from quadrilateral verbs as well. Note that the vowel of the prefix //mu-// can be changed to //-i-// or it may be omitted completely. Note the following examples:

Verb Form	Active Participle	Passive Participle
II darras	mudarris <i>teacher</i>	mudarras <i>being taught</i>
ṣalla (defec. v.)	mṣalli <i>having prayed</i>	mṣalla <i>being prayed for</i>
III waafag	mwaafig <i>having agreed</i>	mwaafag <i>agreed</i>
kaafa (defec. v.)	mkaafi <i>having rewarded</i>	mkaafa <i>being rewarded</i>
IV ʔaʕlan	muʕlin <i>having announced</i>	muʕlan <i>announced</i>
ʔaʕta (defec. v.)	muʕti <i>having given</i>	muʕta <i>being given</i>
V tṣawwar	mitṣawwir <i>having imagined</i>	mitṣawwar <i>imagined</i>
tyadda (defec. v.)	mityaddi <i>having eaten lunch</i>	
VI tḥaarab	mithaarib <i>having fought</i>	(form not used)
tṣaafa (defec. v.)	mitṣaafi (form not used)	
VII nkasar	mu(i)nkasir <i>having been</i>	(usually Form I is used) <i>broken</i>
VIII (ʔi)ḥtaram	miḥtarim <i>having respected</i>	muḥtaram <i>being respected</i>
X ʔistaʕmal	mustaʕmil <i>user</i>	mustaʕmal <i>being used</i>

2.2.3. Noun, Gender, and Number

2.2.3.1. Gender in Nouns

Nouns in MSA and in all Arabic dialects as well are inherently either masculine *muḍakkar* or feminine *muʔannaθ*. Masculine nouns are unmarked, while gender is apparent in the morphological form of feminine nouns, i.e., the feminine ending *taaʔ marbuuṭah* -ah/-t or -a, e.g., *maktab*, *office* is masculine while *maktabah*, *library* is feminine. However, there are some exceptions to this. There are some nouns that are feminine by convention although they are masculine by form, that is, unmarked, and they have no biological gender. These include paired body parts, e.g., *rijil*, *leg*; *ʕeen*, *eye*; *wiḍin/ʔiḍin*, *ear* and some other nouns such as, *ʕaruus*, *bride*; *ʕams*, *sun*; *ʔarḍ*, *land*; *ḥarb*, *war*. Please note that the gender of a noun governs the gender inflection of verbs and adjectives and the gender selection of pronouns, e.g., *haaḍa -lbeet kibiir*, *This house is big*, and *al-ḥurmah raahat la-beethaa*, *The woman went to her house*. Arabic nouns that have biologically masculine or feminine referents will correspond in gender, e.g., *ʔibn*, *son*; *rayyal*, *man*; *Jeex*, *sheikh*; *muʕallim*, *teacher* are masculine, and *bint*, *girl*; *daughter*; *ʕajuuz*, *old woman*; *ṣaḥra*, *desert* are feminine. Most domestic animal designations are also limited by sex, e.g., *ḥoor*, *bull*; *b(a)garah*, *cow*; *xaruuf*, *lamb*; *nʕayah*, *ewe*; *b(i)ʕiir*, *camel*; *naagah*, *she-camel* (Ingham 1994, 62).

2.2.3.2. Dual

The number marking system distinguishes between singular, dual, and plural. The dual *ʔalmuṭanna* in MSA is formed by adding the suffixes *// -aan//* to mark ■ dual noun in the nominative, and *// -ayn//* in the accusative and genitive. All Arabic dialects form the dual by adding the suffix *// -ayn//* or its variant *// -een//* (the latter is the most common in all Gulf dialects) to nouns. One must keep in mind that case inflection has no significance in Arabic dialects. Furthermore, the dual is only shown in the noun. An adjective does not have to agree in number with the dual noun it modifies. A dual noun usually takes a plural adjective and a plural verb, e.g., *ʕindi waladeen zeeniin*, *I have two nice boys*, and *lwaladeen raahuu -lmadrasah*, *The two boys went to school*. Note that the adjective *zeeniin* is in the plural and not in the dual. The dual is used to specify exactly two of whatever the noun base designates. It is noteworthy to point out that for nouns which are morphologically marked as feminine by the feminine ending *//taʔ marbuuṭah//* (usually voiced as the short vowel *// -a//* unless it is in ■ noun/noun

construct), the ending is always added as a *//-t//* before the dual suffix *//-een//*, e.g.:

M. Singular	M. Dual	F. Singular	F. Dual
walad <i>son</i>	waladeen	mi(a)drasah <i>school</i>	midrasteen
rayyaal <i>man</i>	rayyaaleen	ḥurmah <i>woman</i>	ḥurmateen
galb <i>heart</i>	galbeen	rukbah <i>knee</i>	rukbateen

Most Gulf dialects use the numeral *ṯneen* (m.) and *ṯinteen* (f.), *two* in construct with a plural to put more emphasis on the number than does the use of the dual inflection, e.g., *ṯneen wlaad* or *wlaad ṯneen*, *two boys*. More emphasis can be achieved by using the dual noun with the numeral following in apposition, e.g., *waladeen ṯneen*, *two boys*.

2.2.3.3. Plural

Forming the plural of nouns can somehow be a problematic issue to most learners of Arabic and Arabic dialects. It can be achieved either by suffixation for the sound plural, by internal vowel change for the broken plural, or very rarely by both.

The masculine sound plural *jamʿ muḏakkar saalim*, sometimes referred to as the regular plural, is formed by adding the suffix *//-iin//* to participle forms referring to male persons, or designating occupations, and to masculine relative adjective forms ending in *//-i(i)//* used as nouns, e.g.:

muṣallim	muṣallimiin	<i>teacher</i>
muwazzaf	muwazzafiin	<i>employee</i>
kaḏḏaab	kaḏḏaabiin	<i>liar</i>
muhandis	muhandisiin	<i>engineer</i>
g(a)ṭari(i)	g(a)ṭariyyiin	<i>Qatari</i>
suṣuudi(i)	sṣuudiyyiin	<i>Saudi</i>

It should be mentioned here that relative adjective forms usually used as nouns of nationality are also pluralized by adding the suffix *//-yyah//*, e.g., *libnaani(i) ---> libnaaniyyah* *Lebanese*; *yamani(i) ---> yamaniyyah* *Yemenis*.

The feminine sound plural jamʕ muʔannaθ saalim can be formed by suffixing // -aat// to many forms ending in // -ah// (which usually marks feminine nouns and adjectives), e.g.:

muʕallimah	muʕallimaat	<i>teacher</i>
sayyarah	sayyaaraat	<i>car</i>
saaʕah	saaʕaat	<i>watch; hour; clock</i>
suʕuudiyyah	suʕudiyyaat	<i>a Saudi</i>

2.2.3.4. Broken Plural

Learners of Arabic and Arabic dialects usually find broken plurals jamʕ taksiir the hardest to form or determine. Many nouns may have more than one alternative broken plural, e.g., waragah, *leaf; paper* has a broken plural ʔawraag and a sound plural waragaat and it also has the collective warag. They are best learned as they come along. Broken plurals are formed by some internal modification of vowels depending on the pattern of the singular. Please note that a variety of singular patterns may have the same plural pattern. The following are some of the broken plural patterns which are in common use in most Gulf dialects:

C ₁ uC ₂ uuC ₃ ʔamr, ʔumuur <i>thing</i>	dars, duruus <i>lesson</i>	raff, rufuuf <i>shelf</i>
C ₁ uC ₂ C ₂ aaC ₃ ḥaaris, ḥurraas <i>guard</i>	jaahil, juhhaal <i>child</i>	ʕaamil, ʕummaal <i>laborer</i>
ʔaC ₁ C ₂ aaC ₃ ʕiid, ʔaʕyaad <i>feast</i>	wagt, ʔawgaat <i>time</i>	ʕuyul, ʔaʕyaal <i>work</i>
C ₁ uC ₂ uC ₃ kitaab, kutub <i>books</i>	madiinah, mudun <i>city</i>	nizaam, nuzum <i>regime</i>
C ₁ i(u)C ₂ aC ₃ xiṭṭah, xi(u)ṭat <i>plan</i>	ʕanṭah, ʕi(u)naṭ <i>bag</i>	ḥijrah, ḥijar <i>room</i>
CiCaaC jabal, jibaal <i>mountain</i>	kalb, kilaab <i>dog</i>	ʕayyir, ʕiyaar <i>small</i>

C ₁ i(a)C ₂ aaC ₃ a hajar, hjaara <i>stone</i>	fagiir, fagaara <i>poor</i>	naşraanii, naşara <i>Christian</i>
C ₁ aC ₂ iiC ₃ hurmah, hariim <i>woman</i>	ʕabd, ʕabbiid <i>slave</i>	himaar, hamiir <i>donkey</i>
?aC ₁ aaC ₂ iC ₃ ?ajnabii, ?ajaanib <i>alien</i>	?arnab, ?araanib <i>rabbit</i>	gariib, ?agaarib <i>relative</i>
C ₁ aC ₂ aaC ₃ iC ₄ markaz, maraakiz <i>center</i>	saalfah, sa(u)waalif <i>story</i>	haadθah, hawaadiθ <i>accident</i>
C ₁ iiC ₂ aaC ₃ baab, biibaan <i>door</i>	taaj, tiijaan <i>crown</i>	faar, fiiraan <i>mouse</i>
C ₁ aC ₂ aaC ₃ iiC ₄ barmiil, baraamiil <i>barrel</i>	muftaah, mafaatiih <i>key</i>	majnuun, majaaniin <i>madman</i>
C ₁ i(u)C ₂ C ₃ aan ?ahbal, hiblaan <i>silly</i>	waadii, widyaan <i>valley</i>	bduwii, bidwaan <i>Bedouin</i>

2.3. Numerals

2.3.1. Cardinals One to Ten

	Cardinal Numerals M.	Cardinal Numerals F.
1	waahi(a)d	waahda(e)h
2	?iθneen	θinteen
3	θalaaθ	θalaaθa(e)h
4	?arbaʕ	?arbaʕah
5	xams	xamsa(e)h
6	sitt	sitta(e)h
7	sabʕ	sabʕah
8	θamaan	θamaanya(e)h

9	tisiʕ	tisiʕah
10	ʕaʕir	ʕaʕarah

The feminine forms of cardinals from three to ten quantify masculine plural nouns, while masculine forms quantify feminine plural nouns. Cardinal numbers from eleven do not show gender and they require the following noun to be in the singular, e.g., *θalaaθ waragaat, three leaves; θalaaθat rayaayiil, three men; ʕindi θnaʕʕar walad, I have twelve children.* Cardinal numbers from three onward occur immediately before the noun they quantify. Cardinal numbers agree in definiteness with the noun they quantify. When they are placed post-nominally, they act as adjectives and they take the definite article; however, if they precede the noun, they take the definite article, but not the noun, e.g., *lwaragaat θθalaaθ, rrayaayiil θθalaaθah, the three leaves, the three men; θθalaaθ waragaat, θθalaaθah rayaayiil, the three leaves, the three men.*

The cardinal number one is different from the other numbers. The singular form of the quantified noun expresses the number one; however, the number //waahid// may follow the noun it quantifies and it agrees with it in gender, e.g., *kitaab, a book; kitaab waahid, one book.* Note that when //waahid// precedes the noun, it means *a certain*, e.g., *waahad muwazaf xabbarnii ʕank, A certain employee told me about you.*

The cardinal number two is usually expressed by adding the suffix // -een// to the quantified noun, e.g., *beet, a house; beeteen, two houses,* or by placing the number two before or after the plural form of the quantified noun. Note that the number agrees in gender with the quantified noun, e.g., *?iθneen ?awlaad, two boys; θinteen banaat, two girls.*

2.3.2. Ordinals One to Ten

Ordinals are derived from numerals two to ten. They are formed on the pattern //C₁aaC₂iC₃/faaʕil// for masculine and //C₁aaC₂C₃ah/faaʕlah// for feminine. The ordinal corresponding to waahid, *one*, has an irregular form: ?awwal for masculine and ?uula for feminine.

	Cardinal Numerals	Ordinals M.	Ordinals F.
1	waah _i (a)d	?awwal	?uula
2	?iθneen	θ(f)aani	θ(f)aanya(e)h
3	θalaaθa(e)h	θ(f)aaliθ(f)	θ(f)aalθ(f)a(e)h

4	ʔarbaʕah	raabiʕ	raabʕah
5	xamsa(e)h	xaamis	xaamsa(e)h
6	sitta(e)h	saadis	saadsa(e)h
7	sabʕah	saabiʕ	saabʕah
8	θ(f)amaanya(e)h	θ(f)aamin	θ(f)aamna(e)h
9	tisʕah	taasiʕ	taasʕah
10	ʕaʕarah	ʕaaʕir	ʕaaʕrah

2.3.3. Fractions

Fractions are derived from cardinal numbers three to ten. They are formed on the pattern C₁uC₂C₃. Note that some native speakers may change the vowel //-u-// to //-i-//. The fraction nuṣṣ, *half* or MSA niṣf is an exception to this pattern. Note the following examples:

Cardinal Number	Fraction	Plural
2 θneen	1/2 nuṣṣ	ʔinṣaaṣ
3 θalaaθ	1/3 θu(i)lθ	ʔaθlaaθ
4 ʔarbaʕ	1/4 rubʕ	ʔabaaʕ
5 xams	1/5 xums	ʔaxmaas
6 sitt	1/6 su(i)ds	ʔasdaas
7 sabʕ	1/7 subʕ	ʔasbaaʕ
8 θamaan	1/8 θumn	ʔaθmaan
9 tisʕ	1/9 tusʕ	ʔatsaaʕ
10 ʕaʕir	1/10 ʕuʕr	ʔaʕʕaar

2.4. Personal Pronouns

Each personal pronoun represents ■ person category combined with a number or gender category. There are two main forms for each pronoun: the independent form and the suffixed form. The independent forms are used nominatively and the suffixed forms are attached to the verbs and prepositions of which they are the objects. Suffixed forms are also attached to nouns in a possessive function.

2.4.1. Independent Pronouns

The following is ■ list of the independent pronouns ḍamaaʔir munfaṣilah and their most common variants in Gulf dialects. Note that personal pronouns for the dual are not used in the dialects:

Singular	Plural
hu; huwwa; huwa; ʔuhu <i>he; it</i>	hum; humma; ʔuhum <i>they (m. and f.)</i>
hi; hiyya; hiyy; ʔihi <i>she; it</i>	hin; hinne <i>they (f.)</i>
ʔinta; ʔint <i>you (m.)</i>	ʔintum; ʔintu <i>you (m. and f.)</i>
ʔinti; ʔinteen; ʔinteene <i>you (f.)</i>	ʔintin; ʔintuun; ʔintuune <i>you (f.)</i>
ʔanaa; ʔane; ʔaani <i>I</i>	ʔihna(e); niḥin; niḥna(e); ḥinna <i>we (m. and f.)</i>

An independent personal pronoun in the function of the subject in a nominal sentence is always expressed because it is a necessary component of the syntactical structure of the sentence. Furthermore, the independent personal pronoun has to agree with the predicate in number and gender, e.g., rayyaalin zeen, *a good man* vs. huu rayyaalin zeen, *He is a good man*.

Independent personal pronouns are also used after demonstratives in a demonstrative phrase to make it ■ complete sentence, e.g., haaḍa -lmaṣnaṣ, *this factory* —> haaḍa huu -lmaṣnaṣ, *This is the factory*. Note that the pronoun has to agree with the subject in number and gender.

The Arabic verb form in a verbal sentence clearly designates the person or persons functioning as the subject of the verbal action. This is why independent personal pronouns are often omitted, because they are not required for the comprehension of the sentence. However, they are usually used to express an

emphatic function needed for syntactical or stylistic reasons, in this case for the identification of the referent, e.g., *weeʃ gaaluu?* and *weeʃ gaaluu humma?* *What did they say?* and *What did they (in particular, or they themselves) say?*

Independent personal pronouns are used in apposition to a corresponding suffixed pronoun for emphasis, e.g., *xalliihaa tiḥċii*, *Let her speak* and *xalliihaa hii tiḥċii*, *Let her (herself) speak*. Note that the suffixed pronoun *//-haa//* corresponds to the independent pronoun *//hii//*. They are also used in extraposition, antecedent to a suffixed pronoun, e.g., *ʔana ʃaarlii falaaf siniin fi -lgaṭiif*, *I have been in Qatif for three years*. Independent personal pronouns can be used as the subject of a circumstantial clause with *//w-//*, e.g., *Jufta w-ana maaʃii*, *I saw him while I was leaving* (see Selection 6, Note 7).

Independent personal pronouns can be negated by prefixing the proclitic negative particle *//ma(a)-//* to them (see Selection 6, Note 12). Note the examples below:

Singular

ma(a)hu *he is not*

ma(a)hi *she is not*

manta *you are not*

manti *you (f.) are not*

ma(a)na(i) *I am not*

Plural

maahum *they are not*

maahin *they (f.) are not*

mantum *you are not*

matuun(e) *you (f.) are not*

maḥna(e) *we are not*

Negated personal pronouns are commonly used in daily speech in all Gulf dialects, and they are usually used in collocation with adjectives, e.g., *ma(a)hu zeen*, *He is not nice*. It is worth noting that suffixing the letter *//-b//* to the negated pronoun forms is very common in most Gulf dialects, e.g., *ma(a)huub*, and it is often shortened to *mu(u)b*. The shortened form is used for both genders, e.g., *muub zeen* and *muub zeena*, *He isn't nice* and *She isn't nice*, respectively. Negated pronouns are also commonly used in verbal sentences where they are normally followed by participles, e.g., *manta raayiḥi -lmazraʕah?* *Aren't you going to the farm?*

There are no neuter pronouns in MSA or in Arabic dialects, since all Arabic nouns are either masculine or feminine. The English pronoun 'it' will be either *huwa* or *hiyya* depending on the gender of the noun for which it stands.

2.4.2. Suffixed Pronouns

In addition to independent personal pronouns, both MSA and all Arabic dialects have pronoun suffixes *ḍamaaʔir muttaṣilah*. These suffixes may be added to most parts of speech, with different meanings resulting in each case. Please note that personal pronouns are inherently definite, therefore, any noun that has a suffixed pronoun becomes definite also, e.g., *sayyarah*, *a car*, and *sayyaarti*, *my car*. There is a pronoun suffix corresponding to each of the independent pronouns. The following is a list of the most common pronoun suffixes and their variants in Gulf dialects:

Singular	Plural
-a; -ah; -ih; -uh <i>him; his</i>	-ho(u, i)m <i>their; them (m. and f.)</i>
-ha; -he <i>her</i>	-hi(e)n; -han <i>their; they (f.)</i>
-ak; -ok; -ik <i>your; you (m.)</i>	-ku(o, e)m <i>your; you (m. and f.pl.)</i>
-i(e)f; -i(e)č <i>your; you (f.)</i>	-k(e)in; če(i)n <i>your; you (f.pl.)</i>
-i(i); -nii <i>my; me (m. and f.)</i>	-na; -ne <i>our; us (m. and f.)</i>

Most Gulf dialects have special possessive pronouns, usually used to denote possession of inanimate objects, i.e., *maal-* (m.) and *maalat-* (f.) and *ḥagg-*, to which pronominal suffixes are added, e.g., *haaḍa -θθoob maali*, *This dress is mine*; and *haaḍa -lmaktab ḥaggi*, *This is my office*. However, personal pronoun suffixes are added to nouns to perform the function in Arabic equivalent to possessive adjectives in English. Although there is no difference in meaning between the two structures, syntactically they differ. *maal-* and *ḥagg-* may only be predicated on, or attributed to, a definite noun, as it appears in the examples above. However, pronoun suffixes may only be added to indefinite nouns. The following paradigm shows all pronoun suffixes added to the noun *bint*, *daughter; girl*:

binta(i, u)h <i>his daughter</i>	binthu(o, i)m <i>their daughter</i>
bintha(e) <i>her daughter</i>	binthi(e)n <i>their (f.) daughter</i>
binta(o, i)k <i>your (m.) daughter</i>	bintku(o, e)m <i>your (m.) daughter</i>
binti(e)f(č) <i>your (f.) daughter</i>	bintke(i)n; bintče(i)n <i>your (f.) daughter</i>
binti <i>my daughter</i>	bintna(e) <i>our daughter</i>

When personal pronouns are suffixed to any word ending with a vowel, that vowel is lengthened, e.g., ramaa-haa , *He threw it away*; ?abuu-haa, *her father* wiiyyaa-hum, *with them*.

The phenomenon of using demonstratives in liaison with pronominal suffixes is common only in some Eastern Saudi Arabia dialects and in some dialects of Bahrain as well (see Selection 18, Note 11). When used in sentences, they are usually followed by verbs or participles, e.g., hadaani gaaʕdah fi -lbeet, *Here I am, sitting at home*.

Personal pronoun suffixes are also added to verbs to perform the function in Arabic equivalent to object pronouns in English. The following shows all the personal pronoun suffixes attached to the verb saaʕad, *to help*:

Singular

saaʕadah *he helped him*

saaʕadha *he helped her*

saaʕadak *he helped you (m.)*

saaʕadič *he helped you (f.)*

saaʕadni *he helped me*

Plural

saaʕadhum *he helped them*

saaʕadhan *he helped them (f.)*

saaʕadkum *he helped you*

saaʕadken *he helped you (f.)*

saaʕadna *he helped us*

Pronoun suffixes are added to the word nafs, *self; soul; same* to form what is equivalent to the English reflexive pronouns. It is worth mentioning that some educated speakers use the plural form ?anfus before plural pronoun suffixes. Note the following paradigm:

Singular

nafsah *himself*

naf(i)sha *herself*

nafsak *yourself*

nafsič *yourself*

nafsi *myself*

Plural

naf(i)shum *themselves*

naf(i)shen *themselves (m.)*

naf(i)skum *yourselves*

naf(i)sken *yourselves*

naf(i)sna *ourselves*

Pronoun suffixes may also be added to some interrogative particles, e.g., *floon*, *how*; *keef*, *how*; *ween*, *where*. The interrogative particles *floon* and *keef* are usually used with pronoun suffixes to denote an inquiry about someone's health or well being, as in:

<i>floonak how are you (m.)?</i>	<i>floonič how are you (f.)?</i>
<i>keefak how are you (m.)?</i>	<i>k(č)eefič how are you (f.)?</i>
<i>weenak where are you (m.)?</i>	<i>weenič where are you (f.)?</i>

Pronoun suffixes can be added to all prepositions. One must be aware that some of the prepositions undergo certain changes when pronoun suffixes are added to them. Note that in the following, the final vowel *//a//* of the preposition *šala*, *on*, changes to *//ee//* before the pronoun suffixes with the exception of the first-person singular. This change takes place in prepositions that end in the vowel *//a//* or the *ʔalif maqṣūrah* such as *ʔila*, *to*, as in:

Singular	Plural
<i>šalee(h) on him</i>	<i>šaleehum on them (m. and f.)</i>
<i>šaleeha on her</i>	<i>šaleehen on them (f.)</i>
<i>šaleek on you (m.)</i>	<i>šaleekum on you (m. and f.)</i>
<i>šaleeč(ki) on you (f.)</i>	<i>šaleeč(k)en on you (f.)</i>
<i>šalayy(i) on me (m. and f.)</i>	<i>šaleena on us (m. and f.)</i>

Some prepositions undergo the change of doubling a consonant before the first person (s. and pl.), and second person (s.) pronoun suffixes. Note in the following examples the changes the preposition *šan*, *about*, *from*, *on*, undergoes when pronoun suffixes are added to it:

Singular	Plural
<i>šanna(h) about him</i>	<i>šanhum about them (m. and f.)</i>
<i>šanha about her</i>	<i>šanhen about them (f.)</i>
<i>šannak about you (m.)</i>	<i>šankum about you (m. and f.)</i>
<i>šannič(k) about you (f.)</i>	<i>šankin about you (f.)</i>
<i>šanni about me (m. and f.)</i>	<i>šanna about us (m. and f.)</i>

2.5. Demonstratives

Demonstratives are called in Arabic *ʔasmaaʔ ʔiʔaarah*, *nouns of indication*. In Gulf dialects, demonstratives are marked for number and gender. Some demonstratives designate persons or objects which are close to the speaker in physical space or time, and some designate persons or objects remote in space or time from the speaker. The most common demonstratives and their variants in Gulf dialects (variants with the sound change of *ð* ---> *d* are typical of some of the Eastern Saudi Arabia dialects) are *ha-*, *this; these*, is a contraction of the proximal demonstratives *haað(d)a*, *haað(d)i*, and *hað(d)ool*. It is prefixed to singular and plural, feminine and masculine definite nouns (see Selection 2, Note 1 and Selection 24, Note 8).

Nearness (M.S.)	Remoteness (M.S.)	Nearness (F.S.)	Remoteness (F.S.)
<i>haað(d)a</i>	<i>hað(d)aak</i>	<i>haað(d)i</i>	<i>hað(d)iik(č)</i>
<i>haað(d)</i>	<i>ð(d)aak(a)</i>	<i>haay</i>	<i>ð(d)iik(č)</i>
<i>ð(d)a</i>	<i>ð(d)aak</i>	<i>ð(d)i</i>	<i>ð(d)iika</i>

Note that most Gulf dialects use the demonstrative plural form for both masculine and feminine.

Nearness (Pl.)	Remoteness (Pl.)
<i>hað(d)ool(a)</i>	<i>hað(d)olaak</i>
<i>ð(d)ool(a)</i>	<i>ð(d)olaak</i>
<i>hað(d)eel(a)</i>	<i>hað(d)elaak</i>
<i>ð(d)eela</i>	<i>ð(d)eelaak</i>
<i>hað(d)eleen</i>	<i>hað(d)eelaak</i>

The demonstrative *čiði* and its variants *čidi*, *kidi* are also very common in Gulf dialects. The variant *dakku* (see Selection 16, Note 9) and the demonstrative *haada* with pronoun suffixes, e.g., *hadaani*, are common in Al-Qatif dialect. Demonstratives can be used as either demonstrative adjectives in apposition to a substantive, or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative, e.g., *haaða -rrayyaal*, *this man*; and *haaða ʔamr ʂaʂb*, *This is a difficult matter*. Note that demonstratives modify definite nouns, or proper names, e.g., *haaða ʔahmad*, *This is Ahmed*, or nouns

in ʔidaafah construct, e.g., haaḏa ʔibn ʔahmad, *This is Ahmed's son*. Usually demonstratives agree in gender and in number with the nouns they stand for or the noun they modify. However, nonpersonal duals and plurals usually take the singular feminine demonstrative haaḏ(d)i.

2.6. Relative Pronouns

In MSA ʔism mawṣuul, the relative pronoun has numerous forms. In Gulf dialects //ʔilli//, *who(m), that which*, is the most commonly used form, and it is not declined for number or gender. Note that when //ʔilli// is preceded by a word ending in a vowel, it loses its initial vowel //lli//, e.g., libnayyah lli wagaʕat, *the little girl who fell down*. In rapid speech //ʔilli// may become //l-// before a word beginning with a vowel, e.g., lbeet l-ʔabbi ʔaskin fihi, *the house which I want to live in*. //ʔilli// may also become //li-//, e.g., lfariig li-nyalab, *the team that was defeated*. In Gulf Arabic the relative //man//, *who* and //ma(a)//, *what* occur only in combinations such as //kill man// *whoever, everyone who*, and //kill ma//, *whatever, all that*. The relative pronoun introduces a relative clause which may modify a noun or a pronoun. The modified noun or pronoun is called the antecedent. The presence of the antecedent in the relative clause is usually taken up by a personal pronoun which is called in Arabic //ʔaḏḏamiir ʔalʕaaʔid//, *the resumptive pronoun*, and it agrees with the antecedent in number and gender. Note that the resumptive pronoun may occur implicitly in the verb, e.g., rrayyaal lli daxal kaan marriḏ, *The man who came in was sick*. The resumptive pronoun is //huwa// and it is implicit in the verb //daxal//. But in a sentence like: rrayyaal lli juftah kaan mariiḏ, *the man whom I saw was sick*, the resumptive pronoun is the pronominal suffix //-ah// added to the verb. The resumptive pronoun is either attached to a verb, a preposition, or a noun, e.g., haaḏa liktaab lli gareeta, *This is the book which I read (it)*; haaḏa liktaab lli gitlak ʕannah, *This is the book which I told you about (it)*; huwwa lli waziiʕtah ʕaʕbah, *He is the one whose job is hard*.

This relative particle has an indefinite meaning of *he who, whoever, that which*, when functioning as the subject of a sentence. The verb in such a relative clause is usually third person singular masculine. This kind of relative clause occurs in proverbial expressions, e.g., ʔilli raah raah, *Whatever is gone, is gone*; ʔilli yizraʕah -lʔinsaana yiḥiṣdah, *Man reaps what he sows*. Note that the relative clauses in these two sentences function as the subjects of the sentences. A relative clause may also function as the object of a verb or a preposition, or the predicate of a sentence, e.g., ʔaṭṭaalib huu ʔilli faaz bi-lʔimtiḥaan *The student*

is the one who passed the test; Saṭnii -lli Ṣaleek, Give me what you owe; The following are more proverbs: ʔilli ʔiidah bi-lmayy muub miṭil ʔilli ʔiidah bi-nnaar, He who has his hand in the water is not like the one who has his hand in the fire; ʔilli Ṣeenah faaryah maa b-yiṣbaṣ, He whose eye is greedy will never be satisfied; ʔilli xallaf maa maat, He who begot offspring doesn't die; ʔilli maktuub Ṣala -ljabiin laazim tjuufah -lṢeen, (lit. What is written on the forehead, the eye must see) What must be, must be; ʔilli yaakil Ṣala ḍirsah yinfaṣ nafsah, (lit. He who chews with his own teeth, benefits himself) God helps those who help themselves.

2.7. Indefiniteness and Definiteness

2.7.1. Indefiniteness

Just as is the case in MSA, indefiniteness in Gulf dialects can be expressed simply by not using the definite article prefix //ʔal-//, e.g., jaamṢah, *university*. Indefiniteness is also expressed by using waaha(i)d (m.) and waahda(e)h (f.), *someone, one of* before a noun or a relative adjective, e.g., waahad rayyal, *some man*, and waahad suṣuudi, *someone from Saudi Arabia*. Indefiniteness is also expressed by inserting the preposition min, *from* after waaha(i)d and waahda(e)h followed by a definite noun, e.g., waahad min ʔixwaanii, *one of my brothers*; waahdeh mini -lmaktab, *someone (f.) from the office*. The preposition min may be inserted between two nouns when the first is singular indefinite and the second is plural definite, e.g., walad min liwlaad, *one of the children*; yoom mini -lʔayyaam, *one of (these) days*. Unlike many other dialects, Gulf dialects use the genitive tanwiin, nunation //-in// to mark indefiniteness, e.g., bintin zeenah, *a good girl*.

2.7.2. Definiteness

Definiteness can be expressed in many different ways:

1. By prefixing the definite article //ʔal-// (see the following section on the definite article), e.g., baab, *a door*; ʔal-baab, *the door*.
2. By adding ■ pronoun suffix, e.g., beet, *a house*; beethum, *their house*.
3. When the indefinite noun belongs to ■ proper noun, e.g., sukkaan giṭar, *the people of Qatar*; ʔumm ʔaḥmad, *the mother of Ahmad*.
4. When the indefinite noun is in a noun/noun construct, e.g., suug limṢeegliyyah, *the Mu'egliyyah Market*; jaamṢat lmalik feeṣal, *King Faysal University*.

2.7.3. The Definite Article //ʔal-//

The definite article, ʔadaat ʔattaʔriif may be prefixed to nouns and adjectives. It takes the shapes //ʔal-; l-; ʔil-; li-; le-// based on the environment in which it is used. In Gulf dialects the article is totally assimilated to dental and front palatal consonants known as ʔalḥuruuf ʔaʃʃamsiyyah, *the sun letters*: t, θ, d, ð, r, z, s, ʃ, ʂ, ʈ, ɖ, ʒ, n, ɕ. Note the following examples:

ʔaalib ʔaaʔir, <i>a smart student</i>	ʔʔaalibi -ʃʃaaʔir, <i>the smart student</i>
dars ʂaʃb, <i>a hard lesson</i>	ddarsi -ʃʂaʃb, <i>the hard lesson</i>
rayyalin ɖaʔiif, <i>a weak man</i>	rɖayyaali -ɖɖaʔiif, <i>the weak man</i>
θaaliθ naadii, <i>the third club</i>	nnaadii -θθaaliθ, <i>the third club</i>

It is worth noting that some speakers assimilate the definite article to the consonant //j//, e.g., jjaamʕah, *the university*. Furthermore, the learner should be aware that some speakers may or may not abide by the rules of the definite article assimilation to the sun letters.

2.8. Particles

2.8.1. Prepositions

A preposition precedes the noun or the noun substantive it governs, and as mentioned above, all prepositions can take pronoun suffixes. A preposition is a word or proclitic that occurs usually as a leading term in a phrase whose following term is a noun-type constituent and whose function can be that of supplement, complement, attribute, or predicate, but not subject. Prepositions in most Gulf dialects can be classified in two categories: There are some that have no lexical meaning and cannot stand alone, e.g., li, *to, for*; bi, *in, with*; ʕala, *on, over, against*; ʔila, *to*; fii, *in*, and there are some that have a separate status as adverbs or nouns and have a related, but separate, lexical meaning, e.g., foog, *over, above, upstairs*; tath, *under, underneath, downstairs* (Holes 1990, 113). A prepositional phrase is used adverbially, e.g., ba-nruuh nilʕab baʕd ʕalaati -ʕaʕr, *We'll go play after the evening prayer*. A prepositional phrase may complement verbs, nouns, and adjectives, e.g., liḥdaagah b-titwaggaf ʕala -ʔtags, *Fishing depends on the weather*. A prepositional phrase may function as an attributive to a definite noun, e.g., lwalad giddaami kaan yʕiiḥ b-ʕoot ʕaali, *The boy in front of me was screaming loudly*. Finally, prepositional predicates

are used to depict ■ state or characteristic of the subject referent, e.g., *hu taħt ʔamri -lmudiir, He is under the manager's disposal*. Note that prepositions may take pronoun suffixes or they may be followed by a noun, or a noun equivalent. The following are the most common prepositions in most Gulf dialects:

◆ *fi(i), in; on; within; at; during*: This preposition is regularly followed by a noun, ■ pronoun suffix, a demonstrative, e.g., *darast fii jaamiʔat lmalik ʕabdi -ʕaziiz, I studied at King Abdul Aziz University*; *ba-yibda ramaḍaan fii yooma -rubuuʕ, Ramadan will start on Wednesday*; *ḥaṣṣalt fuluus kaḥiir fii ḥiika -ssanah, I earned ■ lot of money during that year* (see Selection 37, Note 5). The rules for suffixation of pronouns to this preposition are the same as rules for nouns; however, the pronoun suffix that corresponds to the first person singular is *//-yy(a)//*. This preposition is often preceded and followed by the same noun to render proverbial phrases, e.g., *lḥayaa killha kifaah fii kifaah, In general, life is a struggle* (see Selection 38, Note 11). Usually *//fii//* is contracted to *//f-//* when prefixed to a noun, e.g., *kalaamak f-maḥallah, Well said* (see Selections 18, Note 4, and 29, Note 9). Note that this preposition is used as a pseudo-verb when followed by an indefinite noun to render the meaning of *there is; there are*, e.g., *fii ʔawlaad kaḥiir fi -ṭṭirgaat, There are a lot of children on the streets*. It can be preceded by the verb *kaan* to render the meaning of *there was; there were*, e.g., *kaan fii naas kaḥiir, There were a lot of people* (see Selection 4, Note 1).

◆ *b(i), in; at; with; by means of*: The prepositions *b(i-)* and *f(i)* sometimes are used interchangeably, especially when both prepositions indicate the act of staying inside a place, e.g., *ʔubuuy fi -lbeet* or *ʔubuuy bi-lbeet, My father is at home*. Unlike *fii*, the preposition *bi-* cannot stand alone. Usually it is prefixed to nouns to form adverbs, e.g., *bi-surfah, quickly*; *bi-lʔasaas, basically*; *bi-zṣabt, exactly* (see Selections 6, Note 11, and 28, Note 7). It is also used to express the concept of place, e.g., *tigʕid tbassit bi-lʔard, She spreads (her goods) on the ground* (see Selection 4, Note 5); *ḥariim ybiʕan bi-ssuug, Women trade in the market* (see Selection 4, Note 2). The preposition *bi-* is often used to introduce an expression of emphatic identification, e.g., *ʔana ʕiftah bi-ʕyuuni -ḥḥinteen, I saw him with my own two eyes*. It may also be used to form an oath when prefixed to the noun sworn by, e.g., *bi-llaah ʕaleeč, by golly* (see Selection 17, Note 3).

◆ *min, from; of; ago; belonging to*: This preposition designates the noun it governs as belonging to a group, e.g., *jamaaʕah mini -ssuʕdiyyiin raahuu -lbahreen, A group of Saudis went to Bahrain*. It also expresses temporal meaning, e.g., *min ḥaaka -lḥiin, since that time*. It is used to express the origin of ■

person or a thing, e.g., *hii min safwa, She is from Safwa*. The preposition *min* always follows a comparative adjective, in this case it either takes a suffix pronoun or it is followed by the noun it is compared to, e.g., *hu ʔakbar minhaa, He is older than she*; or *hu ʔakbar mini -lbint, He is older than the girl* (see Selections 29, Note 12, and 42, Note 2).

◆ *ʕala, ʕa-, ʕal-, on; over; according to; against*: This preposition is often shortened to *//ʕa-, ʕal-//* which are usually prefixed to nouns, e.g., *yaa ʕal-wagt, He came on time*. Note that the *//-l-//* is the definite article. As it was mentioned above in the segment on pronoun suffixes, when *ʕala* takes pronoun suffixes, its final *//-a//* changes to *//-ee-//* except in the first person singular where it is *ʕalayy(ii)* (see Selections 21, Note 10 and 26, Note 10). It is used to render its original and very frequent local meaning *on, over*, e.g., *yḥuṭṭuun limfaṭṭaḥ ʕa-liṣmaat, They put the lamb on the sheet* (see Selection 2, Note 13). It is also used to express the meaning of *not to worry about*, e.g., *walaa ʕaleek bi-ṭṭaanyiin, Don't worry about the others* (see Selection 12, Note 3). It also expresses *according to*, e.g., *ʕala sunnata -llaah, according to God's law* (see Selection 42, Note 6).

◆ *ʕan, about; away from*: The preposition *ʕan* is usually used with verbs which have the meaning of *to go away; to avoid*, e.g., *haaḍa rafiiḡ muub zeen, ʔibʕid ʕannah, This is a bad friend, stay away from him*. It is also used to express differentiation and substitution, e.g., *ʕaadaatna tixtalif ʕan ʕaadaatkom, Our culture is different than your culture*; *ʔaxḍuu ʔuxuuy ʕiwaḍ ʕanni, They took my brother instead of me* (see Selection 15, Note 16).

◆ *ʔila, l(a)-, li-, to, toward; for*: The preposition *ʔila* is used in MSA to express the direction to or toward an aim or a goal. However, it is not common in most Gulf dialects as its contracted forms, but one may hear it used by some educated native speakers. It is worth mentioning that the preposition *ʔila* (but not its contracted forms) is used as a conditional particle to introduce a time conditional clause; in this case, it does not take pronoun suffixes, e.g., *ʔila minhum, when they, if they* (see Selection 7, Note 4). When *ʔila* takes pronoun suffixes, it is used to render the meaning of the verb *to have*, e.g., *ʔilah rwaag, It has a curtain* (see Selection 7, Note 2). Usually the contracted form *//l-//* takes second person pronoun suffixes which can be added to a verb to create a common dialectal phenomenon called the ethical dative, that is, involving the addressee in the action (Ingham 1994, 205), e.g., *gaʕadatlok w-masakatlook ha-lʕaraayis, She sat and held the dolls (lit., she sat for you and held the dolls for you)*. (For more on this phenomenon, see Selections 18 and 44.) Furthermore, the combination of *//l-//* with a pronoun suffix is added to a verb, when its subject and the

pronoun suffix refer to the same person, e.g., tigʕidilhaa ḥawaali saaʕah, *It takes it about an hour* (see Selection 1, Note 10). This phenomenon does not occur in MSA. These contracted forms can also be prefixed to nouns, e.g., lḥamd li-llaah, *Thanks be to God*; haaði la-ʔahmad, *This is for Ahmad*. The following is the preposition li(a)- with pronoun suffixes added to the verb gaal, *to say*:

Singular

Plural

lah	ga(a)llah <i>he said to him</i>	la(u)hum	ga(a)llahum <i>he said to them</i>
laha	ga(a)llaha <i>he said to her</i>	la(u)hum	ga(a)llahum <i>he said to them</i>
la(o)k	ga(a)lla(o)k <i>he said to you</i>	la(u)kum	ga(a)llukum <i>he said to you</i>
lik	ga(a)llik <i>he said to you</i>	lakum	ga(a)llukum <i>he said to you</i>
lii	ga(a)llii <i>he said to me</i>	leene(a)	ga(a)lleene(a) <i>he said to us</i>

◆ **been, between; among:** This preposition has the form beenaat, used with plural pronoun suffixes and sometimes also with nouns in the sense of *among*, e.g., ʔana saakin beenaathum, *I am living among them*; hu -lkabiir beenaat ʔuxwaanah, *He is the oldest among his siblings*; maa tiddaxxal beenaatne, *Don't interfere between us*. The preposition been with a pronominal suffix referring to the speaker must be repeated again with a pronominal suffix referring to the person addressed to render *between... and...*, e.g., xallihi sirr beeni w-beenak, *Keep it a secret between you and me*.

◆ **maʕ, with:** This preposition expresses connection and togetherness, e.g., tayaddeena maʕ baʕḍ, *We ate lunch together*. The most common use of this preposition is in the expressions maʕi -ssalaamah, *goodbye*, (*lit. with safety*) and ʔallah maʕa(a)k, *God be with you*. It is also used before the particle ʔin to render the meaning *although*, e.g., maʕ ʔinnii gultlah maa yruuh, *although I told him not to go*. It is also used with pronoun suffixes standing alone in response to a statement during a conversation indicating that the speaker is in total agreement with the person making the statement, e.g., maʕaak, *I am with you* (see Selection 34, Note 7). Finally, the preposition maʕ is used to render the meaning of *to have*, e.g., ma(i)ʕii/maʕaay ḥalaaθ ʔawlad, *I have three children*.

◆ **wiyya, with; in the company of:** The preposition wiyya also expresses connection and togetherness and it is more common than maʕ. The vowel /-a/ is always lengthened to //-aa// when adding pronoun suffixes. It is worth noting that most native speakers of the Eastern Saudi Arabia dialects often drop the first

syllable //wiy-// in rapid speech, e.g., taʕaal yaay(ii) niʕtarii ʔaʕriṭah, *Come with me to buy tapes* (see Selection 40, Note 2); ʕiiʕ wiyyaah ʕal-ḥulwah wi-lmurrah, *She lives with him for better or for worse* (see Selection 28, Note 14).

◆ **ʕind**, *at; at the house of; with*: This preposition is used as a locative preposition, e.g., ʕindi -lmasmak, *close to the Musmak Fortress* (see Selection 5, Note 4). It is also used to express one's actual and present possession, e.g., ʔahmad maa yidrii ʕinnah ʕindah kanz, *Ahmad does not know the treasure he has*. It is also used with nouns of temporal meaning, e.g., gallii taʕaal ʕind yuruubi -ʕʕams, *He told me to come at sunset*. It is used before nouns to render the meaning of *to have*, e.g., maa ʕidne fluus, *We don't have money*. Note that most native speakers, especially those of Eastern Saudi Arabia, delete the //n-// from ʕind when adding a consonant-initial pronoun suffix, i.e., -na, kum, or they may add the vowel //a-// before the suffix to avoid a three-consonant cluster (see Selections 23, Note 12, and 11, Note 2). Note the following forms of ʕind:

Singular

ʕindah

ʕidhe(a)/ʕindaha

ʕindak

ʕindi(ee)ʕ

ʕindii

Plural

ʕidhum/ʕindahum

ʕidhin/ʕinidhin

ʕidkum/ʕindakum

ʕidkin/ʕinidkin

ʕidne(a)/ʕindana

◆ There are a number of locative prepositions which can be used predicatively without an object, e.g., foog, *above; upstairs*, ʕalaʕ foog, *he went upstairs*; taḥt, *below, under, downstairs*, manhu ʕaaka -rrayal ʔalli taḥat, *Who is that man down there?*; gi(u)ddaam, *in front (of)* and wara, *behind, rear*, waggaf sayyaartah wara, *He parked his car in the rear*. All of these prepositions may take a noun object, e.g., fii beet taḥti -lʔarḍ, *There is a house under the ground*; baneena yurfah foogi -lmaṭbax, *We built a room over the kitchen*. These prepositions may take pronoun suffixes, e.g., guddaami, *in front of me*. Note that all these prepositions may stand alone in the course of a conversation, e.g., ween gaʕad? giddaam, *Where did he sit? In the front*.

◆ **ʕugub**, *after*: This preposition usually refers to the action itself, regardless of the time at which the person is speaking, e.g., huu jaa ʕugub raafid, *He came after Rashid*. It is also used to express a duration or a length of time after which the action takes place, e.g., ba-ruuḥi -lmazraʕah ʕugub ḥalaaḥ ʔayyaam,

I will go to the farm in three days. The preposition *yamm*, *by, near; beside* is very common in most Gulf dialects. Both prepositions *ʕugub* and *yamm* cannot stand alone. They have to be followed by either a noun or a pronoun suffix, e.g., *beetne yammi -lmustaffa*, *Our house is near the hospital.*

◆ *miθil, like, similar to, as:* This preposition is used for qualitative comparison, that is, it has to be followed by the thing being compared to, e.g., *libnayyah miθil ʔummhaa*, *The little girl is like her mother.* (For more on prepositions, see Qafisheh 1977.)

2.8.2. Interrogatives

The learner of Arabic and Arabic dialects knows that the emphasis or the intonation by itself can change a statement into a question in MSA and in all Arabic dialects as well. Such a question expresses an idea as uncertain and asks about its truth, thus seeking an affirmative or negative answer, e.g., *tibi truūhi -ssug?* *Do you want to go to the suq?* No special particle is needed to show the interrogative character of this sentence. Usually, however, a question is introduced by a grammatically appropriate interrogative particle *ʔism ʔistifhaam* according to the purpose of the question. There are some questions that can be asked about an essential element of the interrogative statement. Such questions are introduced by the interrogative particle *weeʃ*, *what*; *man/min*, *who*; *ayy*, *which*; *floon*, *how*; *keef*, *how, what*; *leeh(ʃ)*, *why*, etc. There are also some questions that inquire about circumstances or adverbial aspects of the interrogative statement. Such questions are always introduced by *mita*, *when*; *ween*, *where*, etc. All interrogative particles with the exception of *//ʔayy//* can stand alone as a one-word question in the course of a conversation, and in a pre- or post-verbal position. However, interrogative particles usually appear in the initial position in a sentence. The following are the most common interrogative particles in Gulf dialects with some examples of their usage:

◆ *we(e)ʃ, what:* *weeʃ gaal?* *What did he say?* *weeʃ?* *What?* This particle also appears in liaison with the preposition *//min//* followed by the negative particle *//maa//* to render the meaning *why*, e.g., *min weeʃ maa raahī -lma(i)drasah?* *Why didn't he go to school?* *weeʃ* can also be preceded by *hagg* and followed by *//maa//* to render the meaning *why*, e.g., *hagg weeʃ maa yiit?* *Why didn't you come?* This particle can be preceded by *//la(a)//* to render *what for*, e.g., *laa weeʃ kill haaḏa?* *What is this all for?* (For more examples, see Selection 1, Note 9; Selection 36, Note 8; and Selection 29, Note 10.)

◆ *ʃ-, ʃu(u), what:* This interrogative is a contraction of *weeʃ* and it must be prefixed to the following word, e.g., *ʃ-raayo(a)k? What do you think? What's your opinion?* *ʃ-gaallak, What did he say to you?* *ʃ-fiik? What's wrong with you?* (See Selection 42, Note 14.) *ʃ-* may precede the word *daʃwah, matter; lawsuit* to render *what's the matter* or *why*, e.g., *ʃ-daʃwah tuʃruʃiin kill ha-lifluus? Why do you spend all this money?*

◆ *ʔeeʃ, what:* Syntactically, this interrogative particle is similar to *weeʃ*, and it can be found in most Gulf dialects, e.g., *ʔeeʃ tibbi tguul? What do you want to say?*

◆ *ʃinhu, what:* This is also a contracted interrogative particle from *ʔayyu ʃayʔin huwa? What is it?* *ʃinhu -llii tibiih? What is it that you want?* (See Selection 12, Note 5.)

◆ *ʃloon, how:* *ʃloon ʔubuuk? How is your father?* *ʃloonak? How are you?* *ʃloon? How? What?* *ʃloon taakluun lkabsah? or taakluunha ʃloon? How do you eat the kabsah? or How do you eat it?* (See Selection 4, Note 4.)

◆ *k(č)eeʃ, how:* *ma ʔadri keef ʔaruuʃi -lgaʔiif, I don't know how to go to Qatif; keefak? How are you (m.)?* *ʔana ba-ḥulli -lmuʃkilah, I will solve the problem. keef? How (is that)?* (See Selection 22, Note 10.)

◆ *gaddeeʃ, how; how much:* *gaddeeʃ ba-tigʃid fi -lḥasa? How long are you going to stay in Hassa?* *gaddeeʃ ʃomrak? How old are you?* Note that this interrogative may take the preposition prefix *//b(i)-//* to render *for how much*, e.g., *b-gaddeeʃ ʃareet sayyaartak? For how much did you buy your car?*

◆ *k(č)am, how much; how many; how; what:* This interrogative particle, which is usually found at the beginning of the sentence, asks for a quantitative determination, e.g., *kami -ssaaʃah? What time is it?* *kam ʔijaar beetak? How much is the rent for your house?* The preposition *//bi-//* is usually prefixed to *kam* to render *for how much*, e.g., *bi-kam haadi? How much is this?* (See Selection 13, Note 4.)

◆ *man, min, who:* This interrogative is used to ask about a person, e.g., *man haaḏa? Who is this?* This particle may take personal pronoun suffixes, e.g., *minhu -llii gaal haaḏa? Who is he who said this?* (See Selection 14, Note 7.) Note that *man* can be preceded by a noun to render the meaning *whose*, e.g., *beet man haaḏa? Whose house is this?*

◆ *ʔayy, which:* This particle must be used in a pre-nominal position. It has multiple functions, one of which is as an interrogative having a qualitative meaning. It is usually followed by an indefinite noun, but it does not agree with

it in number nor in gender, e.g., *ʔayy ʕabaayah tabiin?* *Which cloak do you (f.) want?* This particle can also be preceded by ■ preposition, e.g., *fii ʔayy wizaarah tiftayil?* *Which ministry do you work in?* (See Selection 38, Note 1.)

◆ *leeh(j)*, *why*: This particle is used to inquire about some reasoning for carrying out an action, e.g., *leef tiftiriin ʔalʕaab yaalyah?* *Why do you buy expensive toys?* (See Selection 43, Note 12.)

◆ *ma(i)ta*, *when*: This particle introduces a question inquiring about an adverbial aspect of time, e.g., *mata ba-nruuḥi -lmazraʕah?* *When are we going to the farm?* (See Selection 12, Note 9.)

◆ *ween*, *where*: This particle introduces an adverbial interrogative sentence inquiring about an adverb of place, e.g., *ween raah ʔubuuk?* *Where did your father go?*

◆ *muu(b) ʕiḏi?*, *isn't it; isn't that right?* This interrogative expression functions as ■ question-tag, and it is usually found in the ultimate position in a sentence, e.g., *huu mini -lgaṭiif, muu ʕiḏi?* *He is from Qatif, isn't he?*

2.8.3. Adverbs and Adverbial Expressions

Adverbs modify verbs, adjectives, or other adverbs. The following are the most common adverbs and adverbial expressions used in RA and ESA. They are grouped according to place, time, manner, and quantity.

Adverbs of place:

hni here

hnaak there

yamm near, next to

giddaam in front

wara behind

foog on, above

taḥt under

bi-nuṣṣ, bi-nnuṣṣ in the middle

baʕd after

baʕdeen later

gabul before

ʕugb after

Adverbs of time:

ʔalḥiin, var, halḥiin, lḥiin now

taww just (a preverbal particle that usually occurs with pronoun suffixes)

ʕaad then, again

barḍu still, yet

leen *until*

?ams *yesterday*

gabl fwayy *a little while ago*

?awwal ?ams *the day before yesterday*

Adverbs of manner:

čiđi *as, like; thus*

miθil *like, as*

zeen *well*

?afwa *better*

zayy *like (in this fashion)*

yallah *barely*

Adverbs of quantity:

waaj(y)id *very much*

killiſ *very*

fwayy *a little*

k(č)em *a few*

kaθiir *much, very*

baſad *more*

Adverbial expressions can be formed in many different ways. They may be formed by prefixing a preposition (usually bi-) to a noun, as in:

bi-surſah *quickly*

bi-guwwah *forcefully*

bi-l?asaas *basically*

bi-ssaaſaat *for hours*

bi-lxaſſeh *secretly*

bi-ẓẓabſ *exactly*

Adverbs can also be formed by adding the accusative nunation ending *//-an//* to adjectives or nouns. The following are the most commonly used adverbs in RA and ESA dialects: *tabſan, certainly* (used with an exclamator character to modify a preceding statement); *daayman, always*; *ſaadatan, usually*; *yoomiyyan, daily*; *maθalan, for example*; *?axiiran, finally*; *?aſlan, basically*; *?asaasan, basically*; *bataatan, absolutely not*. It is worth noting that adverbs formed by adding the suffix *//-an//* can start a sentence and they may occur between the subject and predicate of a clause.

There are very few nouns that are used as adverbs in both their singular and plural forms, e.g., *saaſah, saaſaat, oftentimes*; *yoom, ?ayyamaat, oftentimes*. There are also some nouns that function as adverbs when with the definite article, e.g., *lleelah, tonight*. Some adverbs are derived from active participles, e.g., *taali, then*; *waajid, very*. The adverb *?ajal/ſayal, well; certainly* is used to confirm a preceding or following statement.

2.8.4. Conjunctions

Conjunctions **و** called in Arabic *ḥuruuf ʔal-Ṣatf*. They connect words or sentence parts of more or less equal importance. Conjunctions are usually classified into two categories: coordinating conjunctions and subordinating conjunctions. The coordinating conjunctions link together items of equal rank, and they are either separable or inseparable. The following section discusses some of the most common conjunctions in Gulf dialects.

The inseparable conjunction *wa-* is similar to the use of the English *and*. It may occur in the forms of *wi-*, *ʔu-*, *ʔuw-*, and *w-* depending on the preceding and following words. It is the most frequently used conjunctive particle to connect words, clauses, and sentences. It is used in multiple coordinations which are in English often converted into commas, when listing items and kept only before the last one, e.g., *ʔana w-saliim w-muraad w-ṣalii ruḥna -ssug*, *Salim, Murad, Ali, and I went to the suq*. In Arabic, however, *w-* is usually kept between all the terms. It may also function as a temporal conjunction when connecting sentences to show that one action happened while the other was taking place. In this case it must precede a personal pronoun, e.g., *w-huwwa w-raayihī -ṣṣuyl ṣaar maṣah ḥaadiṯ*, *While he was going to work, he had an accident* (see Selection 6, Note 7). It is also used after certain temporal expressions of duration to express the simultaneity of two actions, e.g., *min sniin sniin wa-na ʔaḥaawil ʔaṣtari beet*, *For years and years, I have been trying to buy a house*. It is also used to show the natural succession of events, e.g., *lyoom raahī -rriyaḍ w-baačir ba-yruuh makka*, *He went to Riyadh today, and tomorrow he is going to Mecca*.

◆ *fa-, so, then, thus, and*: This inseparable conjunction is the so-called particle of classification. It is usually replaced by the connective particle *wa-*. It links two sentences together which indicate consecutive actions, but where there is an implication that the second is a normal consequence of the first e.g., *gal-līi taṣaal ṣindii, fa-jiit*, *He told me to come to him, and I came* (see Selection 6, Note 13).

◆ *wa(i)lla, or*: This particle is **■** coordinating conjunction which may join words or phrases, e.g., *tibii taaxiḍ mansour walla saami?* *Would you like to take Masour or Sami?* *ba-tijlis fi -lbeet walla ba-truuḥi -lmaktab?* *Are you staying at home or are you going to the office?* (See Selection 6, Note 15.)

◆ *ʔaw, or*: This conjunction is one of the most common conjunctions. It is used mainly to coordinate words or sentence parts, e.g., *tibbi gahwah ʔaw ṣaay?* *Do you want coffee or tea?*

The particle *yaa*, *or*, is usually used similarly to *ʔaw*, e.g., *yaa saaʔidni yaa saaʔid libnayyeh*, *Either help me or help the little girl* (see Selections 30, Note 9, and 42, Note 12). Note that one should differentiate between the usage of *yaa* as ■ coordinating conjunction and *yaa* as a vocative particle.

◆ *lo ... lo*, *either ... or*: This coordinating conjunction is more common in some Eastern Saudi Arabia dialects, and usually joins words, e.g., *lo ʔanaa lo ʔuxuuč*, *either me or your (f.) brother*.

◆ *ʔa(i)mma*, *or*, *or else*: This conjunction is to some extent synonymous with *ʔaw* and *yaa*, but is used most commonly in alternative questions, e.g., *tibbii -ljihhaal yilʔabuun fi -lharr ʔammaa daaxili -lbeet?* *Do you want the children to play in the heat or inside the house?* It is also used as a part of an *either ... or* conjunction set, e.g., *ʔimmaa truuh wiyyaana walla ba-nsawwiilak muʔkilah*, *Either you go with us, or we will cause you a problem*.

◆ *laakin*, *but*: This conjunction may occur with pronoun suffixes. It joins sentences by preceding the second clause, e.g., *ʔazamni ʔaaruḥ maʔah, laakinni maa ruḥt*, *He invited me to go with him, but I didn't go*; *ljaww ḥarr ʔidna, laakin maa fii ruṭuubah*, *The climate is hot in our country, but there is no humidity*.

The subordinating conjunctions introduce or join a subordinate clause to the main clause. Most Gulf dialects form some of these subordinating conjunctions in different ways, one of which is compounding some prepositions with the relative *ma(a)*. The following is a sample of such conjunctions, e.g., the temporal conjunctions *gabil-ma*, *before* (see Selection 28, Note 9); *ʔugub-ma*, *after*; *ʔabaaal-ma*, *while*; *kill-ma*, *whenever*. Other conjunctions express manner, such as *miḥil-maa*, *zay-maa* *as, in the same manner* (see Selection 4, Note 11); *ʔawwal-maa*, *as soon as* (see Selection 40, Note 14); *ʔaaxir-maa*, *the last thing (that)*. There are also other temporal conjunctions, such as *ʔileen*, *till, until*, e.g., *ʔileen yaa -lmaktab*, *until he came to the office*; *leen*, *when; until*, e.g., *leen tuuʃl xaabirmii*, *Call me when you arrive*. The verb *kaan*, *was*, may be compounded with *ʔi(a)nn*, *if* to form conditional conjunctions, such as *nkaan/čaan*, *if*, the contracted form of *ʔin kaan*. It usually occurs with pronoun suffixes, e.g., *ʔisʔalah nkaanah yibii yaakil*, *Ask him if he wants to eat*.

Some conjunctions are formed by compounding certain prepositions with *ʔinn*, such as ■ the MSA *li-ʔann* and its dialectal variants *linn* and *lann*, which are used to express reason. These conjunctions usually take pronoun suffixes and they show that the reason for one action to take place is dependent on ■ specific situation, e.g., *ʔana maa ʔagdar ʔaʔtayil lanni mariid*, *I cannot work because I*

am sick. The compounded conjunction *maṣ-ʔinn*, *although*, frequently introduces a clause which always has an adversative meaning, e.g., *sawwaaha yalaṭ maṣ-ʔinni warreetah keef*, *He did it wrong, although I showed him how*. The conjunction *ka-ʔann*, *as if*, and its contracted form *č(k)inn*, are both used in most Gulf dialects. They usually occur with pronoun suffixes and are followed by a noun or a noun phrase, e.g., *činnah ʔamiiri -lmantigah*, *as if he is the Emir of the region* (see Selection 37, Note 15).

2.8.5. Interjections and Exclamations

Interjections are forms used in exclamations to express surprise, pain, anger, pleasure, or other emotions, e.g., *ʔaax*, *ouch!* There are some interjections that correspond to forms which can be used in other functions, e.g., *(n)zeen*, *well*, *bass*, *but; only; enough*, while others are unrelated to other forms in the language and may often have a combination of sounds which do not otherwise occur in the language, e.g., *wee*, *wee*, *wee!* and *wal*, *wal*, *wal!* (See Selection 15, Note 6.) The following are some of the most common interjections:

- ◆ The vocative particle *yaa* is used in an exclamation to express personal emotion without any communication. *yaa* is followed by an adjective or a noun, e.g., *yaa ʔallaah*, *O God!* *yaa salaam*, (*lit. O peace!*) *How great!* (See Selection 33, Note 7.) The particle *yaa* may be used before all of God's attributes to express some kind of exclamation.
- ◆ *ʔajal/ʔayal then, therefore!* *ʔajal kint fi -lbeet*, *Then, you were at home* (see Selection 31, Note 7).
- ◆ *ʔaad, well!* May be used at the end of the sentence, e.g., *kafaana ḥačiy ʔaad!* *Well, we had enough talk!* and *gatiilhum ttelfizyon ʔaad*, *Well, they are crazy about the TV!* (See Selection 21, Note 16.)
- ◆ *xooṣ, good, fine!* This word is borrowed from Persian, and it is very common in some Eastern Saudi Arabia dialects.
- ◆ *(n)zeen, well! good! OK! nzeen, weef ba-tsawwii baṣdeen!* *Well! What are you going to do later?*
- ◆ *killiṣ zeen, very good! fine!* (See Selection 20, Note 6.)
- ◆ *bass, enough! stop it! stop! only, bass! maa ʔabbii ʔakṯar!* *Enough! I don't want more!* (See Selections 25, Note 8, and 31, Note 10.)
- ◆ *yaa reet, I wish! I hope so! yaa reet ʔagadar ʔaruuh wiyyaak!* *I wish I could go with you!*

- ◆ **yalla!** *Come on! Hurry up!* (See Selections 21, Note 7, and 40, Note 4.)
- ◆ **maa jaallah,** *isn't that wonderful,* this is **maa -ttaṣajjub** the **maa** of admiration followed by a verb of admiration. The **maa** of admiration is often followed by an illative plus a pronoun suffix or a noun to render exclamation, e.g., **maa ṭajmal ha-libnayyah!** *How beautiful is this little girl!* **maa ṭabxalhaa!** *How greedy she is!*
- ◆ **ṭabad!** *not at all!* This particle is used to express a complete negation of what has been said. It is usually uttered emphatically with raising the voice. It may also occur with the accusative nunation **//-an// ṭabadan!** *not at all!* (See Selections 10, Note 11, and 42, Note 4.)
- ◆ **halla halla,** *exactly!* It is used to express agreement with what has been said (see Selection 1, Note 8).
- ◆ **yah!** like the English *no way!* This is an exclamation of disbelief or surprise.
- ◆ **laa ḥawla wa-laa quwwata ṭillaa bi-llaah!** *There is no power and no strength save in God!* This expression is used when one is facing something beyond one's control.
- ◆ **wallaah(i)** (with the accent on the last syllable), *By God! Is it true?* (See Selection 37, Note 2.)
- ◆ **xalliiha ṣala -llah,** *Leave it to God!* This expression is used to express a bad condition in response to a question about someone's or something's condition, e.g., **keef ṭaḥwaalak? xalliiha ṣala -llah,** *How are you doing? Bad! Not well* (lit. *Leave it to God, or only God can do something about it*).
- ◆ **ṭimbala!** *yes!* This word is used to contradict what has been said, e.g., **hu ma yiṣab ṣleene. ṭimbala!** *He is not cheating us. Yes he is!* . It is also used after a negative question for which an affirmative answer is expected, e.g., **maa huu ṭaḥsanlak? ṭimbala!** *Isn't it better for you? Yes it is!* (See Selection 38, Note 5.)
- ◆ **ṭii naṣam!** *yes!* This is used as an affirmative expression (see Selection 3, Note 6).
- ◆ **daxiilak!** *I beg you! I beseech you!* This expression is used when one is in desperate need and asking for help.

2.8.6. Intensifiers

Intensifiers are not inflected for number or gender. They are used in Gulf dialects in pre- or post-adjective, adverb, or noun position to intensify the meaning of the word they modify. This section presents the most commonly used intensifiers in Riyadh and Eastern Saudi Arabia dialects. The intensifier //killiʃ// usually modifies adjectives (see Selection 5, Note 9), and //waaj(y)id// may modify nouns, adjectives, adverbs, and verbs (see Selection 3, Note 12). The intensifier //marrah// is also used ■■ an intensifier only when it follows or precedes an adjective (see Selection 4, Note 18). However, it is not as common in Riyadh and Eastern Saudi Arabia ■■ it is in the Hijaz area. The MSA intensifier //jiddan// is also used, especially by educated speakers (see Selection 34, Note 9). Note the following examples:

killiʃ zeen *very good*

naas waaj(y)id yruḥuun makka *A lot of people go to Mecca.*

kariim daras waaj(y)id *Karim studied very hard.*

kaan fagiir waaj(y)id *He was very poor.*

kull jayy yaali marrah *Everything is very expensive.*

nisbat lmutaʿallmiin galiilah jiddan *The percentage of educated people is very little.*

2.8.7. Negative Particles

The main ʔadawaat ʔannafy, *negative particles* used in most Gulf dialects are: maa, la(a), mu(u) (variants mu(u)b, muhu(u)b), muʃ, and maa min. The particle //maa// is used mainly to negate perfect and imperfect verbs, and pseudo-verbs as well. The particle //laa// is used to negate imperative verbs to form negative commands. muub and muʃ are used mainly to negate non-verbal predicates. The particle maa in combination with min may stand alone to render the meaning of *absolutely not; there is not*. These negative particles occur immediately before the negated term, and are usually stressed more strongly than the negated term.

2.8.7.1. Negating Verbs

The negative particle maa, *not*, is usually used to negate perfect and imperfect verbs, e.g., ■■■ jiftah, *I didn't see him*; hu maa yḥibbi -lmaḍrisah, *He does*

not like school; haaḏa maa yinkitib, This cannot be written. It is also used to negate two or more verbal constructions joined by *wa-*, *and*, e.g., *ʔakal w-maja, He ate and left; maa ʔakal w-maa maja, He didn't eat and he didn't leave.* Note that it is also used in construction with the negative particle *laa*, e.g., *maa yagra wa-laa yaktib, He does not read and does not write.* //maa// is used to negate verbs in constructions that express the meaning *nothing or no one ... except ...*, e.g., *maa saaʕad ʔilla ʔahmad, He did not help anybody except Ahmad.* The negative particle //maa// negates the form *ḥad, someone, somebody*, e.g., *maa ḥad raahi -lbahir, No one went to the beach.*

The particle //maa// followed by a verb and the negative suffix //-j// form the double negative. This phenomenon is not very common in Gulf dialects, however, it was recorded in Al-Qatif dialect (see Selection 20, Note 16), e.g., *huu maa yaskinj fi -lgaṭiif, He does not live in Al-Qatif.*

2.8.7.2. Negating Independent Personal Pronouns

As discussed in 2.3.1, the negative particle *maa* is often used to negate independent pronouns (see Selection 40, Note 18). The negative particle //maa// followed by an independent pronoun may occur in construction with //b(i)-// in some Saudi dialects and in Riyadh dialect in particular, e.g., *maa huu b-xabiir, He is not an expert; maa hii b-raayḥah, She is not going* (Ingham 1982, 94).

2.8.7.3. Negating Prepositional Pseudo-Verbs

maa is used to negate prepositional pseudo-verbs, e.g., *maa maʕah fuluus, He does not have money; maa fii wagt, There is no time; maa ʕaleek minna, Don't worry about him; maa lii yeerak, I don't have (anyone) other than you.* The negative particle *maa* also negates participles when used in a verbal sense, e.g., *ʔana maa ʕaayif ʕayy, I don't see anything; maa mafruud, not supposed to.*

2.8.7.4. Negative Commands

A negative command is formed by the negative particle *laa* with an appropriate second person form of an imperfect verb, e.g., *laa tilʕab bi-naar, Don't play with fire.* *laa* is usually used with an imperfect verb in either a negative or a positive optative, e.g., *ʔallah laa ywafgak, May God not make you successful; and ʔallah laa yiḥrimnii mink yaa wleedi, May God give you long life, son!*

(lit. *May God not bereave me of you, son!*) //laa// is also used to denote *no* as a negative answer to a question, e.g., taʕrif haaða -rrayyaal? laa, *Do you know this man? No.* The negative particle //laa// may also negate two or more verbal constructions joined by //wa//, e.g., laa tilʕab wa-laa truuh barra, *Don't play and don't go outside!* huu laa yismaʕ wa-laa yiħčii, *He doesn't hear and he doesn't talk.* It also negates a noun or adjective construction joined with //wa// e.g., ʔana laa taʕbaan wa-laa jeeʕaan, *I am neither tired nor hungry.* It is worth noting that a negative answer may also be expressed by slightly raising the head along with an ingressive apico-alveolar click. However, this is not considered very polite, especially when addressing an older person.

2.8.7.5. Negating Nouns, Adjectives, and Other Parts of Speech

The negative particle mu(u)(b) negates nouns, adjectives, adverbs or phrases (see Selection 4, Note 13). The variant //muu// may occur before a word that starts with a double consonant or a double consonant cluster. Note the following examples:

muu -lmudarris ʔallii gaal haaða *It is not the teacher who said this.*

mazaajah muub zeen *He is not in a good mood.*

hii muub foog *She is not upstairs.*

naħna muub ʔayniya w-muub fagaara *We are neither rich nor poor.*

ʔalʔijtimaaʕ ssaaʕah xams muub sitt *The meeting is at five o'clock not at six.*

The negative particle //muu// is followed by the word ki(u)ll, *every*, in statements and in some proverbial expressions, e.g., muu kill ħamleh b-walad, *Not every pregnancy yields a boy.* (This expression is used to render the meaning that things will not always turn out as expected.) muu kill soodah faħmah wa-laa kill beedaħ faħmah, *Not every dark-complexioned female is ugly (lit. a piece of charcoal) and not every white-complexioned female is good (lit. a piece of fat),* or its English counterpart, *Don't judge a book by its cover.*

The negative particle muʕ negates nouns, adjectives, and adverbs. It is not as common as the other negative particles; however, it was recorded in Al-Hufuf and Al-Hasa dialects, e.g., huu muʕ ʔuwiil, *He is not tall* (see Selections 35, Note 11, and 41, Note 12). Some think that this particle is borrowed from the Levant dialects.

3. Syntax

The section on phonology discussed the phonological changes of the sounds that differ from their MSA counterparts. Most of these phonological phenomena have been in use since the language existed. Also discussed in that section are the phonological differences between Riyadh and Eastern Saudi Arabia dialects. The section on morphology covered much of what would be included in the description of the syntax. The following section touches upon essential points pertaining to sentence structure and the various types of sentences.

3.1. Sentence Types

A sentence *ʔaljumlah* is usually defined as a self-contained unit of speech consisting of a meaningful string of words. MSA and the Arabic dialects as well do not require the use of a verb as a necessary constituent of the sentence. The two types of Arabic sentences are:

1. Nominal sentence *jumlah ʔismiyyah*, where only nominal elements are used as constituents.
2. Verbal sentence *jumlah fiʔliyyah*, which has a verb as a constituent.

However, Arab grammarians' definitions of nominal and verbal sentences are different. For them a nominal sentence is one that begins with ■ noun, and ■ verbal sentence is one that begins with ■ verb.

3.1.1. Nominal Sentence

A nominal sentence *ʔaljumlah ʔalʔismiyyah* consists of a subject and a predicate *ʔalmubtadaʔ wa-lxabbar*. By this, one understands the type of sentence which in English contains the copula *am, is, or are*; however, it has a wider meaning in Arabic. The subject *ʔalmubtadaʔ*, *that with which a beginning is made*, ■ noun or ■ noun substantive, must introduce the nominal sentence, while the predicate is the part of the sentence that tells something about the subject. The predicate *ʔalxabbar* could be a noun, an adjective, a verbal sentence, or a phrase, e.g., *ljaahil mariid*, *The boy is sick*. Note that the presence and the absence of the definite article is what makes a difference to the meaning in this type of sentence, e.g., *ljaahil lmariid*, *the sick boy* is not a sentence. It can be put into a sentence by using another subject or predicate, e.g., *ljaahil lmariid fi -lmustaf*, *The sick boy is at the hospital*. The prepositional phrase *fi -lmustaf* functions

as the predicate of the sentence. The predicate can also be a verbal sentence, e.g., *ljaahil Imariid raahi -lbeet, The sick boy went home.*

3.1.2. Verbal Sentence

The verbal sentence *ʔaljumlaḥ ʔalfiʕliyyah*, as the name indicates, consists of a verb, the subject of the verb, and an object (with transitive verbs). The word order of verb-subject is the normal order in a verbal sentence. The verb *ʔalfiʕl* as an essential element of a verbal sentence expresses the temporal action or condition. The subject *ʔalfaaʕil*, also an essential element of the verbal sentence, is the person or thing to which the verbal action is attributed. The verb by itself can constitute a complete verbal sentence. In this case the subject is indicated by the personal form of the verb, e.g., *ʔakal ʔaḥmad, Ahmad ate*; and *ʔakaluu, they ate*. Note that the subject usually follows the verb. The verb may also take object pronominal suffixes constituting a complete sentence, e.g., *saaʕaduuni, They helped me*.

A verbal sentence in MSA uses a singular verb form for a singular person before a plural subject, e.g., *ʔakala -lʔawlaad, The children ate*. Note that the use of the plural verb form *ʔakalu, They ate*, in this sentence is grammatically wrong in MSA, because the verb will then have two subjects. One is *ʔalʔawlaad* and the other is indicated by the personal form of the verb. However, most Arabic dialects violate this grammatical rule and use a plural form of the verb before a plural subject, e.g., *ʔakalu -liwlaad, The children ate*.

3.1.3. Tense

In Arabic, verbs are inflected only for the perfect or past tense *ʔalmaadi* and for the imperfect or the present tense *ʔalhaadir*. It is said that it is more proper to call the Arabic perfect and imperfect ‘aspects’ rather than ‘tenses’. Actions that started in the past and finished in the past are considered complete, thus they are described with perfect verbs. Actions which are habitual, timeless, future, or incomplete at the time of speaking are considered incomplete, thus they are described by using imperfect verbs (see Holes 1990, 35). However, this work refers to the perfect and imperfect as tenses, because learners without a linguistic background are more familiar with the term ‘tense’.

3.1.3.1. Perfect Tense

All perfect tense verbs are inflected by the same suffixes which are also known as subject markers (see verb conjugations in section on 2.1). Perfect tense in Riyadh and Eastern Saudi Arabia dialects is used to express actions completed in the past. It is somehow equivalent to the English simple past. The perfect tense is expressed by using a past tense verb form, e.g., *ragad*, *He slept*; *şaamat*, *She fasted*.

The use of the auxiliary verb *kaan*, declined for number and gender, before the imperfect form of another verb renders the English meaning of *used to*, e.g., *kaanu yruuhuun lmasjid*, *They used to go to the mosque*.

The past perfect tense is usually expressed by the auxiliary verb *kaan*, *was* before a participle, e.g., *lamma rajaʿ zooji -lbeet kaanaw ljihaal naymiin*, *When my husband came home, the children had gone to bed*.

The past progressive is expressed by the auxiliary verb *kaan* before an imperfect verb, e.g., *kunt ʔadris lamma jaa*, *I was studying when he came*.

The particle *taww* plus a pronoun suffix plus a perfect verb is used for the recent past, which is comparable to the English *just*, e.g., *tawwah raahi -ʃʃuyul*, *He just went to work*. Note that the active participle can also be used to render the same meaning, e.g., *tawwah raayih* -ʃʃuyul, *He just went to work*, or *He's just gone to work*.

3.1.3.2. Imperfect Tense

The imperfect verbs are inflected by prefixes or a combination of prefixes and suffixes that are subject markers. The imperfect in most Arabic dialects can refer to the three temporal spheres, present, past, or future. It usually expresses a definite present, e.g., *ʔabbi ʔaruuh*, *I want to go*.

The imperfect is also used to express an action that occurs habitually, e.g., *huu yiʃrab gahwah -ʃʃubh*, *He drinks coffee in the morning*. Furthermore, the imperfect is often used to express an indefinite statement, e.g., *ʃʃams tiʃrig ʃala -ʃʃaalhiin wa-ʔtaalhiin*, *The sun shines on the good and the wicked people*.

The imperfect progressive can be expressed by using the active participle, e.g., *ʔana gaaʃadah fi -lbeet*, *I am staying at home*. The use of the active participle *gaaʃadah* expresses a continuous meaning. The word *gaaʃid* is also used as a verbal particle before an imperfect verb agreeing in number and gender with its

subject to render the progressive tense of non-stative verbs, e.g., *rrayaayiil gaaŕdiin yaakluun kabsah*, *The men are having Kabsah*.

3.1.3.3. Future Tense

The future action can be expressed by adding the prefix //b(a)-// to an imperfect verb, e.g., *ba-nruuŕi -lbaŕir*, *We will go to the beach*. It is assumed that the action of going to the beach will take place in the future. The imperfect by itself can express a future action when the sentence contains a word denoting a future time, e.g., *baačir yruuŕuun lbaŕir*, *They will go to the beach tomorrow*.

3.1.4. Pseudo-Verbal Sentence

Some prepositions such as *maŕ*, *ŕind*, *la-* or *ŕil-* are used with pronoun suffixes to form pseudo-verbs or verb-like terms to render the meaning *to have*, e.g., *maŕah fuluus kaŕiir*, *He has a lot of money*; *ŕindahum ŕarikah tijaariyyah*, *They have a trade company*; *lah/ŕilah fuluus maŕi*, *He has money with me*, or *I owe him money* (see Selection 7, Note 3).

A nominal term may precede a pseudo-verb to function as ■ subject, e.g., *muŕammad maŕah fuluus kaŕiir*, *Mohammad has a lot of money*; *hum ŕindahum ŕarikah tijaariyyah*, *They have a trade company*; *ŕubuuy ŕilah fuluus maŕi*, *My father has money with me*, or *I owe my father money*. Note that although these three verb-like constructions have subjects, the pronouns suffixed to the prepositions must be kept because the pseudo-verb, then, ceases to function as a verb. The suffixed pronouns function as verbal subject-affixes agreeing with the subjects in number and gender. The nature of these verb-like prepositional constructions, then, consists in the predominance of pronoun suffixes over nouns before the prepositions. Furthermore, the noun following the verb-like preposition is always definite. Also, a verb-like preposition ceases to function as ■ verb if the noun following it is definite. All pseudo-verbs are negated with the negative particle *ma(a)* (placed right before them), which is used to negate verbs, rather than with *mu(u)*, which is used to negate non-verbal predicates, e.g., *maa ŕindi beet*, *I don't have a house*; *maa maŕhum ruxŕah*, *They don't have a permit*; *maa ŕilah fuluus maŕi*, *He does not have money with me*, or *I don't owe him money*.

The preposition *fii* also functions as ■ pseudo-verb to render *there is*, *there are*, e.g., *fii muŕkilah kabiirah*, *There is ■ big problem*; *maa fii ŕayy maaniŕ*, *There isn't any objection* (see Selections 4, Note 1, and 34, Note 3).

The preposition *ʕala* plus pronoun suffixes followed by an indefinite noun functions as a pseudo-verb to render *to have*, e.g., *ʕaleeh duyuun kθiirah*, *He has a lot of debts*; *ʕaleeha masʔuuliyyaat waajid*, *She has a lot of responsibilities*. The preposition *ʕala* plus pronoun suffixes preceded by the negative particles *maa* or *wa-laa* is also used to render *don't worry*, e.g., *maa ʕaleek minnah*, *Don't worry about him*; *wa-laa ʕaleek bi-θθaanyiin*, *Don't worry about the others* (see Selections 18, Note 7, and 12, Note 4). The variants, *ʕalee*, *ʕaleeʕ*, without any pronoun suffixes, and always preceded with the negative particle *maa*, are also used to render *never mind* or *that's OK*.

3.1.5. Conditional Sentence

A conditional sentence *ʔaljumlah ʕʕartiiyyah* consists of a statement that is conditioned by another statement presented before or after it. One is called the main clause or the resultative and the other the conditional clause. It is also a fact that the main clause has no validity in itself without the restriction imposed by the conditional clause.

There are three types of conditional sentences: open, hypothetical, and unreal, depending on whether the condition expressed in the protasis or the conditional clause is a simple statement of fact, a possibility, or something unreal or untrue. The conditional clause is always introduced by one of these conditional particles: *ʔið(d)a*, *law*, *lo(o)*, *ʔila*, *la-*; *ʔin*; *(ʔin)č(k)aan*; *ħatta law*; *leen*.

3.1.5.1. Open Conditions

“Open conditions are those which have a chance of being fulfilled in the real world in particular instances, or which express general truths of the ‘if this is the case (and it may be/is), then that is also the case’ type” (Holes 1990, 29). Therefore, the protasis, *ʔaʕʕart* expresses an open condition, and the apodosis *jawaab ʔaʕʕart* generally expresses the consequence which follows upon the realization of the condition. The particle *ʔið(d)a* is usually used to introduce an open conditional. In open conditionals the verbs in both clauses are in the imperfect tense, but most speakers use both perfect and imperfect verbs, e.g., *ʔiða maa tigdir tifhami -ddars xallii ʔuxuuk ysaaʕdak*, *If you are not able to understand the lesson, let your brother help you*.

3.1.5.2. Hypothetical Conditions

Hypothetical conditions are those in which an event would take place if ■ certain condition were met, but for some reason it is unlikely. The particles *law*, var. *lo(o)*, and *ʔiḏa* usually introduce a hypothetical condition, e.g., *law yadri -lmudiir ʔaradah*, *If the manager knew, he would fire him.*

3.1.5.3. Unreal Conditions

The unreal conditional involves the assumption of an inherently impossible condition in the past. The particle *law*, var. *lo(o)*, usually introduces an unreal conditional, and the indeclinable *č(k)aan* placed before the main verb is used also. Note that the main verb in the conditional clause and the main clause as well is usually in the perfect tense, e.g., *law ʃifthaa čaan ḥabbeethaa*, *If you'd seen her, you would have loved her.*

3.1.5.4. The Use of the Most Common Conditional Particles

Note that it is not possible to generalize about which groups of Gulf speakers use which particles. Speakers may choose any of the particles at any time. The following explain the use of the most common conditional particles:

ʔiḏa is used in the protasis with a perfect tense verb to express ■ condition which is presumably not fulfilled at the present and may or may not be fulfilled in the future. The particle *ʔiḏa* can also be followed by an imperfect verb form or by no verb at all, especially if the conditional clause is applied to a real situation. The verb in the main clause can be in the perfect, imperfect, or imperative, e.g., *ʔiḏa kaan ḥabiibak ʃasal laa tilḥasah killah*, *If your loved one is {made of} honey, don't lick him all up.* The use of *kaan* in this example expresses a hypothetical condition. *ʔiḏa gallat lixyuul sarrajaw liklaab*, *If there is a lack of horses, they saddle the dogs.* *ʔiḏa* is also used with an imperfect tense verb, e.g., *ʔiḏa yruuḥuun lbarr ʔaruuh wiyyaahum*, *If they go to the desert, I will go with them* (see also Selection 2, Note 2). *ʔiḏa b-yanṭir xams dagaayig b-aṣṭiih -lmalaf*, *If he waits five minutes, I will give him the file*; *ʔiḏa maʃyuul laa titʔaxxar minʃaani*, *If you are busy, don't be late on my account.* Note that the absence of the auxiliary verb *kaan* in the last example indicates that one is probably busy and it makes it a lot easier to excuse oneself than it would be if one says *ʔiḏa kunt maʃyuul* (with the perfect of *kaan*). *ʔiḏa* may also be used to express the unreal conditional, a contrary-to-fact condition, e.g., *ʔiḏa yiit gabl ʃwayy čaan*

ḥaṣṣaltah, *If you (m.) had come a little while ago, you would have found him.* Note that the verbs in both clauses are in the perfect tense.

The conditional particle ʔin, *if* is usually used to introduce open conditional and hypothetical conditional clauses. ʔin is usually followed by a verb which is most often in the perfect, e.g., ʔin ʃaallah, *if God wills*. When ʔin is followed by an imperfect tense verb, it introduces open conditionals, e.g., ʔin truuhī -ddiirah tistaanis waajid, *If you go home, you will have a lot of fun*. It also introduces unlikely conditionals when followed by a perfect tense verb, e.g., ʔin dall ʃala ʔayy... ydill, *If it is indicative of anything, it would indicate ...* (see Selection 9, Note 9). The particle ʔin here questions whether or not the action itself as stated will occur.

The conditional particle (n)čan, var. (n)kaan, is used to express an open conditional. The verb in open conditional often expresses a possibility which may or may not be fulfilled, e.g., čaan ʃindak wagt saaʃid ʔahmad, *If you have time, help Ahmad*. čaan may occur with pronoun suffixes, followed by an imperfect verb, e.g., čannhaa taʃrif ragmah, *If she knows its number* (see Selection 10, Note 11). Note that the verb in this clause can be perfect or imperfect. It is also used to express hypothetical conditionals, e.g., nčaan najah rihit hanneetah, *If he succeeded, I would go congratulate him*.

The conditional particle law, or lo(o), usually introduces a hypothetical conditional clause which often has a verb in the perfect tense, e.g., loo waahad ʔaah, *if one falls (lit. fell)*; law tibbi tiʃti, ʔayyamat, *If it was going to rain, it would have clouded over*; law ʔabuuhaa ʃaafhee, kaan dabahhaa, *If her father saw her, he would have killed her* (see Selection 26, Note 10). The last example is a conditional sentence which expresses an impossible condition in the past. Note that its conditional clause is usually introduced by the particle law or lo(o), and also by adding the indeclinable auxiliary kaan before the verb in the main clause. Unlike MSA, Gulf dialects allow using a noun after the particle law as it is expressed in this example. Note that the verbs in both clauses are in the perfect tense. Note also that the declinable auxiliary kaan may also occur after law to introduce a condition contrary to the fact, e.g., law kaan muntabih maa sawwa ḥaadiθ, *Had he been careful, he would not have had an accident*. The particle law can be preceded by the conjunction wa- to render the meaning *even if*, e.g., ʔaʃti xubzak la-lxabbaaz wa-law ʔakal nuṣṣah, *Let the baker bake your bread, even if he eats half of it*. law can also be preceded by the particle ḥatta to render the meaning *even if* and to emphasize the condition, e.g., ḥatta law taʃaataaha, weeʃfi -lfaaydah, *Even if he uses it, what good does it do him?* (See Selection 15, Note 5.)

The conditional particle *ʔila* and its shortened form *la-* are used to introduce an open conditional, e.g., *ʔila maṭarat mahum raayhiin lbahir*, (*Only*) *if it rains, they will not go to the beach*; *la-daxallhaa maay*, *if the water ran inside it* (see Selection 37, Note 16); *ʔila gaṣat jibna -ttabsii w-ḥaṭṭeenaahaa fiih*, *If it is done, we bring the big platter and we put it in it* (see Selection 2, Note 10). Note that the conditional clause in the last example can be translated as *when it is done*.

4. Lexical Features and Differences Between Dialects

4.1. Phonological Differences

Phonological differences between Riyadh and some of the Eastern Saudi Arabia dialects are usually narrowed down to three elements:

1. Difference in utterance of some consonants

There are some phonological features specific to Al-Hassa area dialects which rarely occur or even do not occur at all in Riyadh dialects. Theodore Prochazka, in his article “The Spoken Arabic of Al-Qatif” (1990), states that the dialect of Al-Qatif is related to the Baharna dialects of Bahrain (the Arabic-speaking Shi’ite population of Bahrain). It has more linguistic features in common with the Baharna dialects than it has with Riyadh dialects. The following presents a few of the phonological differences between Riyadh and some of the Eastern Saudi Arabia dialects:

◆ The CA sounds //θ, ð, z// are preserved in Riyadh dialects, whereas most Eastern Saudi Arabia dialects (the Shi’i dialects in particular) use //f, d, ḍ//. Changing //θ// into //f// is not due to any adjacent sound, but rather is a linguistic feature specific to the Shi’i dialects. Note the following examples:

//θ ---> t// θoob ---> foob *dress* θalaaθah ---> falaafah *three*

//ð ---> d// haaða ---> haada *this* ðanab ---> danab *tail*

//z ---> ḍ// zuhr ---> ḍuhr *noon* zulm ---> ḍulm *injustice; oppression*

Note that there is a complete merger of //ḍ// with //z// throughout Riyadh and most of eastern Saudi Arabia especially in Al-Hassa. Speakers of the dialects covered in this work may make the change of //ḍ ---> z// at any time.

◆ The CA sound //q// is preserved in Riyadh and Eastern Saudi Arabia dialects in certain words only, e.g., qurʔaan, *Qur’an*.

◆ The reflex of //q ---> k// was noted in Al-Hassa and Al-Qatif dialects. This phonological change was recorded by Abu Ttayyib Al-Lughawi (died in 962 A.D.) in his book *Al-Ibdaal* when Abdullah Bin Mas'ud (a companion of the Prophet Muhammad, one of the illustrious 'ten' to whom the Prophet gave an assurance of paradise) read the Qur'anic verse, "fa-ʔamma -lyatiima fa-laa takhar" (instead of taqhar), Sura 93: 9, *Therefore, treat not the orphan with harshness*. Al-Laghawi (N.D., p. 365) stated that he prefers voicing the qaaf as kaaf. This phonological change occurs in other Arabic dialects also.

◆ The reflexes of //q ---> g, j// were noted in all the dialects covered in this work.

◆ The reflexes of //q ---> ɣ; ɣ ---> q// were noted in most dialects of Eastern Saudi Arabia.

◆ The reflexes of //k ---> č, ʃ// may take place without restrictions in all the dialects covered in this work. However, the use of //č// in Riyadh dialect and //ʃ// in Al-Qatif and other Eastern Saudi Arabia dialects has ■ grammatical function of ■ 2 f.s. pronominal suffix, e.g., ʔaxuuč(ʃ), *your (f.s.) brother*; wildič(ʃ), *your (f.) son*.

2. Difference in utterance of the short and long vowels

In his book *Arabic Dialects* (1973), Ibrahim Anis makes a statement based on studies done by phonologists that there ■ no two individuals from a given area who can utter sounds exactly like each other. He also states that an individual utters sounds differently every time he/she speaks, even if he/she uses the same words. This statement is very true, especially as far as vowels are concerned, because utterance of vowels is usually dependent on the phonetic environment in which they occur. Furthermore, the utterance of vowels is also affected by the individual's psychological condition, i.e., due to elements of surprise, hesitation, etc.

It should be mentioned that unlike their MSA counterparts, long vowels are treated as short vowels when occurring in final position, e.g., daʔaa ---> daʔa, *to call; to invite*. It should be noted also that MSA words ending in //-aaʔ// have a final short //-a//, e.g., ʃaħraaʔ ---> ʃaħra, *desert*; samaaʔ ---> sama, *sky*.

It is not just the utterance of vowels, but also the adding, deleting, or prolonging of vowels that are the other phonological features of some Eastern Saudi Arabia dialects. The employment of the vowel //-a// or //e// at the end of the sentence to indicate a question occurs often in Eastern Saudi Arabia dialects, while it was not

detected in the samples of Riyadh dialect, e.g., *hu fi -lbeete? Is he at home?* This peculiar feature occurs in some dialects of Bahrain and Oman as well.

3. Differences in stress

Stress is another important phonological element that differentiates between one Arabic dialect and the other. It is very common among learners of foreign language to be influenced by their own language stress rules and thus apply them in their speech of the acquired language. Speaking any language correctly will not be achieved by learners unless the subject of stress is taken into consideration. Although various Arabic dialects share the basic vocabulary, vowel deletion or lengthening in some dialects contributes to differences in syllabification and differences in stress, e.g., in Riyadh dialect the verb *raahat, she went, she left*, the stress is on the first syllable *//raa-//*; however, the same verb is *raahaat* in Al-Qatif dialect and the stress falls on the second syllable *//-haat//*. There are two kinds of stress: stress within a sentence and stress within a word. The learner of Arabic dialects must be aware of the fact that it is not possible to have definite rules for stress patterns. Oftentimes there are samples of similar syllabic structures in which stress does not appear consistently placed. Stress is emphasizing one syllable more than the other in a given word. Since stress is only heard in speech, the learner of Arabic dialects should listen to the accompanying tapes very carefully to master this phonological feature. To discuss the stress feature, one has to give some description of the syllable structure in these dialects. Every syllable is either long or short. All syllables must begin with a consonant. The following are types of syllables in Gulf Arabic (stressed syllables are between *//...//*):

CV	short syllable	<i>//da//ras, he studied</i>
CCV	short syllable	<i>//hta//mal, he sustained</i>
CVC	short syllable	<i>ka//tab//, he wrote</i>
CVV	long syllable	<i>//kaa//tib, a writer</i>
CVVC	long syllable	<i>//baaʕ//, he sold</i>
CVCC	long syllable	<i>ka//tabt//, she wrote; //ʕift//hum, I saw them</i>

General rules of stress:

1. As a general rule, if all syllables are short, then the first syllable is stressed, e.g., //ga//lam, *pen*; //wa//lad, *boy*.
2. The last syllable in a word is stressed if it is of the type CVCC or CVVC, e.g., da//rast//, *I studied*; ja//reet//, *I bought*.
3. If a word has one long syllable, then the stress falls on the long syllable, e.g., ʔi//jaa//za(e)h, *a permit; on leave*.
4. If a word has more than one long syllable, the stress falls on the last long syllable, e.g., yaak//luun//, *They eat*.

4.1.1. The ʔimaalah

The literary records prove that the ʔimaalah phenomenon has been in existence in the dialects of the people of central and eastern Arabia even before Islam, and still is a linguistic feature typical of Eastern Saudi Arabia dialects. However, it is not frequently used in Riyadh dialects. Records also tell us that some of the best known grammarians of the second century A.H. used ʔimaalah in reciting the Qur'an, i.e., Al-Kassa'i (died 189 A.H.) and Hamzah (died 156 A.H.). Al-Kasaa'i once was asked, 'Do you deflect the short vowel //a-// before the feminine ending //-h/?' To which he answered, 'This is a feature of the Arabic language'. Also, Sibawayhi, who is considered by many scholars as the father of Arabic grammar, designated three or four chapters of his book *Al-Kitaab* to the subject of ʔimaalah. He even distinguishes between internal and word-final ʔimaalah.

One may define ʔimaalah as the deflection of the unstressed short and long //a, aa// towards //e, ee//. This process usually does not occur in post-emphatic position, i.e., //s, ɖ, ʔ//, e.g., marbuuṭah, *tied*; baṭṭah, *duck*; ʔaliidah, *thick*. Furthermore, ʔimaalah usually does not occur in post-ʔayn position, e.g., giṭṭah, *a piece*; sabṭah, *seven*. The following presents some of the conditions in which ʔimaalah takes place:

The reflex of the CA ʔalif maqṣuurah to //e//, e.g., maʔa ---> maʔe, *to walk; to leave*.

The reflex of the CA pronoun suffix (1 c.pl.) //-naa ---> ne//, e.g., beetnaa ---> beetne, *our house*; ʔakalnaa ---> ʔakalne, *We ate*.

The reflex of the CA pronoun suffix (3 f.s.) // -haa ---> he//, e.g., θoobhaa ---> foobhe, *her dress*.

The reflex of the CA feminine ending taaʔ marbuuṭah // -ah ---> -eh// e.g., lwaaldah ---> lwaaldeh, *my mother*.

4.1.2. Diphthongs

The diphthongs // -ay// and //aw// are usually realized as //ee// and //oo// respectively in most of the Gulf dialects. However, in some Eastern Saudi Arabia dialects // -ay// may occur in a final position as the inflectional ending for 2 f.s., e.g., taʕaalay, (*you f.*) *Come here*. Also, the diphthong //aw// may occur in the final position as the inflectional ending for the 2 c.pl., e.g., taʕaalaw, (*you c.pl.*) *Come here*. The diphthong //aw// also occurs in initial position (1 c.s.) in the imperfect form of defective verbs that start with //w-//, waṣalt ---> ʔawṣal, *I arrive*; wagaft ---> ʔawgaf, *I stand up*. Cf. MSA waṣalt ---> ʔaṣil; waqaft ---> ʔaqif.

4.1.3. Assimilation

The occurrence of the following assimilation ʔalʔidyaam/ʔalmumaaṭalah was found in most of the dialects covered in this work:

- ◆ The assimilation of //t ---> ʔ// in the vicinity of back vowels in cardinal numbers from thirteen to nineteen, e.g., xamṣaʕaʕ, *fifteen*; θamantaʕaʕ, *eighteen*.
- ◆ In imperfect verb forms beginning with //t-//, the //t-// usually assimilates to the first radical of verbs beginning with one of these consonants //θ, j, d, ḏ, z, s, ɖ, ʔ, ʒ// (see Selection 27, Note 3). This is a common feature in most of the dialects covered in this work, e.g.:

tdayyan	--->	ddayyan	<i>He borrowed money.</i>
tdakkar	--->	ddakkar	<i>He remembered.</i>
tdaxxl	--->	ddaxxal	<i>He interfered.</i>
tθamman	--->	θθamman	<i>It was evaluated.</i>
tḏammar	--->	ḏḏammar	<i>He complained.</i>

- ◆ The assimilation of //s ---> ş// in liaison with //t//, *basiitah* ---> *başıitah*, *simple; That's OK*. Note the regressive assimilation in this example, the effect of //t-// on //s-// (see Selection 23, Note 14).
- ◆ The assimilation of //n ---> m// usually takes place before a labial: *janb* ---> *jamb*, *next to*; *ʕanbar* ---> *ʕambar*, *storehouse*; *manbar* ---> *mambar*, *platform*; *pulpit*.
- ◆ The assimilation of //n ---> t// *bintak* ---> *bittak*, *your daughter* (see Selection 21, Note 2) is more common in Eastern Saudi Arabia dialects.
- ◆ The change of //q ---> ɣ// and //ɣ ---> q// is more typical of Eastern Saudi Arabia dialects: *taqriir* ---> *tayriir*, *report*; *yassal* ---> *qassal*, *to wash*.

4.2. Morphological Differences

4.2.1. Basic Vocabulary

It is true that the dialectal variations of the Arabic language usually consist of deviations from the standard rules of grammar and accent, and the use of certain words in preference to others. In this latter respect, the Arabic language is abundantly rich in its vocabulary. Arabic dialects may have very formal Classical Arabic words, and some vocabulary, although purely Arabic in its origin, but either totally different in meaning, or so far removed from the original sense that it is sometimes difficult to trace the connection. Sometimes the words themselves are distorted either by the process of substitution or transposition of the letters, or even by both.

Basic vocabulary in most of the Gulf dialects is almost entirely cognate, but a number of common terms are not, e.g., personal pronouns, pronoun suffixes, demonstratives, etc. Despite the fact that these dialects belong to the same region and they share many linguistic features, they nevertheless exhibit many differences among them.

4.2.2. Plurals of Relative Adjectives

In Eastern Saudi Arabia dialects, ʔasmaaʔ ʔannisbah, *relative adjectives* usually used as nouns of nationality are pluralized by adding the suffix // -yah// to the words from which they are derived, e.g., kweetii, kweetiyyah, *Kuwaiti*; suuri, suuriyyah, *Syrian*, instead of kuweetiyyiin, suuriyyiin. This kind of pluralization may occur in Riyadh dialect, but it is not as common as the regular pluralization. Another way of pluralizing these forms is by the deletion of the suffix // -i//, e.g., ʕarabi, ʕarab, *Arab*; ʔingliizi, ʔingliiz, *British*; ʔilyaani, ʔilyaan, *Italian*. One must not forget that pluralization by suffixing // -iin// (*m.pl.*) and // -aat// (*f.pl.*) to participle forms designating occupations also occurs in most Gulf dialects, e.g., muslim, muslimiin (*m.pl.*), muslimaat (*f.pl.*), *a Muslim*; muwazzaf, muwazzafiin (*m.pl.*), muwazzafaat (*f.pl.*), *employee*.

There is a general tendency in some Eastern Arabia dialects such as the Hassawi dialect to expand the internal pluralization at the expense of the external, especially in participles denoting occupation having the pattern C₁aC₂C₂aaC₃/faʕʕaal, e.g., xabbaz, xabaabiiz, *baker*; sammaak, samaamiik, *fisherman*; ʔabbaax, ʔabaabiix, *cook*.

4.2.3. The Declension of Nouns

As is the case in all other Arabic dialects, nouns are not inflected for case. However, all Arabic dialects have some adverbial expressions which maintain their CA accusative ending of undefined nouns, e.g., ʔabʕan, *of course, certainly*; ʔabadan, *not at all*; fiʕlan, *actually*.

4.2.4. Tanwīn, Nunation

Tanwīn in CA is the addition of the sound -an, -in, -un at the end of an indefinite noun. As stated above, nouns are not inflected for case. In Riyadh dialect, however, indefinite nouns in a non-final position may take the nunation ending // -in// or // -an//, but not for case. Many examples of nunation were recorded in Riyadh dialect, e.g., tkuun laabistan malfaʕhaa, *She would be wearing her head cover*; bazaaʕtin gadiimah, *old goods* (see Selection 1, Note 3). Nunation also occurs in fixed expressions and proverbs, e.g., ʔahlan wa sahlān! *Welcome!* wildi -ččalb, čalbin miθlah, *The son of a dog is a dog like it*, equivalent to the English saying: *a chip off the old block*, or *like father like son* (used only in ■ negative way).

4.2.5. Verbs

In general, all the dialects covered in this work share the same base forms of the perfect tense of the simple strong verb which are of either the $C_1aC_2aC_3/fa\text{ʕ}al$, $C_1iC_2aC_3/fi\text{ʕ}al$, or $C_1iC_2iC_3/fi\text{ʕ}il$ type, e.g., *gafal*, *he locked, he closed*; *kitab*, *he wrote*; *ʕirib*, *he drank*. It is worth noting that the $C_1iC_2iC_3/fi\text{ʕ}il$ type is usually unstable and can be substituted by the $fa\text{ʕ}al$ or $fi\text{ʕ}al$ type, e.g., *simiʕ*, *He heard* can be replaced by *samaʕ* or *simaʕ*. For perfect verbs that have the base form $fa\text{ʕ}al$, their imperfect forms have the pattern *yafʕil* or *yifʕal*, e.g., *yaktib*, *He writes*; *yifrab*, *He drinks*.

The 2 f.s. ending $//i(i)//$ of a perfect tense verb has a common variant $//ay//$, usually used for emphasis, e.g., *simiʕtay weeʕ ʕaar*, *Did you hear what happened?* Also, the 3 m.pl. ending of a perfect tense verb $//u(u)//$ has a common variant $//aw//$ and $//oo//$ before a pronoun suffix, e.g., *gaalu* ---> *gaalaw*, *they said* and *gaalooli*, *They said to me*.

The following imperfect tense markers are more common in Riyadh dialect than they are in Eastern Saudi Arabia dialects. These features occur in some Gulf dialects only:

The 2 f.s. ending $//i(i)//$ has the variant $//iin//$, *tifrabiin gahwah?* *Do you (f.s.) drink coffee?*

The 3 c.pl. and 2 c.pl. ending $//uu//$ has the variant $//uun//$, e.g., *yaakluun ʕeeʕ*, *They eat rice*, and *truuhuun lmaktab*, *You go to the office*.

The 2 f.pl. and 3 f.pl. $//uu//$ has the variant $//an//$, e.g., *ybiʕan bi-ssuug*, *They (f.) trade in the suq* (see Selection 4, Note 2); *tjiiban biʕaaʕah*, *You (f.pl.) bring goods*.

4.2.6. Personal Pronouns

Arabic personal pronouns have two forms, the independent form *ʔaḍḍamiir ʔalmunfaʕil* is used nominatively, and the suffix form *ʔaḍḍamiir ʔalmuttaʕil* is added to verbs, prepositions, and nouns in a possessive function. The following are the most common forms of personal pronouns used in all the dialects covered in this work:

Independent pronouns Suffixes

3 m.s. hu(u), huwa	-eh; -ah (RA); (u)h
3 f.s. hii, hiya	-he (EAS); -ha(a)
3 c.pl. hum; ʔuhum; hum(m)e (EAS)	-hu(o)m
3 f.pl. hin (RA)	-hin (RA)
2 m.s. ʔint; (ʔi)nta	-o(o)k (ESA); -ik; -ak; k
2 f.s. (ʔi)ntiin(e) (ESA); (ʔi)ntii	-(i)ʃ; -č (RA)
2 f.pl. ʔint(i)an	-ki(a)n
2 c.pl. ʔintu; ʔintuune(a) (ESA)	-ku(o)m
1 c.s. ʔana	-ii; -nii (suffixed to a verb)
1 f.s. ʔani	-ii; -nii (suffixed to a verb); -yi; -ya
1 c.pl. (ʔi/n)hne, hinna	-na; -ne; -nne

(For more on pronouns and pronoun suffixes, see Prochazka 1990.)

4.2.7. Demonstratives

Most of the Gulf dialects use the following most common demonstrative forms *ʔasmaaʔ ʔijaarah* denoting nearness and distance:

	Nearness (this)	Distance (that)
m.s.	haað(d)a; ð(d)aa	hað(d)aak; ð(d)aak
f.s.	haað(d)i; ð(d)ii	hað(d)iič, ð(d)iič(k)
c.pl.	hað(d)eel(a); ð(d)eel(a)	hað(d)eelaak; ð(d)eelaak; hað(d)ilaak
	hað(d)ool(a), ð(d)ool(a)	hað(d)olaak, ð(d)olaak

The feature of suffixing personal pronouns to the demonstrative occurs very frequently in Al-Qatif dialect e.g., *hadaani*, *(ha)dakku*, *hakku*, *(ha)dakkum* (see Selections 18, Note 14, and 16, Note 9). Al-Qatif speakers use *haadileen*, *dileen*, *these* for c.pl. also.

The use of *haay*, *this* for f.s. and *ðeleen*, *these* for c.pl. was also detected in Al-Hufuf dialect (see Selection 33, Note 4).

It is worth noting that although demonstratives exhibit ■ masculine/feminine gender distinction in the singular, most speakers don't make the distinction in the plural demonstratives.

4.2.8. Interrogatives

In all Arabic dialects ■ declarative sentence can be converted into a normal yes/no interrogative sentence simply by intonation. This is achieved by slightly rising ■ level medium-high pitch and a long drawl on the last syllable, e.g., the declarative sentence *ʔaḥmad raahī -lmedrasah*, *Ahmad went to school* can be converted to the interrogative sentence *ʔaḥmad raahī -lmedrasahʔ* *Did Ahmad go to school?*

The clitic interrogative particle *//e//* is a distinct feature of Eastern Saudi Arabia dialects and particularly of Al-Qatif dialect. It is suffixed directly to the questioned element which must be utterance-final, e.g., *miʃa -ssuug*, *He went to the market*; and *miʃa -ssugeʔ* *Did he go to the market?* Another distinct feature of Eastern Saudi Arabia dialects and specifically of Al-Qatif is the use of the particle *//ʔila//* with *//maa//* to render *why* (see Selection 16, Note 10), e.g., *ʔila maa-hii luʃbah zeenehʔ* *Why isn't it a good toy?*

The following are the most used interrogatives in Riyadh and Eastern Saudi Arabia dialects:

k(č)eeʃ *how*

k(č)amm *how much*

ʃloon *how*

weeʃ *what*

mi(a)ta *when*

ħagg weeʃ *what for, why*

ween feen *where*

ħagwah *why; how come*

ma(i)n (var. + pronoun suffix) *who*

hal *did...?, is...?*

leeh, leeʃ *why*

ʔayy *which, what*

4.2.9. Negative Particles

The Negative Particle //muub//

Adding the sound //-b-// to the negative particle //muu or muhuu// is a unique linguistic feature typical of most Gulf dialects only. One may think for the first time that this //-b-// is part of the negative particle. The truth of the matter is that it is not, but it is added for a function in the negation process. This added //-b-// does exist in CA and it is used for emphasis (see Al-Ansari N. D., 144–51), e.g., the Qur'anic verse wa-maa rabbuka bi-ḡallaamin li-lḡabiid, *Nor is thy Lord ever unjust to His servants* (Sura 41: 46). It is also used when a negative sentence is introduced by a noun followed by //maa//, by an independent pronoun, and by //b-// prefixed to the negated term, e.g., haaḏi maa hii b-ḡayaat zeenah, *This is not a good life*. (For more on using the sound //-b-// in the negation process, see Matar 1976, 89–95.)

The Negative Particle //maa min//

The negative particle //maa// followed by the partitive preposition //min// is another unique linguistic feature which was only recorded in Al-Qatif dialect. Usually, it is used independently to render the meaning of, *No way! Absolutely none! Not a single one!* This is another CA feature preserved in Al-Qatif dialect. It has a stronger effect than the simple negation of a noun (see Selections 22 and 23).

4.3. Lexical Expansion

Cultural diversity is one of the main sources for lexical expansion. It usually happens when the association between two cultures continues through conquest, colonization, immigration, technological innovation, or even through exposure to foreign media. When a language is deficient in a certain area, such as the vocabulary of technology, lexical expansion takes place. It either has to derive words from its own lexicon or it has to borrow them from other languages. The oil industry, American and British presence, technological innovation, and the need for manpower contributed to lexical expansion in most of the Gulf dialects in general and in the oil-rich areas in particular, i.e., Al-Hasa area. Speakers of a dialect not only borrow words from other languages but they also incorporate them morphologically into their dialect. Borrowed words have the ability to form other derivatives ■■ well, e.g., the borrowed Persian verb *bannad*, *to close*, has active and passive participles inflected for gender; it also has a verbal noun as well, *mubannad* (m.), *mubannadah* (f.), *closed*; *mubannid* (m.), *mubannidah* (f.), *closing*, or *the person who closes*; and *tabniid*, *closing*. Furthermore, derivatives could be subject to pluralization, e.g., *mubannidiin*, *mubannadiin*. Arabic speakers throughout the centuries have borrowed words from other languages. In his book *Itqaan fii Suluum Al-Qur'aan*, As-Sayuuti describes this phenomenon of borrowing words from other languages by the ancient Arabs. He states, "The Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form" (cited in Smeaton 1973, 85). As ■ matter of fact, the Arabs of today still use the same approach in borrowing foreign words.

Another source for Lexical expansion in Arabic dialects is the semantically extended MSA or indigenous words. Native speakers resort to MSA to derive a new word or to extend the meaning of an old one whenever there is a vocabulary deficiency in the dialect, e.g., the word *gallaab*, *dump truck* is derived from Form II *qallab* of the MSA verb *qalab*, *to turn around, invert* (with the phonological change of //q ---> g//); also the word *θallaajah*, *refrigerator* is derived from the MSA noun *θalj*, *snow, ice*; also from the MSA verb *ṭafiʔa*, *to be extinguished*, the word *maṭfa*, pl. *maṭaafi*, *fire extinguisher*; and *rijaali-lmaṭaafi*, *firemen* are derived. A few decades ago most of these derivatives did not exist in the dialects because these items were not even available to the people of that region. Indigenous vocabulary is often applied to new uses, which meanings may or may not correspond precisely with that of the source words, and are often radically broadened in their applications. Furthermore, at times

translation-borrowings are used to accommodate new subjects and ideas, e.g., *ʔittaṣil bi-hum ʕala -lxalawii ḥagghum*, *Call them on their cell (phone)*; *haaḏ(d) munṣaab bi-ḥumma -lgatil*, *This one has been afflicted by the killing fever*. One may find the most recent borrowings, especially from English, are usually used by young educated speakers. (For more on lexical expansion see Smeaton, 1973.)

The learner of these dialects must be aware that certain differences in the quality of the spoken Arabic of Riyadh and Eastern Saudi Arabia are inevitable in the case of different speakers. This is due to social environment, degree of education, and knowledge of MSA. One may find that these differences are a little less noticeable in normal situations of daily life. This brief grammar introduction will help the user of this work to better understand these dialects and thus enjoy learning and speaking them as well.

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BSOAS Bulletin of the School of Oriental and African Studies

JSS Journal of Semitic Studies

ZAL Zeitschrift fur arabische Linguistik

Selections

maa ʕindahum madrasah -lyoom

This selection shows the Riyadh dialect preservation of MSA //tanwiin, *nunation*//, but not as an inflection for case. Indefinite nouns only in non-final positions may have the ending //-in, -an//. This is a rare linguistic feature in most Arabic dialects.

A : ʔahlan wa sahlān.

B : sammii¹.

A : ʔalbizraan ɥaggak...

B : ʔalbizraan zeeniin, w-ʔayybiin w-killhum b-xeer w-ʕaafyah, waa... yaʕnii tarakithum fi -lbeet gaaʕdiin ʔalmad... ʔalyoom haaḏaa maa ʕindahum madrasah. kallamoonii -lyoomi -ʕʕubɥ lmadrasah. gaaluu, “tibii² twaddiihum.” gilt, “wallah maa be... lmadrasah maa hum ɥaabbiinhaa -lyoom, w-gaaluu nabii nagʕid fi -lbeet, gilt ʔigiʕduu fi -lbeet maʕ ʔummakum, xall tiʔbux lakum wallaa tsawwii lakum ʕayyin³, yaʕnii tistatfiidu minh.” ʔummihum gaalat, “ʔanaa -lyoom ʔa-ba-sawwii-lhum⁴ kabsah, lanhum gaaʕdiin fi -lbeet, wi-ljaww zeen, w-haaḏa.” taʕirfiin⁵ lkabsah?

A : ʔeeʕ hii -lkabsah?

B : ʔeeh, zeenah, ba-ʕallmič⁶ lkabsah. lkabsah ʔaal ʕumreeč⁷, ʔa... ʔaklah titkawwan, nɥiʔɥ mni -rrizz, ʔirrizz, wi-rrizz laazim ykuun zeen. muhuub ʔayy rizz baʕd.

A : nooʕ muʕayyan?

B : ?eeh hallah hallah⁸, yaʔnii, ?iðaa şaaran, fii rizz ygaal-lah tilda, fii raz... fii rizz ygaal-lah (The voice of the speaker is not clear here. (There is one unclear word.) rizz ygaallah ?abu seefeen, laakin tilda zeen, ?eh, rizz tilda zeen, ?e... maʔa -t̤amaaʔ, w-maʔa -llaħim, maʔa -lbaşal a.. njiibhaa killhaa wi-nħuʔthaa, w-baʔdeen, llaħim, byeena nħuʔt laħim, byeena nħuʔt dajaaj, yaʔnii yimʔii -lħaal⁹. weefi¹⁰ -nsawwii? njiibi -lla... llaħmah wi-ngat̤iʔi -ll... ngat̤iʔiʔhaa, w-baʔdeen nħuʔt ʔaleehaa -lbaşal wu-t̤amaaʔ, waa... ?aşşaalşah wa-lbhaaraat, wa-nħuʔthum fi -lgidir. nxalliihum killhum yaʔibxuun maʔ baʔz, yaʔibxuun, yaʔibxuun ?a..., tigʔidi-lhaa¹¹ ħawaalii ?azun saaʔah, ?ila ?an llaħim yiy... yaʔnii yšiir zeen, w-?ila mannah şaar zeen, jibnaa -rrizz w-naz̤afnaah w-yaşalnaah zeen, wa-ħat̤teenaah maʔa... fooghum, yaʔnii fi -lgidir, wuw... w-şakkeena -lgidir¹², w-qafalna ʔaleeh, w-xalleenaah ʔabʔan... ʔala -nnaar, ?ila maa naʔuufa -rrizz, ?ilaa ʔifnaa k... nmurr ʔaleeh baʔd kill ʔwayy, ?iðaa wallah -lmaa naʔaf wa-rrizz şaar layyin, xafiif miθil maa yguuluun, ʔaffeena ʔani -nnaar. ?uw... w-baʔdeen jiina w-jibna, ?a... ʔi-smah -la... ttibsii, šiiniyyah kabiirah, hah? w-ħat̤teena ʔaleehaa ysammuun... ħat̤teena -rriz. fi -lmant̤agah -ʔfargiyyah yguul nanʔib, naʔabna, nanʔibi -rrizz. ?ihna la-ngullah... naħn nikubbi -rrizz.

A : nkubbi -rrizz.

B : nikubbi -rrizz fi -şşahin waa... wi-njiibi -llaħim, ʔabʔan ?iðaa huu maʔah, wallaa ?iðaa kanhaa ðabiiħah niʔbixhaa ʔal-ħaalhaa maʔ baʔz, niʔbixhaa -lħaalhaa, ysammuunhaa ?aa... ʔi... ʔi... ygaallhaa fi -lʔazaayim? maandii, hah?

A : ?eeɃ hu -lmaandii?

B : rizz maandii, haaḍaa rizz maṭbuux b-maragi -llaḥim. waa... w-?aḥyaan yintaḃix fii a... firi xaaṣṣ.

A : ?eeɃ... keef huu haaḍaa -lfiiri?

B : haaḍaa miḙil ?a... yammaunah, fiiri xaaṣṣ yaʕnii jiri, tammaunah ?intum jiri zṣaahir, thiṭṭuunah fiih, w-baʕdeen thiṭṭuun ʕala -rizz... thiṭṭuun ʕaleeh bhaaraat w-tiḥṣuun lxaaruuf min ha-ll --- fi-smah mini -rizz wi-lbeezi -lmasluug w-kill ʕayy wi-nḥuṭṭhum maʕ baʕz wi-ndaxxilhum daaxili -lfiiri wi -nṣukk ʕaleehum, w-hii ʕaad min... mini -l... mini -llaa... weefi ygaallah, a... tiṭḃax l-ḥaalhaa, yaʕnii min... mni -lḥaraarah, ḥaraarti -lfiiri, tiṭḃax lḥaalhaa, ʕumman¹³ njiibhaa wi-nḥuṭṭhaa ʕala tuul ʕala -ll fi-smeh... nḥuṭṭhaa giddaam -rrajaajiil.

مَا عِنْدَهُمْ مَدْرَسَهُ الْيَوْمَ

أ : أَهْلًا وَسَهْلًا.

ب : سَمِّيْ.

أ : الْبِزْرَانُ حَكُّكَ...

ب : الْبِزْرَانُ زَيْنِينَ، وَطَيِّبِينَ وَكِلَهُمُ بَخِيرٌ وَعَافِيَةٌ، وَأ... يَغْنِي تَرْكِتَهُمْ فِي الْبَيْتِ كَاعِدِينَ، الْمَدَّ... الْيَوْمَ هَذَا مَا عِنْدَهُمْ مَدْرَسَهُ. كَلَّمُونِي الْيَوْمَ الصُّبْحَ الْمَدْرَسَةَ. كَالُوا، تَبِيْ تَوْدِيَهُمْ. كَلْتُ وَاللَّهِ مَا بَدَّ الْمَدْرَسَةَ مَا هُمْ حَابِيْنَهَا الْيَوْمَ، وَكَالُوا نَبِيْ نَكْعِدُ فِي الْبَيْتِ، كَلْتُ إِكْفِدُوا فِي الْبَيْتِ مَعَ أُمَّكُمْ، خَلَّ تَطْبُخَ لَكُمْ وَلَا تُسَوِّيلَكُمْ شَيْءٌ، يَغْنِي تِسْتَفِيدُوا مِنْهُ. أُمَّهُمُ كَالَتْ، أَنَا الْيَوْمَ أَبْسَوِّيلُهُمْ كَبْسَهُ، لَنَّهُمْ كَاعِدِينَ فِي الْبَيْتِ، وَالْجَوَّ زَيْنَ، وَهَذَا. تَعْرِفِينَ الْكَبْسَةَ؟

أ : أَيُّشْ هِيَ الْكَبْسَةُ؟

ب : أَيُّهُ، زَيْنَةُ، بَعْلَمِتَشْ الْكَبْسَةَ. الْكَبْسَةُ طَالُ عُمَرَتَشْ، أ... أَكَلَهُ تَتَكُونُ، نَحِطُ مِنَ الرِّزِّ... إِرْزْ، وَالرِّزُّ لَازِمٌ يَكُونُ زَيْنُ. مَهُوبُ أَيِّ رِزٍّ بَعْدُ.

أ : نَوْعٌ مُعَيَّنٌ؟

ب : أَيُّهُ، هَلْهُ هَلْهُ، يَغْنِي، إِذَا صَارَنَ، فِي رِزٍّ يَكَالُهُ تِلْدَا، فِي رِزٍّ... فِي رِزٍّ يَكَالُهُ... رِزٍّ يَكَالُهُ أَبُو سَيِّفِينَ، لَكِنْ تِلْدَا زَيْنُ، أَيُّهُ رِزٍّ تِلْدَا زَيْنُ. أ... مَعَ الطَّمَاطِ، وَمَعَ اللَّحْمِ، مَعَ الْبَصْلِ أ... نَجِيْبَهَا كِلْهَا وَنَحِطْهَا، وَبَعْدِينَ اللَّحْمِ. بَغِينَا نَحِطُ لَحْمٍ، بَغِينَا نَحِطُ دَجَاجٍ، يَغْنِي يَمْشِي الْحَالُ.

وَيْشِرْ نَسْوِي؟ نَجِيبِ اللَّحْمَ وَنَكْطِعِ الـ... نَكْطُعُهَا، وَبَعْدِينَ نَحْطُ
عَلَيْهَا الْبَصَلَ وَالطَّمَاطَ، وَآ... الصَّائِلَ وَالْبَهَارَاتِ، وَنَحْطُهُمْ فِي
الْكَدِرِ. نَخْلِيهِمْ كُلَّهُمْ يَطْبِخُونَ مَعَ بَعْضٍ، يَطْبِخُونَ، يَطْبِخُونَ آ...
تَكْعِدِلْهَا حَوَالِي أَظُنُّ سَاعَهُ، إِلَى أَنْ اللَّحْمُ يَغْنِي بِصِيرِ زَيْنَ، وَإِلَى
مَنْهُ صَارَ زَيْنُ جِبْنَا الرُّزَّ وَنَخْطِفُنَاهُ وَغَسَلْنَاهُ زَيْنَ وَحَطَيْنَاهُ مَعَ...
فُوْغُهُمْ، يَغْنِي فِي الْكَدِرِ، وَصَكَيْنَا الْكَدِرَ^{١٣}، وَقَفَلْنَا عَلَيْهِ، وَخَلَيْنَاهُ
طَبْعًا... عَلَى النَّارِ، إِلَى مَا نَشُوفَ الرُّزَّ، إِلَى شِفْنَا ك... نَمُرُّ عَلَيْهِ بَعْدَ
كُلِّ شَوِي، إِذَا وَاللَّهِ الْمَا نَشَفَ وَالرُّزَّ صَارَ لَيِّنٌ، خَفِيفٌ مِثْلَ مَا
يَكُولُونَ، طَفَيْنَا عَنِ النَّارِ. أَوْ... وَبَعْدِينَ جِينَا وَجِبْنَا، أ... شِسْمَهَا...
التَّبْسِي، صِينِيَّهَ كَبِيرَهَ، هَه؟ وَحَطَيْنَا عَلَيْهَا يَسْمُونُ... حَطَيْنَا الرُّزَّ.
فِي الْمَنْطَكَةِ الشَّرْكَيَّةِ يَكُونُ نَنْشِبُ، نَشْبِنَا، نَنْشِبُ الرُّزَّ. إِحْنَا
لَنَكُولُهُ... نَكُبُّ الرُّزَّ.

أ : نَكُبُّ الرُّزَّ.

ب : نَكُبُّ الرُّزَّ فِي الصُّحْنِ وَآ... وَنَجِيبِ اللَّحْمِ، طَبْعًا إِذَا هُوَ مَفْعٌ، وَلَا إِذَا
كَنْهَا ذَبِيحَه نَطْبِخُهَا عَا لِحَالَهَا مَعَ بَعْضٍ، نَطْبِخُهَا لِحَالَهَا، يَسْمُونَهَا
أ... شِب... شِب... يَكَالُهَا فِي الْعَزَائِمِ، مَنْدِي، هَه؟

أ : أَيَشْرُ هُوَ الْمَنْدِي؟

ب : رِزَّ مَنْدِي، هَذَا رِزَّ مَطْبُوحٌ بِمَرَكِ اللَّحْمِ وَآ... وَأُحْيَانُ يَنْطَبِخُ فِي آ...
فِرْنٍ خَاصٍّ.

أ : أَيَشْرُ... كَيْفَ هُوَ هَذَا الْفِرْنُ؟

ب : هَذَا مِثْلُ آ... يَسْمُونَهُ فِرْنٌ خَاصٌّ يَغْنِي جِرْنُ. تَسْمُونَهُ إِنْتُمْ جِرْنُ
الظَّاهِرِ، تَحِطُّونَهُ فِيهِ، وَبَعْدِينَ تَحِطُّونَ عَلَى الرُّزَّ... تَحِطُّونَ عَلَيْهِ

بَهَارَاتٍ وَتَحْشُونَ الْخُرُوفَ مِنْ هَذَا ... شِسْمَهُ، مِنَ الرِّزِّ وَالْبَيْضِ
 الْمَسْلُوكِ وَكُلَّ شَيْءٍ وَنَحْطُهُمْ مَعَ بَعْضٍ وَنَدْخُلُهُمْ دَاخِلَ الْفِرْنِ وَنُصَكُّ
 عَلَيْهِمْ، وَهِيَ عَادَةٌ مِنْ ... مِنَ الْ... وَيَشْرِي كَالْهَاءِ، تَطْبَخُ أ...
 لِحَالَهَا، يَغْنِي مِنْ ... مِنَ الْحَرَارَةِ، حَرَارَةُ الْفِرْنِ، تَطْبَخُ لِحَالَهَا، ثُمَّ
 نَجِيبُهَا وَنَحْطُهَا عَلَى طُولٍ عَلَى الْ... شِسْمَهُ نَحْطُهَا كِدَامَ الرَّجَاجِيلِ.

Vocabulary

- sammii سَمِّي *v.impv.* yes; go ahead
 bizraan بَزْرَان *n.* children, kids (var. bzuur, buzuurah)
 kallam كَلَّمَ *imperf. ykallim v.t.* to call on the phone; to talk; to speak
 baya بَغَى *imperf. yi(a)byii v.* to want (var. yi(a)b(b)ii)
 wadda وَدَّى *imperf. ywaddii v.t.* to send; to take s.o. or s.th. to ■ place
 sawwa سَوَّى *imperf. ysawwii v.t.* to make; to fix; to do
 ʕaraf عَرَفَ *imperf. yaʕrif v.t.* to know
 ʕayyin شَيْءٍ *n. (pl. ʔaʕya)* a thing; something (var. ʕayy, ʕii)
 kabsah كَبْسَه *n.* a Saudi native dish made of cooked rice with meat or
 chicken; being pressed or squeezed
 jaww جَوَّ *n. (pl. ʔajwaaʔ)* weather; environment
 ʕallam عَلَّمَ *imperf. yʕallim v.t.* to inform, to tell; to teach
 ʕaal ʕumrič طَالَ عُمُرْتِشْ *expr.* May you live long; May {God} prolong
 your life.
 ʔaklah أَكَلَه *n. (pl. -aat)* a dish (of food); food; a meal
 rizz رِزَّ *n.coll.* rice
 hallah hallah هَلْ هَلْ *expr.* exactly; yes; That is so.
 tilda تِلْدَا *prop.n.* Tilda, a brand-name rice
 ʔabu seefeen أَبُو سَيْفَيْنِ *prop.n.* (lit. Father of Two Swords) a brand-name
 rice
 jaab جَابَ *imperf. yjiib v.t.* to bring; to have a child
 yimʕii -lhaal يَمْشِي الْحَالُ *expr.* It's OK; It will do; fine

- weeʃ وَيْشْ *interrog.part.* what (var. ʔeeʃ, ʃ-)
- gaṭṭaʃ كَطَّعْ *imperf. ygaṭṭiʃ v.t.* to cut; to chop; to cross
- ṭamaaṭ طَمَاطْ *n.coll.* tomatoes
- baṣal بَصَلْ *n.coll.* onions
- ṣaalṣah صَالَصَهْ *n. (pl. -aat)* sauce, gravy
- b(a)haar بُهَارْ *n.coll. (pl. -aat)* spices
- gidir كَدِرْ *n. (pl. guduur)* cooking pot (var. jidir)
- gaʃad كَعَدْ *imperf. yagʃid v.i.* to stay, to remain; to dwell, to live; to sit down; to start to do an action
- ṣakk صَكْ *imperf. yṣukk v.t.* to close, to shut; to lock
- marr ʕala مَرَّ عَلَى *imperf. ymurr v.i.* to check on; to stop by; to pass over; to discuss or address s.th.
- maa مَا *n.coll.* water (var. may, muuya)
- tibsii تَبْسِي *n. (pl. tibas)* a platter, a serving dish
- naʃab نَشَبْ *imperf. yanʃib v.t.* to pour (rice only)
- ʕa(u)zuumah عَزُومَهْ *n. (pl. ʕazaayim)* party; feast
- rizz mandii رَزْ مَنْدِي *prop.n.* Rizz Mandi, rice cooked with meat broth
- marag مَرَكْ *n.* broth; soup
- jim جِرْنْ *n. (pl. ʔajraan)* (stone) basin; mortar
- ṭumman ثُمَّا *conj.* then; later
- ʕala tuul عَلَى طُولْ *expr.* immediately; right away; straight ahead
- rajjaal رَجَّالْ *n. (pl. rajaajiil)* man

Notes

- 1) sammii: *Yes; go ahead*. Cf. MSA //bi-smi -llaah// *in the name of God* or *the name of God*. This word is used to invite s.o. to start eating a meal. In this case, it indicates "Call on the name of God." It is also used as a response when s.o. is called to render the meaning of *yes sir, go ahead, I am listening*. Most Muslims say the phrase //bi-smi -llaah// before initiating any action.
- 2) ti(a)b(b)ii: *You want*. This verb is used as a helping verb in most Gulf dialects. The MSA verb //baʿa// could be the origin of it, e.g., //yibii yruuḥi -lmidrasah// *He wants to go to school*. //baʿa/yi(a)byii/yibbii// are also used.
- 3) ʔa-ba-sawwii-lhum: *I will fix for them*. Normally //b-//, //ba-//, or //bi-// are prefixed to an imperfect verb when it has a habitual, progressive, or future meaning. The initial vowel //ʔa-// is used to confirm or emphasize the action. Note that the final vowel of a weak verb is always lengthened before pronoun suffixes.
- 4) taʕirfiin: (You f.) know. Unlike other Arabic dialects, Riyadh and East Saudi Arabia dialects preserve the MSA 2 f.s. marker ///-n/// of imperfect verbs. They also preserve the //n-// in imperfect verbs for 2 m.pl. and 3 m.pl., e.g., //ysammuun// *they name*; //yḥuṭṭuun// *they put*. Note that some speakers may choose not to keep //n-// in these verb forms, e.g., //taʕirfii, ysammuu, yḥuṭṭuu//.
- 5) jayyin: *Something*. //ʕayy// and //ʕii// are also used. MSA //tanwiin// *nunation* (signifying adding a //nuun// n) is an inflection for case: //-un// indefinite nominative, //-an// indefinite accusative, and //-in// indefinite genitive. In dialects, however, the distinction of case has been lost and //-in// or //-an// mark only indefiniteness. This occurs mostly where a noun is followed by some modifying element in appositional relationship non-pausally, e.g.: a) a nominal followed by a nominal as in //biʕiirin kibiir// *big camel*; b) a nominal followed by a prepositional phrase as in //waahḍin mina -rrajaajiil// *one of the men*; c) a noun followed by a modifying clause as in //ʕayyin gaalooḥ lii// *something they said to me*; d) an active participle used with a verbal function when not followed by an object suffix as in //hu jaaybin haaḍa// *He is bringing this*.

- 6) **ba-ṣallmič:** *I will teach you.* Note the change of //k ---> č//. The affricate //č// has the grammatical function of the 2 f.s. pronominal suffix. It also has the grammatical function as a feminine marker in the demonstrative //ḍiik// *that*, e.g., //ḍiic//.
- 7) **ṭaal ṣumreeč:** *May you live long; may {God} prolong your life.* This optative expression is frequently used when addressing another person. It indicates respect as well as a wish for long life. The expression //yaa ṭuwiil lṣumr// is also very common. Note that the speaker here prolonged the vowel //-e-/, a normal process when a speaker is thinking of his/her next word. Note also the change of 2 f.s. pronoun suffix //k ---> č//.
- 8) **halla halla:** *Exactly, yes, that is so.* This expression consists of the word //ṭallah// *God* repeated twice. It is used to indicate an agreement with a previous statement made by the person addressed.
- 9) **yimṣii -lḥaal:** *It's OK; it will do (lit. the situation walks).* The active participle //maafii// with //lḥaal// is also used, especially as a response to the question //keefak// *How are you?* Although this expression seems to be pure MSA, it is not used.
- 10) **weeṣ:** *What.* This is a common interrogative particle in Gulf dialects that is often contracted to //ṣ-//. It is prefixed to verbs or nouns and prepositions, e.g., //ṣ-gaal-lak// *What did he say to you?*; //ṣi-smah// *What's his name?*; //ṣ-fiik// *What's wrong with you?* The word //ṭeeṣ// is also used. It is possible that MSA //ṭayyu ṣayṭin// *what thing* is the cognate of this word.
- 11) **tigṣidi-lḥaa:** *It takes it (lit. it stays for it).* The construction verb + the preposition //-li// + a pronominal suffix is a pan-Arabic phenomenon which does not exist in MSA.
- 12) **ṣakkeena -lgidir:** *We covered the pot.* Although this verb occurs in MSA, it is rarely used by Arabic speakers for this meaning.
- 13) **ḥumman:** *Then, later.* This is a coordinate conjunction used to emphasize the sequence existing between two structurally independent statements as an interval. It usually implies that the action of the preceding sentence has been completed. Note that adding the nunation to MSA //ḥumma// is pure dialectal. Note also that the use of this conjunction was recorded in Riyadh dialect only.

They Don't Have School Today

A : Welcome.

B : Go ahead.

A : Your children...

B : The children are fine. All of them are fine, and healthy. I mean... I left them at home. They don't have school today. The school called me this morning. They said, "Are you going to send them {to school today}?" I said, "By God, no... they don't like {to go} to school today." They said, "We want to stay at home." I said, "Stay at home with your mother. Let her cook for you, or let her do something for you. I mean {something} you could benefit from." Their mother said, "I will fix Kabsa for them today since they are staying at home, and the weather is nice." Do you know what is "Kabsa"?

A : What is "Kabsa"?

B : Yeah! It is good, I will tell you about the "Kabsa":. May God prolong your life, the "Kabsa" is a dish that consists of... We put some rice. The rice has to be good, and not any kind of rice though.

A : Is it a special kind?

B : Yes, indeed, if it is possible, there is {a kind} of rice called Tilda, there is {a kind} called {one word not clear} Abu Seifein. However, Tilda is fine, yes, Tilda rice is fine, {we put it} with tomatoes, meat, and onions. We bring all of these and the meat, {that is if} we wish to put meat {in it}, if we wish to put chicken, I mean it will do. What do we do {with these ingredients}? We take the meat, cut it up, and put on top of it onions, tomatoes, sauce, and spices. We put them in a pot, and we let them cook, and cook and cook together. I think it takes about an hour till the meat... I mean till the meat is done. Once it is done, we bring the rice, clean it, wash it very well, and put it with ..., on top of them, I mean in the pot, and we cover the pot. We cover it very tightly (lit. we lock it in). Of course, we let it cook (lit. on fire) till we see the rice... we check on it every once in while. Well, if the water dried up, and the rice became soft, {or} light/fluffy as they may say, we turn off the fire. Then we (come and) bring, what's its name... the "tibsi", ■ big tray, OK? And we put on it what's its name... we put the rice. In the Eastern Province, they say, "We insert the rice." We say, "we flip the rice."

A : We flip the rice.

B : We flip the rice on the platter, and of course we put the meat {on top}, that is, if it has meat in it. However, if it is a whole lamb, we cook it by itself, alone. They call it... , What is it called in feasts? It is called "Mandy."

A : What is the "Mandy"?

B : "Mandy" rice is rice cooked in meat broth. Sometimes it is cooked in a special oven.

A : What is this oven {like}?

B : It is like... what they call a special oven. I mean a {stone} basin. Apparently, you call it a {stone} basin. You put the lamb in it. Then you put on the rice... you put spices on it, and you stuff the lamb with... what's its name... with rice, boiled eggs, and everything. We put everything together, put (lit. enter) them inside the oven, and close it (lit. on them). Then it, how do we say it... ? It cooks by itself. I mean on the heat, the heat of the oven. It cooks by itself. Later we bring it and put it on, what is it called...? We put it in front of the men.

Ṣazuumah suṣuudiyyah

Speakers of Riyadh dialect add a helping vowel //i// or //a// between word boundaries to avoid a three consonant cluster. It is usually added after the first consonant or at the end of the first word.

A : ʔeeʃ huu -limfaṭṭah?

B : ʔee, ha-limfaṭṭaah¹, ʔiḏaa ʃaar ʃindakum maḙalan Ṣazuumah, ʃirs, wallaa² ʔinti ʃaazmah ʔahad, wallaa ʔahad b-yijiikum, wallaa ʃazamti ʔahad tawwah³ jaay mni -ssafar⁴ wallaa ʃayy, hah? taṭibxuun rrizz l-ḥaal. yuṭbax rrizz l-ḥaal, w-baʃdeen tjiibuuni -ḏḏabiiḥah kaamlah⁵. yiḏbah ḏabiiḥah, tuṣlax⁶, w-kill ḥaajah, w-tuḏbah wi-tgaṭṭaʃ wuw... w-ṭabʃan jildhaa yiy... yaʃnii yinʃaal ʃanhaa. wa-baʃd maa⁷ yinʃaali -ljild a..., ʃuu ysawwii fi -ḏḏabiiḥah? tuṣlax w-tinazzaf w-kull ʃayy w-tadxal ʔalfim, miḙil maa hii!

A : miḙil maa hii!

B : miḙil maa hii!

A : maa tgaṭṭsuunhaa?

B : maa tigatṭaaʃ... ʔitgaṭṭaʃ ṭabʃan -lil... rraasi -lkabiir w-kill ḥaajah, w-hii ʃ-tadxil. rraas ṭabʃan yʃiir magṭuuʃ ʃala jamb⁸, maḥṭuuṭ jambhaa w-kill ʃayy, w-tadxil ʔalfim, w-tuṭbax daaxli -lfim, ʔiḏḏabiiḥah, hah? w-baʃdeen⁹ ʔila gaʔat¹⁰, stuwat zeen, hah? jibna -lle... ʃṣahin, lkabiir, ttibsii.

A : tibsii.

B : w-kabbeena -rrizz, ?eeh.

A : tguuluuluh tibsii?

B : ngulluh tibsii ?eeh, hah? w-jibna -şşahni -lkabiir, ħaggi¹¹ mfaţţah, hah? w-ħaţţeena -rrizz w-ħaţţeena ħawaleen -rrizz ?a... ysammuuh ji-ygaal-leh? lbeez, hah?

A : beez masluug?

B : beez masluug ?eeh, w-ţamaaţ, w-leemuun hah? w-xalleena makaan fi -nnuşş¹², nxallii makaan fi -nnuşş la-limfaţţah, ððabiiħah kill maa hii, kubirħaa, hah? w-baʕdeen najiibi -ððabiiħah miθil maa hii, hah? ţabʕan, b-faxiðħaa, b-kill ħaajah, wi-mrattabah w-kill ħaajah, wi-nħuţţħaa fii waşţ¹³ ?attibsii haaða, şšiiniyyah ha-lkabiirah, hah? laa minnaa ħaţţeenaahaa biih, niguum wi-nħuţţħaa baʕdeen nijiib ʕa-lişşmaaţ¹⁴... şşmaaţ wuw... wi-nħuţţ ħawlah ha-lfawaakih w-kull ʕayy, wi-njiib ha-limfaţţah -lkabiir -lii sawweenaah wi-nħuţţah fi -nnuşş. θumman ngalliţi -rrajaajiil ʕaleeh.

A : tgallţuu -rrja... rrajaajiil!!

■ : ?eeh nagalliţ rrajaajiil, ?eeh, rrajaajiil. ?alyaalii, rrajjaala -lyaalii, rrajjaala -lmaʕzuum, wi-kbaari -ssin, wi-nnaasi -lii marrah, hah? yagliţuun ʕa-limfaţţah. wu-nguul, “ħayyaakum ?allah¹⁵ ʕala ?a... lʕaʕaa flaana liflaana. maθalan ħayyaakum ?allah ʕa-lʕaʕaa saʕd bin mʕiiz, ħayyaakum ?allah ʕa-lʕaʕaa ʕabdallah ?a... nsammii ?ismeh.

A : yaʕnii hee... haaḏaa ʔeeʕi -ʕʕaraf?

B : ʔeeh naʕam, ʔillii¹⁶, ʔillii ʕala ʕarafah msawwiinhaa, wi-nnaas likbaari -ssin, nnaasi -lmuqaddariin yijlisuun ʕa-limfaṭṭah, hah? yibga -rrubʕ, ʕwayy mini -llaḥim haaḏaa ysawwii fiih ʕiiniyyah xaaʕʕah, ʕaad¹⁷ yijlisuun nnaasi -llii yaʕnii muu huub ʔa... muhaaniin¹⁸, laa wallah, bass ʕaad ʔillii, ʔillii yaʕnii... yaʕnii ʔaqalli ʕwayy, ʔaqalli ʕwayy. laakin limfaṭṭahi -lʔasaasii, hah? fa-huwwa ʕaleeh nnaas ʕe-ysammuunah likbaar fi -ssin, ʔa... lmuqaddariin ʔaʕa... ʔahamm ʕee? ʔabʕan rrajjaaali -llii ʕala ʕarafah sawweena ha-laʕzuumah w-sawweena ha-limfaṭṭah.

عَزُومَةُ سَعُودِيَّة

أ : أَيْشَرُ هُوَ لِمَفْطَحٍ؟

ب : أَيْه، هَالِمَفْطَحٍ، إِذَا صَارَ عِنْدَكُمْ مَثَلًا عَزُومَه، عِرْس، وَلَا إِنْتِ عَازَمَه أَحَد، وَلَا أَحَدٌ بِيَجِيكُمْ، وَلَا عَزَمْتَ أَحَدٌ تَوَهَّ جَآيَ مِنَ السَّفَرِ وَلَا شَيْءٌ، هَه؟ تَطْبِخُونَ الرِّزَّ لِحَالٍ. يُطْبَخُ الرِّزُّ لِحَالٍ، وَبَعْدَيْنِ تَجِيبُونَ الذَّبِيحَه كَامِلَه. يَذْبَحُ ذَبِيحَه، تُصْلَخُ، وَكُلَّ حَاجَه، وَتَذْبَحُ وَتُكْطَعُ وَو...، وَطَبْعًا جِلْدَهَا يِي... يَعْنِي يَنْشَالُ عَنْهَا. وَبَعْدَ مَا يَنْشَالُ الْجِلْدُ أ...، شُو يَسُوِّي فِي الذَّبِيحَه؟ تُصْلَخُ وَتَنْظَفُ وَكُلَّ شَيْءٍ وَتَدْخُلُ الْفِرْنَ، مِثْلُ مَا هِيَ!

أ : مِثْلُ مَا هِيَ!

ب : مِثْلُ مَا هِيَ!

أ : مَا تَكْطَعُونَهَا؟

ب : مَا تَكْطَعُ... إِنْ تَكْطَعُ طَبْعًا لِل... الرَّأْسِ الْكَبِيرِ وَكُلَّ حَاجَه، وَهِيَ شَتْدَخِلُ الرَّأْسِ طَبْعًا يَصِيرُ مَكْطُوعٌ عَلَى جَنْبٍ، مَخْطُوطٌ جَمْعُهَا وَكُلَّ شَيْءٍ، وَتَدْخُلُ الْفِرْنَ، وَتُطْبَخُ دَاخِلَ الْفِرْنَ، الذَّبِيحَه، هَه؟ وَبَعْدَيْنِ إِلَى كَظَتْ، سَتُوتَ زَيْنَ، هَه؟ جِبْنًا اللَّ... الصُّحْنِ، الْكَبِيرِ، التَّبْسِي.

أ : تَبْسِي.

ب : وَكَبَيْنَا الرِّزَّ، أَيْه.

أ : تَكُولُوهُ تَبْسِي؟

ب : نَكْلُهُ تَبْسِي، أَيَهُ، هَهُ؟ وَجِبْنَا الصُّحْنَ الْكَبِيرَ، حَكَّ مَفْطَح، هَهُ؟
وَحَطَيْنَا الرُّزَّ، وَحَطَيْنَا حَوْلَيْنِ الرُّزَّ أ... يَسْمُوهُ ... شِيْكَالَهُ، الْبَيْظُ،
هَهُ؟

أ : بَيْظُ مَسْلُوكٌ؟

ب : بَيْظُ مَسْلُوكٌ، أَيَهُ، وَطَمَاطُ، وَلَيَمُونُ، هَهُ؟ وَخَلَيْنَا مَكَانَ فِي النُّصْرِ^{١٣}.
نَخْلِي مَكَانَ فِي النُّصْرِ لِلْمَفْطَحِ، الذَّبِيحَةِ كُلِّ مَا هِيَ، كُبْرَاهَا، هَهُ؟
وَبَعْدَيْنِ نَجِيبِ الذَّبِيحَةِ مِثْلُ مَا هِيَ، هَهُ؟ طَبْعًا، بِفَخِذِهَا، بِكُلِّ حَاجَةٍ،
وَمِرْتَبَةٍ وَكُلِّ حَاجَةٍ، وَنَحْطُهَا فِي وَسْطِ^{١٤} التَّبْسِي هَذَا، الصُّنِيَّةِ
هَالْكَبِيرَةِ، هَهُ؟ لَامِنًا حَطَيْنَاهَا بِيهِ، نِكُومُ وَنَحْطُهَا بَعْدَيْنِ نَجِيبِ
عَالِصَمَاطٍ^{١٥} ... الصَّمَاطُ وَو... وَنَحْطُ حَوْلِيهِ هَالْفَوَاكِهَ وَكُلِّ شَيْءٍ،
وَنَجِيبِ هَالْمَفْطَحِ الْكَبِيرِ الَّتِي سَوَيْنَاهُ وَنَحْطُهَا فِي النُّصْرِ. ثَمَّا نَكْلُطُ
الرُّجَاجِيلَ عَلَيْهِ.

أ : تَكْلُطُوا الرِّجَ... الرُّجَاجِيلَ.

ب : نَكْلُطُ الرُّجَاجِيلَ، أَيَهُ، الرُّجَاجِيلَ. أَلْفَالِي، الرُّجَالُ أَلْفَالِي، الرُّجَالُ
الْمَعْرُومُ، وَكِبَارِ السَّنِّ، وَالنَّاسِ الَّتِي مَرُّهُ. هَهُ؟ يَكْلُطُونَ عَالِصَمَاطٍ.
وَنَكُولُ، "حَيَّاكُمْ اللَّهُ" عَالَعِشًا فَلَانِ لِفَلَانِ. مَثَلًا حَيَّاكُمْ اللَّهُ عَالَعِشًا سَعْدُ
بِنْ مَعِيدُ، حَيَّاكُمْ اللَّهُ عَالَعِشًا عَبْدَ اللَّهِ، أ... نَسْمِي إِسْمَهُ.

أ : يَغْنِي هَ... هَذَا ظَلِيفِ الشَّرَفِ؟

ب : أَيَهُ نَعَمْ، إِلَلِي^{١٦} عَلَى شَرْفِهِ مَسْوَيْنَهَا، وَالنَّاسِ لِكِبَارِ السَّنِّ، النَّاسِ
الْمُقَدَّرِينَ يَجْلِسُونَ عَالِصَمَاطٍ. هَهُ؟ يَبْغِي الرُّبْعَ، شَوِيٍّ مِنَ اللَّحْمِ هَذَا
يَسْوِي فِيهِ صِينِيَّةَ خَاصَّةً، عَادَ^{١٧} يَجْلِسُونَ النَّاسُ الَّتِي يَغْنِي مَوْهُوبُ^{١٨}
مُهَانِينَ أ... لَا وَاللَّهِ، بَسَّ عَادَ إِلَلِي، إِلَلِي يَغْنِي... أَقْلُ شَوِيٍّ، أَقْلُ شَوِيٍّ.

لَكِنْ لِمَفْطَحِ الْأَسَاسِي، هَهُ؟ فَهُوَ عَلَيْهِ النَّاسُ شَيْسَمُونَهُ؟ لِكَبَارِ فِي
السَّنِّ، أ... الْمُقَدَّرِينَ أَسَ... أَهَمَّ شَيْءٍ طَبْعاً الرَّجَالِ اللَّي عَلَى شَرَفِهِ
سَوِينَا هَالْعَزُومَةِ وَسَوِينَا هَالْمَفْطَحِ.

Vocabulary

mufaṭṭah مَفْطَحُ *n.* a whole lamb cooked and served on top of rice

ha- هَ *demonstr. part.* this (a demonstrative particle always prefixed to a definite head noun; it is not inflected for number or gender)

taww- تَوَّ *adv.* has just, just

jaay جَائِي *act. par. (pl. -iin)* coming; next

ḍabiiḥah ذَبِيحَه *n. (pl. ḍabaayih)* a cooked lamb; a sacrifice

ṣalax صَلَخَ *imperf. yisṣalax v.t.* to skin

njaal انْشَالَ *imperf. yinjaal v. pass.* to be taken off

baḍd maa بَعْدَ مَا *adv.* after

jamb جَمْبُ *adv.* on the side (when after ṣala); side; next to; near s.th.

ʔila إِلَى *cond. part.* if; when

stuwa اسْتَوَى *imperf. yistawii v.t.* to become; to be done (cooked); to be ripe

ḥagg حَكَّ *poss. pron.* my, his, her; for, belonging to (var. maal, maalat)

ḥawaleen حَوْلَيْنِ *adv.* around; approximately

leemuun لَيْمُونُ *n. coll.* lemon

nuṣṣ نَصْرَ *n. (pl. nṣaaṣ)* half; middle

waṣ(a)ṭ وَصْطَ *n. (pl. ʔawṣaaṭ)* center; middle; waist; average

ṣmaaṭ صِمَاطُ *n.* a floor covering onto which food is placed

gallaṭ كَلَّطَ *imperf. ygalliṭ v.t.* to invite s.o. to eat

yaalii غَالِي *adj. (pl. -iin)* valuable; precious; dear; expensive

ʔaad عَادَ *adv.* well now, anyhow; then, again

muu huub مُوْهُوبُ *neg. part.* he/it is not

ʔala ʔaraf عَلَى شَرَفَ *expr.* in honor of

safar سَفَرٌ ■ trip; traveling; travel

baʿdeen بَعْدَيْنْ adv. later; something else

?illii إِلَّيْ rel.pron. who, which, whose (var. llii)

Notes

- 1) ha-limfaṭṭah: *This cooked lamb*. The demonstrative prefix //ha-// is a short form of //haaḏaa//. It is always prefixed to a definite head noun as is the case in this text. Unlike other demonstratives, //ha-// does not agree in gender and number with the definite noun it precedes. Note that a short vowel //i// or //a// is added after the definite article //-l-// to avoid a triple consonant cluster. The demonstrative //ha-// signifies the proximity of an object.
- 2) ?iḏaa ṣaar ṣindakum..., wallaa: *If you happen to have... or*. This conditional sentence is introduced by one of the conditional particles //?iḏaa// *if*. It consists of the if clause and a resultative or main clause as is the case in this text, e.g., //?iḏaa ṣaar ?indakum ṣazuumah, wallaa... taṭibxuuni -rriz l-ḥaal// *if you happen to have a banquet, or... you cook the rice by itself*. Note that the word //ṣaar// *to take place; to become* introduces a stative conditional clause where the following clause is non-verbal or has an imperfective verbal form.
- 3) taww-: *Has just, just*. This word occurs in most Gulf dialects. It is always used with suffixed pronouns. It is usually followed by a perfect verb or an active participle, e.g., //tawwah jaay and tawwah jaa// *He just came*. This adverb occurs in MSA, but it is used to mean *at once, immediately*.
- 4) mni -ssafar: *From a trip*. Note that when a word ends with a consonant and is followed by a word beginning with a double consonant or ■ two-consonant cluster, usually a helping vowel //i// or //a// is added after the first of the three consonants or between word boundaries, e.g., //rraasi -lkabiir// *the big head*. However, if the first word ends with a double consonant or a two-consonant cluster and is followed by a noun that begins with a consonant, the helping vowel is not needed, e.g., //kull fayy// *everything*.
- 5) ḏabiiḥah kaamlah: *A whole lamb*. Arabs are well-known for their hospitality. They go out of their way to honor their guests. Butchering a lamb and cooking it whole is one of the common ways of honoring guests in the Middle East, especially in the Gulf states.

- 6) tuṣlax: *It is skinned*. Note the regressive assimilation of //s ---> ṣ// due to the effect of the sound //-x//. Note that the speaker in this passage switches back and forth between using the MSA passive forms, e.g., //tuḍbah; yuṭbax// *butchered; cooked* respectively, and the common dialectal passive forms, e.g., //tgatṭaṣ// *to be cut*; //yinṣaal// *taken off*; //tinazzaf// *cleaned*. See introduction for more on passive verbs.
- 7) baṣd maa: *After* (followed by a verb). The relative particle //maa// is often used after conjunctions. It generally introduces a temporal clause, e.g., //baṣd maa yinṣaali -ljild// *after the skin is removed*.
- 8) jamb: *Next to; beside; near; side*. Cf. MSA //janb//. Note the assimilation of //n ---> m//, a normal occurrence when it appears before the letter //b//. This linguistic phenomenon has existed for centuries in most Arabic dialects. (For further information on assimilation see the chapter on //ʔidyaam// in *Kitaab Sibawayh*.)
- 9) baṣdeen: *Later; then; something else*. MSA //baṣda ʔan// may be the origin for this word.
- 10) ʔila gaṣat: *If it is done; when it is done*. This verb may be the counterpart of the MSA verb //qaḍa// *done, finished*. Both English translations of this clause mean the same thing, but one is a conditional and the other is a time clause. This structure does not exist in MSA.
- 11) ḥagg: This particle expresses possession. It is usually preceded by a definite or an indefinite noun and followed by a noun or a pronominal suffix, e.g., //ṣṣaḥn ḥaggi -lmufaṭṭaḥ// *the plate of the Mufattah*; //ṣṣaḥn ḥaggah// *its (m.) plate*.
- 12) nuṣṣ: *Half; middle*. Cf. MSA //niṣf//. Note that the deletion of the letter //f// has contributed to the gemination of the letter //ṣ//.
- 13) waṣṭ: *Middle; waist, average*. Cf. MSA //wasat//. Note that the letter //ṭ// has contributed to the regressive assimilation of //s ---> ṣ//.
- 14) ṣa-liṣmaat: *On the floor covering (onto which food is placed), on the tablecloth*. The preposition //ṣa-//, a contraction of //ṣala//, is prefixed to nouns. This phenomenon may not occur in MSA. Note that a short vowel //i// is added after the letter //l// of the definite article to prevent ■ three-consonant cluster. It is worth noting that it is customary for the people of the Gulf countries to spread ■ sheet or a tablecloth on the floor and put one big platter of food on it. Usually people sit around this cloth and eat with their hands from the same platter.

- 15) ḥayyaak ʔallah: *Please go ahead; greetings (lit. May God keep you alive)*. This is a very common courtesy expression used after the initial greetings to further demonstrate one's friendship. Individuals at times choose to say it over and over. The response to this expression is //ʔallaah yiḥayyiik//. It is also used by the host to urge his guests to start eating, as is the case in this text.
- 16) ʔillii, llii: *Which, who(m)*. Unlike its MSA counterpart //ʔallaḏii//, this relative particle is not inflected for number and gender. When this particle introduces a clause that has a verb requiring an object, then an object pronoun must also be used, e.g., //lbeet ʔillii ʔareetah// *the house which I bought (it)*.
- 17) ʕaad: *Then, again*. This adverbial particle may begin or end a statement. It is also used in a negative statement to mean *any more or no longer*, e.g., //ma ʕaad raahi -lmidrasah// *He no longer went to school*.
- 18) muu huub: This negative particle is used to negate nouns, adjectives, adverbs, or phrases, e.g., //muu huub muhaaniin// *They are not disrespected*. Cf. MSA //laysuu bi-muhaaniin//. The variants //muub, mub// are also very common in Gulf dialects.

A Saudi Feast

A : What is the "Mufattah"?

B : Yeah, this "Mufattah" {is fixed} for instance, if you have a banquet, ■ wedding, or if you have invited someone, or someone is coming {to visit} you, or you invited someone who just returned from a trip or something, OK? You cook the rice separately. The rice is cooked separately. Something else, you bring a whole lamb. He {the host} slaughters ■ lamb, skins it, and everything. {When} it is slaughtered, and cut and... Certainly its skin, I mean it is removed from it. What do we do with this lamb once the skin is removed? Once it is skinned, cleaned, and everything, it is placed in the oven as is.

A : As is?

B : As is.

A : Don't you cut it up?

B : It is not cut up... of course you cut off the big head and everything {before} it enters {the oven}. The head is certainly cut off and put on the side. It is placed next to it, and everything. Then it is put in the oven. The lamb is cooked in the oven, OK? When it is completely cooked, OK? We bring the big dish, the 'Tibsi'.

A : The "Tibsi"?

B : Yes, and we pour the rice.

A : You call it "Tibsi."

B : Yes, we call it "Tibsi," OK? We bring the large platter for the Mufattah, we put the rice on it, and put, what's it called... around the rice... the eggs, OK?

A : Boiled eggs?

B : Yes, boiled eggs, tomatoes, and lemon, OK? We leave ■ space in the middle. We leave ■ space in the middle for the Mufattah, that is the whole lamb, as big as it is, with its legs, of course, and neatly arranged, and everything, OK? We put it in the middle of the platter, this huge tray, and bring {the tray} and place it on the tablecloth {which is spread on the floor}. We put around it fruits and everything. We bring this big lamb which we have prepared, we put it in the middle, then we invite the men to {eat} it.

A : You invite the men to {eat} it?

B : Yeah, we invite the men, yes, the men. The dearest man, the invited man, the elderly, the people who are very {important}, OK, are invited to the Mufattah. {When inviting the guests}, we say, "Greetings, the dinner is ready so and so." For instance, "Greetings Sa'd Bin Mu'aeth, the dinner is ready. Abdallah, please, go ahead". We call him by name.

A : Does this mean he is the guest of honor?

B : Yes, the one in whose honor we have {the banquet} done. Then, {we invite} the elderly. {Only} the distinguished people sit around the Mufattah, OK? A quarter of the meat will be left over, the host takes some of the meat and fixes a special tray {around which} the people sit, I don't mean the disrespected people, by God, no. But I mean those who are a little less, a little less. However, those who sit around the main Mufattah are the elderly, distinguished people, and most importantly the man in whose honor we have this feast, this Mufattah.

ʔalʔaswaag¹ fi -ssuʔuudiyyah

This selection shows the use of the prefix //b(i)-// with imperfect verbs to express future, present continuous, and habitual actions.

A : nabii nsoolif² lyoom ʔani -lḥayaat fi -ssuʔuudiyya wa ʔani -lʔaswaag, keef kaanat ʔayyaam zamaan, w-keef hiyya halḥiin³ fi -lwagti -lḥaazir. ʔiḍaa mumkin txabbirnaa ʔan haaḍii... ha-lʔaʔyaaʔ kullhaa.

B : wallah -llii ʔanaa xaabrah⁴ ʔanna -lla... ʔaswaag fi -ssuʔuudiyyah w-bi-riyaaz bi-ttaḥdiid yaʔnii kaanat ʔallah yṭawwil ʔumrič yaʔnii gadiimah. ʔaswaag yaʔnii baʔiiṭah, laakin fiihaa kill ʔayy, yaʔnii yjiibuunah⁵ ha-l... lfallaaḥiin, yjiibuunah baʔza libyuut, maḙalan ʔindahum dajaaj bi-biiʔuunah⁶, ʔindahum beez b-yijuu ybii... ybiiʔuunah, ʔindahum maḙalan, fii baʔza -lmawaasim ʔindahum ma... maḙalan ʔubbaan yruuḥuu yjiibuunhaa min ʔiṣ... min... min... min baʔdi -ṣṣaḥraa w-kaḍaa yjiibuunhaa wallah bi-y... yjiibuunhaa ybiiʔuunhaa.

A : ʔubbaan?

B : ʔubbaan, ʔiih hallah hallah.

A : ʔeeʔ hii -ʔubbaan?

B : haaḍii ḥayawaanaat tʔiiʔ fi -lbarr w-taṭlaʔ fii...

A : yaakluunhaa?

B : ?iih, hallah hallah. yaakluunhaa ?iih na?am⁷ ?e... ta?la? fi -lba?? w-?ak?ar⁸ jayy fil... lamman⁹ ?aja -lharr lgeez, ?ila ?aja -lgeez ta?la? min jhuurhaa wi-tit... ?talli? raashaa, leef? ?a?aan t?ummi -lhawaa¹⁰ wu... w-ta?rab maa? mni -lhawaa, laakin fii yeer ki?aa, fa... tuuli -lwagt¹¹ w-hii fii... fii jhuurhaa ma?tuutah fii... ba?zhum talgaahaa fi -ddhanah, ba?zhum hooli -zzilfii, ba?zhum fii... fii -rrub?i -lxaalii, ba?zhum ya?nii hool ?irriyaaz willa... bi-jiiibuunhaa waajid¹² hii wi-ljaraad wi-ybii?uunhaa fi -ssuug. ?iika -l?ayyaam nnaas fagir¹³ w-yaakluun ?ayy jayy, wa-laakin, ?iz... z?abb maa fii jayy, yu?kal hatta halhiin. ?ila halhiin w-huu yak... yu?kali -z?abb. bass hatta bi-l?islaam maa fii jayy, bassi -rrasuul ?alla -llaah wa-sallam, ya?nii yoom sa?aluuh ?anh w-hum ?aa, gaal, “?iih, ya?nii maa fii jayy, laakin nafsii ta?aafeh.” haa?aa -llii gaal-lhum ?anh, ya?nii, gaal, “nafsii ta?aafeh” yoom gaal... laakin haa?aa -stadalluu fiih ?innuh ya?nii muhallal ?akl haa?aa -z?abb ya?nii. faa ha-l?aswaag haa?ii tijiib min ha-ll... ha-lbizaa?ah. w-ba?zhum yijiib jih?. ?ila jaa moos... moosami -s?eef, wa-ba?zhum yijiib mi?il maa gult-li? ?indahum dajaaj ?indahum ba?zi -l?ayawaanaati -lbarriyyah, ba?zi -lka?aa, yijiibuunhaa wi-yhu?tuunhaa bi -ha-l?aswaag. ?aswaag mi?li -ddiirah, mi?li limgeebrah ww... ba?d... w-ma?al... hillata -lgismaan, w-hillata -l?abiid.

A : feen haaðii -lʔaswaag?

B : haaðii kill ha-lʔaswaag bi-rriyaaz, limzeebrah, w-ḥillata -lgismaan, w-ḥillata -lʔabiid, haaðii killha ʔaswaagin bi-rriyaaz maʔruufah, maʔruufah. ʔa... walaa ʔahad¹⁴, walaa hnaa ʔahadin yaʔnii yajhalhaa.

A : lissa mawjuudah?

B : ʔiih, hallah hallah, mawjuudah la-halḥiin, bass baʔzhaa ʔawwar¹⁵ jwayy, yaʔnii -lhukuumah maa gaʔṣarat, ʔawwarathaa w-sawwathaa dakaakiin zeenah bah. maḥalan suuga -ll... ddiirah walla suug limzeebrah, ʔaar halḥiin naak ʔaʔzam, kibiir, w-ḥaṭṭuunah kill gism lah l-ḥaalah. lhamaam l-ḥaal, wa-lill... bʔaaʔaati -l-ḥaal.

الأسواق في السُّعُودِيَّة

أ : نَبِي نَسُولِفُ الْيَوْمَ عَنِ الْحَيَاةِ فِي السُّعُودِيَّةِ وَ عَنِ الْأَسْوَاقِ، كَيْفَ كَانَتْ أَيَّامَ زَمَانٍ، وَكَيْفَ هِيَ هَالِحِينَ فِي الْوَكْتِ الْحَاضِرِ. إِذَا مُمَكِنُ تَخْبِرُنَا عَنْ هَازِي... هَالْأَشْيَاءِ كُلِّهَا.

ب : وَاللَّهِ الَّذِي أَنَا خَابِرُهُ أَنُ اللَّ... الْأَسْوَاقُ فِي السُّعُودِيَّةِ وَبِالرِّيَاضِ بِالتَّحْدِيدِ كَانَتْ أَلَّهُ يَطُولُ عُمُرُتْشُ يَغْنِي كَدِيمَهُ. أَسْوَاقُ يَغْنِي بِسَيْطَهُ، لَكِنْ فِيهَا كُلُّ شَيْءٍ، يَغْنِي يَجِيبُونَهُ هَال... الْفَلَّاحِينَ، يَجِيبُونَهُ بَعْضَ لَبِيُوتٍ، مَثَلًا عِنْدَهُمْ دَجَاجٌ يَبِيعُونَهُ، عِنْدَهُمْ بَيْظٌ يَبِجُوا يَبِي... يَبِيعُونَهُ، عِنْدَهُمْ مَثَلًا، فِي بَعْضِ الْمَوَاسِمِ عِنْدَهُمْ مَ... مَثَلًا ظُبَّانٌ. يَرُوحُوا يَجِيبُونَهَا مِنَ الصَّر... مِنْ... مِنْ... مِنْ بَعْدِ الصَّحْرَا وَكَذَا يَجِيبُونَهَا وَاللَّهُ بِي... يَجِيبُونَهَا يَبِيعُونَهَا.

أ : ظُبَّانٌ؟

ب : ظُبَّانٌ، أَيَهُ هَلَهُ هَلَهُ.

أ : أَيَشُ هِيَ الظُّبَّانُ؟

ب : هَازِي حَيَوَانَاتٌ تَعِيشُ فِي الْبَرِّ وَتَطْلَعُ فِي...

أ : يَأْكُلُونَهَا؟

ب : أَيَهُ، هَلَهُ هَلَهُ. يَأْكُلُونَهَا إِيهِ نَعَمْ. تَطْلَعُ فِي الْبَرِّ وَأَكْثَرُ شَيْءٍ فِي الْ... لَمَنْ أَجَا الْحَرَ الْقَيْظُ، إِلَى أَجَا الْقَيْظُ تَطْلَعُ مِنْ جُحُورِهَا وَتَت... طَلَعُ رَاسُهَا لَيْشُ؟ عَشَانُ تَشُمُّ الْهَوَا^١ وَتَشْرَبُ مَاءً مِنَ الْهَوَا، لَكِنْ فِي غَيْرِ

كِذَا، فَ... طُولِ الْوَكْتِ" وَهِيَ فِي... فِي جُحُورِهَا مَحْطُوطَةٌ فِي...
 بَعْظُهُمْ تَلْكَاهَا فِي الدَّهْنَةِ، بَعْظُهُمْ حَوْلَ الزُّلْفِيِّ، بَعْظُهُمْ فِي... فِي
 الرُّبْعِ الْخَالِيِّ، بَعْظُهُمْ يَعْني حَوْلَ الرِّيَاطِ وَلَا... بِجِيبُوتِهَا وَاجِدٌ هِيَ
 وَالْجَرَادُ وَيَبِيعُونَهَا فِي السُّوْكِ. ذَلِكَ الْيَوْمَ النَّاسُ فِكْرٌ "وَيَاكُلُونَ أَيَّ
 شَيْءٍ، وَلَكِنْ إِيظ... الظَّبَّ مَا فِي شَيْءٍ، يُؤْكَلُ حَتَّى هَالِحِينَ. إِلَى هَالِحِينَ
 وَهُوَ يَك... يُؤْكَلُ الظَّبَّ. بَسَ حَتَّى بِالإِسْلَامِ مَا فِي شَيْءٍ، بَسَ الرُّسُولُ
 صَلَّى اللَّهُ وَسَلَّمَ، يَعْني يَوْمَ سَأَلُوهُ عَنْهُ وَهُمْ ذَا كَال، إِيه، يَعْني مَا
 فِي شَيْءٍ، لَكِنْ نَفْسِي تَعَافَهُ". هَذَا الَّذِي كَالَهُمْ عَنْهُ، يَعْني كَالُ نَفْسِي
 تَعَافَهُ، يَوْمَ كَال... لَكِنْ هَذَا اسْتَدَلُّوا فِيهِ إِنَّهُ يَعْني مُحَلَّلٌ أَكَلُ هَذَا
 الظَّبَّ يَعْني. فَا هَالِاسْوَاكِ هَازِي تَجِيبُ مِنْ هَال... هَالِإِظَاعَهُ. وَبَعْظُهُمْ
 يَجِيبُ جِج. إِلَى جَا مُوس... مُوسَمِ الصَّيْفِ، وَبَعْظُهُمْ يَجِيبُ مِثْلُ مَا
 كَلْتَلِشْ عَنْدَهُمْ دَجَاج، عَنْدَهُمْ بَعْظُ الْحَيَوَانَاتِ الْبَرِّيَّةِ، بَعْظُ الْكَذَا...
 يَجِيبُونَهَا وَيَحْطُوتُهَا بِهَالِاسْوَاكِ. أَسْوَاكِ مِثْلُ الدَّيْرَةِ، مِثْلُ لِمَكْبِيرَةِ
 وَو... بَعْدَ وَمِثْل... حِلَّةُ الْكِسْمَانِ، وَحِلَّةُ الْعَبِيدِ.

أ : فَيَنْ هَازِي الْأَسْوَاكِ؟

ب : هَازِي كُلُّ هَالِاسْوَاكِ بِالرِّيَاطِ، لِمَزْيِيرَةِ، وَحِلَّةُ الْكِسْمَانِ، وَحِلَّةُ الْعَبِيدِ،
 هَازِي كُلُّهَا أَسْوَاكِ بِالرِّيَاطِ مَعْرُوفَهُ، مَعْرُوفَهُ، أ... وَلَا أَحَدٌ، وَلَا هُنَا
 أَحَدٌ يَعْني يَجْهَلُهَا.

أ : لِسًا مَوْجُودَهُ؟

ب : إِيه، هَلْهُ هَلْهُ، مَوْجُودَهُ لِهَالِحِينَ، بَسَ بَعْظُهَا طَوْرٌ شَوِي، يَعْني
 الْحُكُومَةُ مَا كَصُرَتْ، طَوْرَتُهَا وَسَوْتُهَا دَكَاكِينَ زَيْنَهُ بِهِ. مَثَلًا سُوْكِ
 ال... الدَّيْرَةِ وَلَا سُوْكِ لِمَزْيِيرَةِ، صَارَ هَالِحِينَ نَاكَ أَعْظَمَ، كِبِيرَ،

وَحَطُّونَهُ كُلَّ كِسْمٍ لَهُ نَحَالُهُ. الْحَمَامُ نَحَالٌ، وَاللَّ... بِظَاعَاتٍ نَحَالٌ.

Vocabulary

ʔal- أَل *def.art.* the

soolaf سُولَفُ *imperf. ysoolif v.i.* to chat

ʔayyaam zamaan أَيَّامُ زَمَانٍ *expr.* in the past; a long time ago; the good old days

halhiin هَالْحَيْنُ *adv.* now

xaabir خَابِرُ *act.par. (pl. -iin)* being aware of s.th.; knowing

bi-ttaḥdiid بِالتَّحْدِيدِ *adv.* specifically; in particular

bašiīṭah بِصِيْطَه *adj.* simple; it's OK; easy

b(i-) بِ *part.* a present continuous and future tense marker

zabb ظَبٌّ *n. (pl. zubbaan)* lizard

barr بَرٌّ *n.* desert; the wild (with *def.art.*)

ʔii naʕam إِي نَعَمْ *expr.* yes, yes indeed

ʔalaʕ طَلَعَ *imperf. yaʔlaʕ v.i.* to grow; to ascend; to spring up; to rise (sun)

ʔakṯar أَكْثَرُ *compar.adj.* more; most

lamma(n) لَمَنْ *conj.* when

geeṣ جَيْظٌ *n.* summer; (summer) heat

juḥr جُحْرٌ *n. (pl. jḥuur)* hole, burrow (of animals)

ʕaʕaan عَشَانُ *prep.* for the sake of; in order to (var. ʕalaʕaan)

ʕammi-lhawa شَمُّ الْهَوَا *imperf. yʕummi-lhawa v.t.* to get a breath of fresh air; to take a walk; to travel for pleasure

ʔuul طُولٌ *n.* length; height; high

ʔaddhanah الدَّهْنَه *prop.n.* Al-Dhanah, a desert northeast of Riyadh

ʔazzilfii الزِّلْفِي *prop.n.* Al-Zilfii, a desert northwest of Riyadh

ʔarrubʕi-lxaalii الرُّبْعُ الْخَالِي *prop.n.* Al-Rub' Al-Khali, the Empty Quarter (desert region in Saudi Arabia)

waajid وَاجِدٌ *adv.* very; very much; many

ḍiika -lʔayyaam ذِيكَ الْأَيَّامِ *phr.* those days

fagir فَاغِرٌ *n.* poverty

maa fii fayy مَا فِي شَيْءٍ *expr.* There is nothing.

yoom يَوْمٌ *adv.* (*pl.* ʔayyaam) when; a day; today (when with def.art.); nowadays (when with def.art.)

ḏaa ذَا *demons.part.* this (a short form of haaḏaa)

stadall اسْتَدَلَّ *imperf. yastadill v.i.* to have an indication; to conclude, to draw a conclusion; to obtain information; to find s.th.

jihh جِحْ *n.coll.* watermelon (var. yiḥḥ)

ḥayawaan barrii حَيَوَانٌ بَرِّيٌّ *phr.* (*pl.* -aat barriyyah) wild animal

ddiirah الدِّيرَةُ *prop.n.* Al-Dirah, an old suq in Riyadh (with def.art.); homeland

limgeebrah لِمَكْبَرَةٍ *prop.n.* Al-Mgaibrah, an old suq in Riyadh

ḥillati -lgismaan حِلَّةُ الْكِسْمَانِ *prop.n.* Hillat Al-Gisman, an old suq in Riyadh

ḥillati -lʔabiid حِلَّةُ الْعَبِيدِ *prop.n.* Hallat Al-'Abid, an old suq in Riyadh

ʔaḥad أَحَدٌ *n.* someone; one (person), a person; Sunday (var. ḥad)

hnaa هُنَا *adv.* here

ṭṭawwar طَوَّرَ *imperf. yiṭṭawwar v.pass.* to be developed; to be improved

gaṣṣar غَصَّرَ *imperf. ygaṣṣir v.t.* to shorten; to fall short; to reduce; to fail to accomplish

naak نَاكٌ (ه) *adv.* there (var. hnaak)

Notes

- 1) ʔal-: *The*. The definite article //ʔal-// is a prefix for nouns, adjectives, and other parts of speech, and it takes several shapes depending on the words preceding and following it. If //ʔal-// is prefixed to a word that begins with any of the sounds //t, θ, d, ð, ʔ, s, ʃ, ʒ, ʔ, n, ʕ//, the //l-// is assimilated into the initial sound of the word, e.g., //ʔas-suʕuudiyyah// *Saudi Arabia*. If it is prefixed to a word that begins with a consonant cluster, it changes to //li-//, e.g., //libyuut// *the homes*. If the word preceding //l-// ends in a consonant, then it changes into //il-// or //al-//.

- 2) soolaf: *To chat*. The MSA root //salaf// of this verb does not have this meaning ■ all. This form could be derived from the MSA //saalifah// pl. //sawaalif// *stories of the past* to mean *talking about the past or reminiscing*.
- 3) halḥiin: *Now*. This adverb of time is made up of the demonstrative prefix //ha-// and the noun //lḥiin//. Its MSA origin is //haaḏaa -lḥiin// *this time, now*. Its variants //lḥiin// and //ʔalḥiin// are widely used as well.
- 4) xaabrah: *That I know (it); being aware of; knowing*. The active participle may function like ■ verb. It may take a noun, a pronoun, or a suffixed pronoun as a direct object, e.g., //ʔana xaabir haaḏaa// *I know this*; //ʔana xaabir lgiṣṣah// *I know the story*; and //xaabr-ah// *I know it*. Note the deletion of the vowel //i// when the pronominal suffix is added.
- 5) yjiibuunah: *They bring it*. Cf. MSA //yajlibuunahu//. Note that the deletion of the sound //l// contributed to the lengthening of the vowel //i//. A verb in the imperfect tense consists of a subject marker and a stem. It is inflected by prefixes or a combination of prefixes and suffixes. The imperfect prefixes //y(a)-// and //y(i)-// are for the third person masculine singular, third person masculine, and feminine plural. The vowels //a// and //i// in this imperfect prefix must be added if they are followed by a consonant cluster. The MSA imperfect suffix //-uun// for the 3 m.pl. and suffix //-in// for the 3 f.pl. are preserved in Riyadh and most Gulf dialects. However, it should be noted that some Gulf speakers use the prefix //-uun// for the third person feminine plural as well, and at times they may delete the final //nuun// from this suffix just like the majority of Arabic dialects.
- 6) bi-biiṣuunha: *They sell it*. Future and present continuous tenses and habitual actions are usually expressed by adding the prefix //bi-, b-// to an imperfect verb, as is the case in this text.
- 7) ʔii(h) naṣam: *Yes, yes indeed*. These two words are used as a particle of affirmation.
- 8) ʔakḏar: *More; most*. The comparative form of adjectives having the pattern //C₁aC₂iiC₃/f(a)ṣii/ is usually derived according to the pattern //ʔaC₁C₂aC₃/ʔaṣṣal/. It is not inflected for number or gender. Note that adjectives denoting color and defects have the form //ʔaṣṣal/, e.g., //ʔaḥmar// *red*; //ʔaxḏar// *green*.
- 9) lamman, lamma: *When*. Both forms are very common in most Arabic dialects. Both can occur in place of //ʔila// *when*, preceding ■ perfective with this function.

- 10) *ʕaʕaan tʕummi -lhawa*: *So that/in order to have a breath of fresh air.* The conjunction //ʕaʕaan// is used in most Arabic dialects. It is usually followed by a verbal sentence. Its other form //ʕalaʕaan// is also used. MSA uses //likay// or //hatta// or the prefix //li-// before an imperfect verb.
- 11) *tuuli -lwagt*: *All the time; always.* The word //tuul// used as a noun means *length; height*, e.g., //gaddeʃ tuulak// *What's your height/How tall are you?* ; //tuul haaḏaa -tʔariig ʕiʕriin kiilo// *The length of this road is twenty kilometers.* However the word //tuul// has a temporal meaning when followed by certain words such as is the case here.
- 12) *waajid*: *Very; very much; a lot.* This word is the active participle of the MSA verb //wajada// *to find*. However, it lost its MSA meaning in Gulf Arabic and it is used as an intensifier. It modifies adjectives, nouns, or verbs and may occur before or after the word it modifies.
- 13) *ḏiika -lʔayyaam nnaas faʕir*: *People were in poverty in those days.* All demonstratives are often used without the prefix //ha-//, e.g., denoting nearness: //(ha)ḏaa// *this m.*; //(haa)ḏii// *this f.*; //(ha)ḏeela// *these*; denoting distance: //(ha)ḏaak// *that m.*; //(ha)ḏiik// *that f.*; and //(ha)ḏeelaak// *those*. Note that the speaker here uses the verbal noun //faʕir// instead of the adjective //fagaara// *poor*. What is meant here is that the people lived in poverty.
- 14) *walaa ʔaḥad (var.) ḥad*: *No one.* These words are used in negative sentences or questions, e.g., //ḥad raahʔi almaktab// *Did anyone go to the office?*; //walaa (ʔa)ḥad raah// *No one went*. The negative particle //maa// is also used. It may be prefixed to //ḥad//, e.g., //maa-ḥad raah// *No one went*.
- 15) *tʔawwar*: *Was developed; improved.* Cf. MSA //taṭawwar//. Note the assimilation of the sound //t ---> tʔ// and the deletion of the vowel //-a-//.

The Suqs in Saudi Arabia

A : We would like to chat about life in Saudi Arabia and about the suqs. How they used to be in the past and how they are now. Tell us, if possible, about these... all these things.

B : Well, may God prolong your life, what I know is that the suqs in Saudi Arabia and in Riyadh in particular were old, I mean simple. However, I mean, they had everything the farmers, and some families, {can} bring. For example, {if} they have chickens, they sell them; {if} they have eggs, they bring them and sell them. For instance, during certain seasons they have lizards. They go get them from the des... from... from the desert, well, they bring them and sell them.

A : Lizards?

B : Yeah, lizards indeed.

A : What are these lizards?

B : These are animals that live in the desert, they get out in...

A : Do you eat them?

B : Yes, indeed. Yes, they eat them. They are found in the desert, and most of all they are found during the hot summer. When summer comes they come out of their holes, they stick their heads out. Why? Because they want to breathe and drink from the air, but during other {seasons} they stay in their holes all the time. You can find some in the Dhanah area, some around the Zilfi area, and some in the Empty Quarter area. Well there are some around Riyadh or... . They bring a lot of them and a lot of the locust and they sell them in the market. In the good old days when people were poor, they ate anything. However, there is nothing wrong with the lizard. It is edible even up until now. Lizards are edible even now. There is nothing wrong with them, even in Islam. However, when they asked the Prophet, may God bless him and grant him salvation, {about eating lizards}, he said that there is nothing wrong with it, but he {added}, "I detest it." When he said that... they took it as lawful to eat it; I mean the lizards. So these suqs bring such goods. Some bring watermelon in the summer season. As I have told you, some bring {things}; they have chickens; they have some wild animals; some... they bring them and put them in the suqs, [suqs] such as the Dirah, Al-Mgaibrah, Hillat Al-Gisman, and Hillat Al-'Abeed also.

A : Where are these suqs?

B : All these suqs are in Riyadh. Al-Mzaibrah, Hillat Al-Gisman, and Hillat Al-'Abeed; these are all known suqs in Riyadh. They are known, and no one here is ignorant of them.

A : Do they still exist?

B : Yes indeed, they still exist, but some of them have been improved a little. Well, the government has not fallen short. It improved them and made them nice shops. For example, the Deerah Souk or the Mzaibrah Souk are bigger now. They are huge. They made every department separate; the pigeons are in a separate department, and the... goods are separate.

hariim ybiifan bi-ssuug

This selection presents the use of the preposition //fii// as ■ pseudo-verb followed by an indefinite noun to render //there is, there are//.

A : w-fii¹ baʕzi -lhariim ybiifan bi-ssuug². ʔiih, baʕzi -lhariim...

B : hariim suʕuudiyyaat?

A : ʔiih, hallah hallah, hariim suʕuudiyyaat ybiifan bi-ssuug. ʔabʕan³ w-tasʔalii wu-ʕloon⁴ hum yaʕnii ʔiðaa... yityaʔtuun. tkuun laabistan malfaaʕhaa w-laabistan ʔa...

B : laabsah ʔeeʕ?

A : ʔalmalfaʕ ʔillii huww...

B : lmalfaʕ?

A : ʔeey naʕam, w-laabistan lla... ʕi-ygaallahaa, ʕarḥah. ysammuunhaaa fii baʕzi -dduwal -lbuuʕiyyeh, wa-ḥuʔṭi -nniqaab, wa-yḥuʔtuun lle... lbaraagiʕ, hah? wa-tagʕid ʔabʕi bi-lʔarz⁵ wa-ʔabiiʕ. baʕzhum ybiifan ḥalawiyyaat, w-baʕzhum ybiifan maa tyassara -llaah lahum⁶. baʕdhum ybiifan ʔuwaagii, ʔuwaagii -zzariy, w-baʕzhum ybiifi -l... lmalaabis l... ḥyaab, w-baʕzhum ybiifan ʔillii ygaddirhum ʔallah ʕaleeh⁷ yjiibuunah wa-ybiisuunah fii -ssuug. baʕzhum bi-biiʕan ʔinnaʕil. ʔallaah yʕizziʕ w-yakrumʕ ʔa... wi-ssaamʕiin⁸, baʕzhum... ʔa... yaʕnii ʔiðaa ʕindahum xleezeenaat sawwuhaa bi-lbeet, xayyaʔuuhaa bi-lbeet yjiibuunhaa millii⁹ baʕd ybiisuunhaa bi-lbeet, hah? lahum. waa... wa-rrajaajiil nafsi -ʕʕay, ybiisuun ʔigt, ʔigt, haaðaa ʔigt ḥaliib yaabis mjaʕfaʕ, wa-yb...

baŋzhum ybiif ɥamaam, w-baŋzhum ybiif ʔaa... miθil maa¹⁰ gult-lič
 ljiħħ, w-baŋzhum yħarriɗj¹¹ ŋala biɓaaŋatin gadiimah, min ɥaraaj ʔibin
 gaassim. maŋruuf ɥaraaj ʔibin gaasim bi-ɾɾyaaz. baɓaaŋatin gadiimah
 ŋindii wallaa ŋindič, wallaa taww nazzalthaa -ssuug gumta¹² ba-biiŋhaa
 wallaa jiita ba-biiŋ ha-lyaraz b-ha-ŋŋayy...

B : yaŋnii ʔayraaz mustaŋmalah?

A : ʔayraaz mustaŋmalah ʔiiħ, haaɗaa -lɥaraaj ybiifuun fiiħ ŋaylaatin
 mustaŋmalah, w-ŋaylaat ɥatta baŋɗ¹³ jadiidah... baŋɓa -lmaɥallaati
 -čabiirah maa... wallaa baŋɓe -lell... libyuut likbaar maθalan yibuun
 yɣayyruun farɣaat beethum, yibuun yɣayyruun malaabishum, yibuun
 yɣayyruun ŋayyin jadiid jaaybiinah, we... weef ysawwuun fiihum
 yanɗruunah, muub naaɗriinah¹⁴, ʔib-ijii... yjii... bi-jiibuunah yammi¹⁵
 -lɥaraaj, ysallmuunah lal... limɥarriɗ, wa-limɥarriɗ yguum ydallil
 ŋaleeh¹⁶, hah? wa-ybaaŋuun b-ruxsuttaa¹⁷, yaŋnii rxiiŋ marrah¹⁸.

حَرِيمٌ يَبِيعُنَ بِالسُّوْكِ

أ : وفي 'بَعْظِ الْحَرِيمِ يَبِيعُنَ بِالسُّوْكِ'. إِيه، بَعْظِ الْحَرِيمِ...

ب : حَرِيمِ سَعُودِيَّاتٍ؟

أ : إِيه، هَلْ هَلْ، حَرِيمِ سَعُودِيَّاتٍ يَبِيعُنَ بِالسُّوْكِ. طَبْعاً وَتَسْأَلِي وَشَلُونُ هُمْ يَغْنِي إِذَا... يَتَفَطُّونَ. تَكُونُ لَابِسَةً مَلْفَعَهَا وَلَا بَسَةً أ...

ب : لَابِسَةً أَيْشٍ؟

أ : الْمَلْفَعُ الَّذِي هُوَ...

ب : الْمَلْفَعُ؟

أ : أَيْه نَعَمْ، وَلَا بَسَةً أَلَا... شَيْكَالَهَا، طَرَحَهُ، يَسْمُونَهَا فِي بَعْظِ الدُّوَلِ الْبُوشِيَّةِ وَتَحُطُّ النَّقَابُ، وَيَحُطُّونَ الْبَرَائِجَ، هَه؟ وَتَكْعِدُ تَبْصِطُ بِالْأَرْضِ وَتَبِيعُ. بَعْظُهُمْ يَبِيعُنَ حَلَوِيَّاتٍ، وَبَعْظُهُمْ يَبِيعُنَ مَا تَيْسُرُ اللَّهُ لَهُمْ. بَعْظُهُمْ يَبِيعُنَ طَوَاكِي. طَوَاكِي الزَّرِّي، وَبَعْظُهُمْ يَبِيعُ أَلَا... الْمَلَابِيسُ أَلَا... ثِيَابُ، وَبَعْظُهُمْ يَبِيعُنَ الَّذِي يَكْدُرُهُمُ اللَّهُ عَلَيْهِ يَجِيبُونَهُ وَيَبِيعُونَهُ فِي هَذَا السُّوْكِ. بَعْظُهُمْ يَبِيعُنَ الْنَعْلَ، اللَّهُ يَعْزُتُشْ وَيَكْرُمُتُشْ أ... وَالسَّامْعِينَ، بَعْظُهُمْ أ... يَغْنِي إِذَا عِنْدَهُمْ خَلِيزَيْنَاتٍ سَوُوها بِالْبَيْتِ، خَيْطُوهَا بِالْبَيْتِ يَجِيبُونَهَا مَلِي 'بَعْدُ يَبِيعُونَهَا بِالْبَيْتِ، هَه؟ لَهُمْ وَأ... وَالرَّجَاجِيلُ نَفْسِ الشَّيْ يَبِيعُونَ إِقْطَ، إِقْطَ، هَذَا إِقْطَ حَلِيبُ يَابِسُ مُجَفَّفٌ، وَيَبِيعُ... بَعْظُهُمْ يَبِيعُ حَمَامَ، وَبَعْظُهُمْ يَبِيعُ أ... مِثْلُ مَا قُلْتَلِشْ "الْجِجْ"، وَبَعْظُهُمْ يَحْرُدُجْ "عَلَى

بِظَّاعَةٍ كَدِيمَةٍ مِنْ حَرَّاجٍ إِبْنِ كَلَسِمٍ، مَعْرُوفٍ حَرَّاجٍ إِبْنِ قَلَسِمٍ بِالرِّيَّاضِ،
بِظَّاعَةٍ كَدِيمَةٍ عِنْدِي وَلَا عِنْدِثُشْ، وَلَا تَوْ نَزَلَتْهَا السُّوَكُ كُفَّتْ^{١٢} بِبَيْعِهَا
وَلَا جِيتَ بِبَيْعٍ هَالِغَرِظَ بِهَا الشَّيْءُ.

ب : يَغْنِي أَغْرَاطُ مُسْتَعْمَلَةٌ؟

أ : أَغْرَاطُ مُسْتَعْمَلَةٌ إِيَّاهُ، هَذَا حَرَّاجٌ يَبِيعُونَ فِيهِ شَفَلَاتٌ مُسْتَعْمَلَةٌ،
وَشَفَلَاتٌ حَتَّى بَعْدَ^{١٣} جَدِيدِهِ... بَعْظُ الْمَحَلَّاتِ التَّشْبِيرَةِ مَا... وَلَا بَعْظُ
الَّذِينَ لِبَيْوتٍ لِكِبَارٍ مَثَلًا يَبُونُ يَغَيِّرُونَ فَرَشَاتَ بَيْتِهِمْ، يَبُونُ يَغَيِّرُونَ
مَلَابِسَهُمْ، يَبُونُ يَغَيِّرُونَ شَيْءًا جَدِيدًا جَائِبِيْنَهُ، وَ... وَيَشْرُونَ يَسْوُونَ فِيهِمْ
يَنْظُرُونَهُ، مُوبٌ نَاطِرِيْنَهُ^{١٤}، إِبْجِي... يَجِي... بِجِيْبُونَهُ يَمُ^{١٥} الْحَرَّاجُ،
يَسْلَمُونَهُ لَكَ... لِمَحْرَجٍ، وَلِمَحْرَجٍ يَكُومُ يَدْلُلُ عَلَيْهِ^{١٦}، هَهُ؟ وَيَبَاعُونَ
بِرْخَصْتًا^{١٧} يَغْنِي رُخِيصٌ مَرَّةً^{١٨}.

Vocabulary

fii في *prep.* there is; there are; is there; are there; in; at

baaf بَاعَ *imperf.* ybiif *v.* to trade; to sell

tabʕan طَبْعًا *adv.* of course, certainly; naturally

ʃoon شُونُ *interrog.part.* how; how come

laabsah لَابَسَهُ *act.par.* (she) wearing; dressed

malfaʕ مَلْفَعٌ *n.* (pl. malaafiʕ) head cover, head shawl

tarḥah طَرَحَهُ *n.* (pl. -aat) head veil

buufiyyeh بُوشِيَّةٌ *n.* (pl. -aat) veil

birgiʕ بَرِكِيْعٌ *n.* (pl. baraagiʕ) a long drape covering the whole face

baʕaʕ bi- بَصَطَ بِ- *imperf.* yabʕi(a)ʕ *v.* to spread s.th.

tyassar تَيَسَّرَ *imperf.* yityassar *v.t.* to be available; to go smoothly

ʕagiyyah طَكِيَّةٌ *n.* (pl. ʕuwaagii) skullcap (worn under the Arab headdress, the kuufiyyah and ʕgaal, or by itself)

- zariy زَرِيّ *n.* Per. golden; gold; gold-like
- gaddar غَدَّر imperf. ygaddir *v.t.* to enable s.o.
- naʕil نَعْل *n.* (pl. nʕaal) shoes; sandals
- ʕazz عَزَّ imperf. yʕizz *v.t.* to respect; to become dear; to honor
- saamiʕ سَامِع act.par. (pl. -iin) listener; listening
- millii مِلِّي part. of what; in case
- nafsi ʕayy نَفْسِ الشَّيْءِ *phr.* likewise, the same; the same thing
- ʔiḡṭ ٱِغْطَ *n.coll.* powdered milk
- miṭil-maa مِثْلُ مَا *conj.* as; likewise; according to
- ḥarradj ʕala حَرَّجْ عَلَى imperf. yḥarridj *v.* to auction
- ḥiraaj ʔibin gaasim حَرَّاجُ ٱِبْنِ غَاسِمِ *prop.n.* Ibn Gassim Auction (a place in Riyadh where auctions are held)
- gaam غَام imperf. yguum *v.* to begin (when followed by a verb), to start (to do s.th.); to undertake; to get up
- ʕaylah شَغْلَه *n.* (pl. -aat) a piece of work; problem; matter; profession
- baʕ(a)d بَعْدَ *prep.* too, also; also; else; after
- farʕaat فَرَشَات *pl.n.* house furniture
- naṭar نَطَرَ imperf. yanṭur *v.t.* to watch; to guard; to wait
- naaṭir نَاطِر act.par. (pl. -iin) guarding; keeping
- yamm يَمَّ *adv.* beside; by, close to, near
- mḥarrij مَحْرَج act.par. (pl. -iin) auctioneer
- dallal ʕala دَلَّلَ عَلَى imperf. ydallil *v.* to auction; to pamper (without the preposition ʕala)
- b-ruxṣattaa بَرُخْصَتًا *expr.* (lit. at its cost) very cheap, at cost
- marrah مَرَّةً *adv.* very, very much, many; one time, once

Notes

- 1) fii: *There is; there are; is there; are there*. Cf. MSA //yuujadu//. This preposition functions as a pseudo-verb when followed by an indefinite noun, as is the case here, //fii hariim// *There are women*. If the noun after //fii// is definite, then it keeps its function as a preposition. Note that this prepositional pseudo-verb is negated by the particle //maa// which normally negates verbs, e.g., //maa fii hariim// *There are no women*. The perfect of this pseudo-verb is formed by adding the auxiliary verb //kaan// *was* before it, e.g., //kaan fii// *there were*.
- 2) ybiisan bi-ssuug: *They (f.) trade in the market*. Note that Riyadh and some other Gulf dialects use the suffix //-an// instead of the common dialectal //-uun// for 3 f.pl. imperfect verbs. It is possible that the suffix //-an// is a borrowed form of the MSA //-na// feminine suffix for 3 f.pl. imperfect verbs.
- 3) taban: *Of course; certainly; naturally*. As it was noted before, the Arabic dialects lost the case distinction completely. However, there are a few adverbial expressions that retain the MSA accusative ending of indefinite nouns //-an//, e.g., //taban// *of course*; //abadan// *absolutely*; //tagriiban// *approximately*; //jiddan// *very*; //yoomiyyan// *daily*.
- 4) floon: *How; how come*. This interrogative particle is used in most Gulf dialects. It may be a contraction of //ʔeeʃ loon// *what color*. It can occur before or after the verb and can be used alone as a one-word question meaning, {How is that?} It is used with pronoun suffixes to ask about one's condition or health, e.g., //floonak//? *How are you?*
- 5) tagʕid tabʕit bi-lʔarz: *She sits and spreads {her goods} on the ground*. When the verb //gaʕad/yagʕid// is not followed by an imperfect verb, it means *to sit down; to wake up; to stay*, e.g., //yagʕid ʕala -lʔarz// *He sits on the floor*; //gaʕad mini -nnoom// *He woke up*; //gaʕad hnaak yoomeen// *He stayed there two days*. It can also function as a helping verb as is the case here. Note the sound change of //s ---> ʃ// because it is followed by the emphatic //t//.
- 6) maa tayassar llaah lahum: *What was provided for them by God*. Cf. MSA //maa yassarahu -llaahu lahum//, or //maa tayyassara lahum// and the word 'God' is implied. Note that the particle //maa// here is functioning as a relative pronoun.

- 7) ?illii ygaddirhum ?allah Saleeh: *Whatever God enables them to have.* This is a very common expression in most Arabic dialects. Usually Arabic speakers try to involve the name of //?allah// *God* in their speech. They try to show their gratitude to God in everything they do.
- 8) ?allah yʕizzič w-yakrumič wi-ssaamʕiin: *May God honor you (f.) and those who are listening.* This polite expression is always said when a speaker talks about something or someone lowly, in this case the shoes. It is used just to express reverence to the listener or to indicate that the speaker is sorry for saying this in his/her presence. It is also worth mentioning that it is impolite to cross one's legs and have the soles of the shoes facing others, especially elders or superiors.
- 9) millii: *Of that, of which.* This word is a short form of //min ?illii//. The //n// of //min// is often assimilated with //l//.
- 10) miθil-maa: *Likewise, as; like what.* When //miθil// is followed by //maa//, it functions as a subordinating conjunction and may only be followed by a verbal clause, e.g., //miθil-maa gultlič// *as I have told you.*
- 11) yaḥarridj: *He auctions.* Note that most speakers do not always voice the letter //jiim// as //dj//.
- 12) gumta ba-biiʕhaa: *I go ahead and sell it.* Throughout the data that was collected for this work, this is the only time ■ final //faṭḥah -a// is added to ■ perfect verb. It could be a helping vowel used to confirm or emphasize the action (see Selection 1, Note 4). Note the following verb //jiita// also.
- 13) baʕ(a)d: This word functions as a preposition and as an adverb. It is usually translated as *also, too; else; still, yet; after; in addition to, besides.*
- 14) muub naaṭriinah: *They are not keeping it.* This negative particle is used to negate nouns, pronouns, adjectives, adverbs, and phrases, e.g., //hu muu-lmuhandis// *He is not the engineer; //muub hu -llii gaal čiḏii// He is not the one who said so; //muub foogi -lxatt// not above the line.* The variant //muu// is usually used before words that begin with double consonant clusters.
- 15) yamm: *Beside; by, close to, near.* This adverb indicates nearness and direction. It is believed that it is a short form of the word //janb//. The letter //j-// was changed to //y-// and the letter //n// to //m//, typical sound changes in Gulf Arabic, and the letter //b// was deleted. It is always followed by ■ noun or a suffixed pronoun.

- 16) *yguum ydallil*: *He auctions*. The verb //gaam// *to start to do s.th.* functions as an auxiliary. It can be followed by more than one verb in the imperfect tense. If the verb //gaam// is followed by a perfect tense verb, its function as an auxiliary stops, and it becomes a finite verb rendering different meanings, e.g., //gumt kaleet// *I got up and ate*; //gumnaa tgahweenaa// *We got up and drank coffee*.
- 17) *b-ruxşattaa*: (*lit, at its (f.) cost*), *very cheap*. This expression is used when something is sold at cost or very cheap. Note the assimilation of the //h- ---> t// in the pronoun suffix.
- 18) *marrah*: *Very, many*. The word //marrah// functions as an intensifier when it follows or precedes an adjective, e.g., //raxiiş marrah// or //marrah raxiiş// *very cheap*. The use of this intensifier is more common in Hijazi and Yemeni dialects. The word //waajid// is more common in Riyadh, Eastern Saudi Arabia, and other Gulf dialects.

Women Trading in the Marketplace

B : There are some women who trade in the marketplace. Yes, there are some women...

A : Saudi women?

B : Yes indeed, Saudi women trading in the marketplace. Of course, you will ask how do they if... they are veiled. She would be wearing her head cover and wearing...

A : Wearing what?

B : The head cover which is...

A : The head cover?

B : Yes, she would be wearing, what is it called..., the head veil, which is called in some countries booshiyyah; she would be wearing the veil OK? She spreads {her things} on the ground and she sells. Some of them sell sweets, some sell whatever God gives them. Some of them sell hats, golden skullcap that is, and some of them sell clothing. Some of them bring whatever God enables them to bring and they sell them in this marketplace. Some of them sell sandals, may God honor you and those who are listening. Some of them, well, if they have "xleezeenaat", they made at home, they have sewed them at home, they bring them to sell them, or from what they sell at home, OK? The men are, likewise, they sell "Igt, Igt", which is dried milk. Some of them sell pigeons. Some of them sell... watermelon, as I have told you. Some auction old goods at Ibn Gassim's auction. Ibn Gassim's auction is well known in Riyadh. {If} I or you have old goods, I take them to the marketplace. So I sell this item for that much...

A : You mean used items?

B : Yes, used items. This is an auction where they sell used items, and even new things. Some of the big stores don't... or some of the... large homes, for example, they want to change their furniture, they want to change their wardrobe, they want to change... . They have bought something new, so what would they do with their old stuff (lit. them)? Should they sit and watch them? No, they will not watch them, so they bring them to the auction and give them to the auctioneer. The auctioneer auctions them, OK? They are sold cheap, I mean very cheap.

lʔaswaagi -ljadiidah

This selection explains the use of //killiʃ// as an intensifier and the use of //ʕind// as an adverb of place.

B : haaðii bi-nnisbah lil... li-lʔaswaag. ʔalhiin laa wallah¹, xtalafi -ssuug ʕaart lihkuumah maa gaʕʕarat², kabbarat ha-lʔaswaag w-wassaʕathaa, laakin, ʔizzeen fiihaa ʔannhaa ʔasmaaʔhaa -lqadiimah miḥtafʕah fiihaa, yaʕnii miḥil maa hii ʕaleeh.

A : ʔiḥtafʕat fi-lʔasmaaʔ laakin taṭawwarat.

B : hallah hallah, laakin taṭawwarat ʔii, ʕaarat zeenah.

A : lbizaaʕah xtalafat.

B : ʔalbizaaʕah hamm³ baʕd xtala... ʔalbizaaʕah xtalafat, ʔiih, ʕaar waajid xtalaf lwazʕ, xtalaf waajid yaʕnii -lbizaaʕah, laakin fii halhiin ʔaswaag ygaallhaa⁴ ʔaswaag limʕeegiliyyah, haaðii b-waʕti -rriyaaz ʕindi -lmaʕmak⁵, w-ʕind gaʕri -lhukum.

A : ʔeeʕ ybiiʕuun fiihum?

B : haaðii ʔaswaagin⁶ ʕabiirah⁷, ʕabiirah waajid, yaʕnii min ḫalaaḫ ʔadwaar, ʔarbaʕ ʔadwaar, ʔaa.. yibiiʕuun fiihaa ʕuṭuur, ybuuʕuun fiihaa malaabis, ybiiʕuun fiihaa buxuur, diha -lʕuud⁸, ʕuud, ybiiʕuun fiihaa killiʕ, muwaaʕiin, ʔa... killiʕ, killiʕ, killiʕ... killiʕ mawjuud⁹ yaʕnii kill¹⁰ ʕayy mawjuud b-ha-ssuug, maa... ygaal-lhaa ʔaswaag limʕeegiliyyah, w-hii musaahmah yaʕnii, musaahmah, -nnaas m... yaʕnii fii baʕʕan minh la-lḥukuumah¹¹ w-baʕʕan minh musaaham fii ha-ʕʕarikah ha... Ilii

msammiinhaa -ffarikah -lfaqaariyyah -ssufluud... farikat weef ygaallhaa
ya... laa muu bi-ffarikah -lfaqaariyyah -ssufluudiyyah, fariktin ?a...
?as... farikat ?aswaag limfeegiliyyah, ?aswaag limfeegiliyyah, haaðii...
haaðii...

A : haaðii -l?aswaag timlikhaa -lhukuumah, wa timlikhaa ?ayzan l...

B : ?ee naŕam, ?ee naŕam b-tit...

A : lqiŕaaŕi -lxaas?

B : yamlikhaa -lqiŕaaŕi -lxaas ?ee naŕam, w-yar?ashaa -l?amiir salmaan,
?amiiri -rriyaaz. waa... yaŕnii...

A : l?amiir salmaan yimluk gisim minhaa?

B : la?¹², yar?ashaa, yar?as majlis ?idaarathaa...

A : yar?as...

B : yar?as majlis ?idaarathaa.

A : ?idaarati -l?aswaaq?

B : ?idaarat ki... ?idaarati -l?aswaaq w-?idaarat yaŕnii l... majlis ?idaarathaa
li?anna yabiilhaa tanziim, yabiil... w-faylaatin yabiilhaa qaraar, wi-
lqaraar ŕindah huw, ?allaah yiḥfazah wu-ysallmah¹³, yaŕnii ḥad yagdar
ysaḥhil ?amirhaa.

A : huwa ?amiir lmanṭagah.

B : huw ?amiir manṭaqtī -rriyaaz, ?eeh naŕam, ?amiir manṭaqtī -rriyaaz.

الأسواق الجديدة

ب : هَازِي بِالنُّسْبَةِ لِلـ... لِلْأَسْوَاقِ. الْحَيْنَ لَا وَاللَّهِ اخْتَلَفَ السُّوْكَ، صَارَتْ
لِحُكُومِهِ مَا كَصُرَتْ^٢، كَبُرَتْ هَا الْأَسْوَاقُ وَوَسَّعَتْهَا. لَكِنْ إِلْزَيْنَ فِيهَا أَنَّهَا
أَسْمَاءُهَا الْقَدِيمَةُ مُحْتَفَظَةٌ فِيهَا، يَعْني مِثْلُ مَا هِيَ عَلَيْهِ.

أ : اخْتَفَظْتُ فِي الْأَسْمَاءِ لَكِنْ تَطَوَّرَتْ.

ب : هَلْ هَلْ، لَكِنْ تَطَوَّرَتْ إِيَّاهُ، صَارَتْ زَيْنَهُ.

أ : الْبِظَاعَةُ اخْتَلَفَتْ.

ب : الْبِظَاعَةُ هَمْ^٣ بَعْدَ اخْتَلَفَ... الْبِظَاعَةُ اخْتَلَفَتْ، إِيَّاهُ، صَارَ وَاجِدٌ اخْتَلَفَ
الْوُظْعُ، اخْتَلَفَ وَاجِدٌ يَعْني الْبِظَاعَةُ، لَكِنْ فِي هَالْحَيْنِ أَسْوَاقٌ يَكَالُهَا^٤
أَسْوَاقٌ لِمَعْيَكِلِيَّةٍ، هَازِي بَوَاصِلِ الرِّيَاضِ عِنْدَ الْمَصْنَعِ^٥، وَعِنْدَ كَصُرِ
الْحُكْمِ.

أ : أَيْشُ يَبِيعُونَ فِيهِمْ؟

ب : هَازِي أَسْوَاقٌ^٦ تَشْبِيرُهُ^٧ تَشْبِيرُهُ وَاجِدٌ، يَعْني مِنْ ثَلَاثِ أَذْوَارٍ، أَرْبَعُ
أَذْوَارٍ، أ... يَبِيعُونَ فِيهَا عَطُورٌ، يَبِيعُونَ فِيهَا مَلَابِسٌ، يَبِيعُونَ فِيهَا
بُخُورٌ، دِهْنُ الْعُودِ^٨، عُودٌ، يَبِيعُونَ فِيهَا كِلْشٌ، مُوَاعِينٌ، أ... كِلْشٌ، كِلْشٌ،
كِش... كِلْشٌ مَوْجُودٌ يَعْني كُلُّ شَيْءٍ مَوْجُودٌ، بِنَهَالِ السُّوْكَ، مَا... يَكَالُهَا
أَسْوَاقٌ لِمَعْيَكِلِيَّةٍ، وَهِيَ مُسَاهِمَةٌ، يَعْني مُسَاهِمَةٌ، النَّاسُ م... فِي بَعْضِ
مِنْهُ لِلْحُكُومَةِ^٩ وَبَعْضُهَا مِنْهُ مُسَاهِمَةٌ فِي هَالشَّرِكَةِ ه... اللَّيْ مُسْمِينَهَا
الشَّرِكَةَ الْعَقَارِيَّةَ السُّعُودِ... شَرِكَةُ وَيَشُ يَكَالُهَا ي... لَا مُو بِالشَّرِكَةِ

العقاريه السعوديه، شركة أ... أس... شركة أسواق لمعجليه، أسواق لمعجليه، هاذي... هاذي...

أ : هاذي الأسواق تملكها الحكومه وتملكها أيضاً الـ...

ب : أيه نعم ، أيه نعم... بتت...

أ : القطاع الخاص؟

ب : يملكها القطاع الخاص أيه نعم، ويرأسها الأمير سلمان، أمير الرياض. وأ... يعني...

أ : الأمير سلمان يملك كسب منها؟

ب : لا، يرأسها، يرأس مجلس إدارتها...

أ : يرأس...

ب : يرأس مجلس إدارتها.

أ : إدارة الأسواق؟

ب : إدارة ك... إدارة الأسواق، وإدارة يعني الـ... مجلس إدارتها لأن يبيعها تنظيم، يبيع... وشغلات يبيعها قرار، والقرار عنده هو، الله يحفظه ويسلمه، يعني حد يكدّر يسهل أمرها.

أ : هو أمير المنطقه.

ب : هو أمير منطقة الرياض أيه نعم، أمير منطقة الرياض.

Vocabulary

bi-nnisbah li- بِالنِّسْبَةِ لـ *phr.* according to; with regard to, regarding, concerning; for

laa wallah لَا وَاللَّهِ *expr.* no, by God; by golly, no!

maa gaṣṣarat مَا كُصِّرَتْ imperf. maa tgaṣṣir *v.* It didn't fall short.

bizaafah بِظَاغِهِ *n.coll.* goods, merchandise, commodities

hamm هَمْ *part.* also, too, in addition

waḥḥ وَظَعْ *n. (pl. ḥawḥaaḥ)* situation; circumstance, condition; status

gaallhaa غَالَّهَا imperf. ygaal-lhaa *v.pass.* to be called

ḥaswaag limḥeegiliyyah أَصْوَاكُ لِمَعْيَلِيَّيْ *prop.n.* Mu'aigiliyyah Shopping Mall (in Riyadh)

lmaṣmak الْمَصْمَكُ *prop.n.* the Musmak Fortress (a memorial of King Abdul Aziz' capture of Riyadh in 1902)

suug سُوكْ *n. (pl. ḥaswaag)* market, (shopping) mall

ḥabiirah حَبِيرَه *adj.f.* big, huge (var. kabiirah)

door دُورْ *n. (pl. ḥadwaar)* floor, story; round (in sports); role; turn

buxuur بُخُورْ *n.coll.* incense

dihna -lḥuud دِهْنُ الْعُودِ *n.* locally made perfumed oil; incense

maaḥuun مَاعُونْ *n. (pl. muwaaḥiin)* utensils; stuff

killif mawjuud كَلِّشْ مَوْجُودْ *adv.* abundantly available

ki(u)ll كُلْ *quant.* everything

msaahmah -nnaas مَسَاهَمَةُ النَّاسِ *phr.* shareholders

ḥukuumah حُكُومَه *n. (pl. -aat)* government

ḥarikah ḥiqariyyah شَرِكَةُ عِقَارِيَّه *phr.* a real estate corporation

malak مَلِكْ imperf. yimlik *v.* to own; to control; to rule

lḥamiir Salmaan الْأَمِيرُ سَلْمَانْ *prop.n.* Prince Salman, the Prince of Riyadh of Saudi Arabia

la? لَا *neg.part.* no (var. laa)

yabiilhaa يَبِيْلَهَا *v.* it (f.) needs

yagdar ysahhil ʔamirhaa يَغْدَرُ يَسْهِّلُ أَمْرَهَا *expr.* He can facilitate its business; He can make it easy for (s.o. or s.th.).

ʔallah yihfazah wu-ysallmah اللَّهُ يَحْفَظُهُ وَيُسَلِّمُهُ *expr.* May God protect him and keep him safe (said when mentioning the name of a dear one).

Notes

- 1) laa wallah: *No by God! By golly!* This oath is very common among Arabic speakers, and it can stand alone as a sentence in a conversation. This expression is used at times to render a strong disagreement when it is preceded with the negative particle //laa//.
- 2) maa gaṣṣarat: *It did not fall short.* This is a normal way of thanking someone for a favor or a service. The particle //maa// is used to negate verbal sentences occurring directly before perfect or imperfect tense verbs. It is also used to negate pseudo-verbs, e.g., //maa fii// *there is not*; //maa ʕindah beet// *He does not have a house*; //maa ʕaleek minnah// *Don't worry about him*. The particle //laa// *don't*, negates imperative and jussive verbs, e.g., //laa titkallam// *Don't speak*. //laa// is used for absolute negation of a noun when preceding it, e.g., //laa ḥawla walaa quwwah ʔillaa bi-l্লাh// *There is no strength or power except in God*.
- 3) hamm: *Also, too; moreover, in addition.* This particle is typical of Gulf Arabic. It is not inflected for number or gender. At times it is used with //baʕ(a)d// *also*, for more emphasis. One must make the distinction between the MSA verbal noun //hamm// *burden, concern*, and this particle.
- 4) ygaallhaa: *It is called.* Cf. MSA //yuqaalu lahaa//. Note the deletion of the vowel //u// used with the imperfect tense marker //y-// for third person singular masculine to form the imperfect passive tense in MSA. The most common ways of forming the passive in Gulf dialects is by prefixing //(ʔ)in-// to transitive finite verbs, e.g., //kitab// *He wrote*, //ʔinkitab// *It was written*; //yiktib// *He writes*, //yinkitib// *It is written*. Also by prefixing //ti-// to form II verbs, e.g., //sawwa// *he did*; //tsawwa// *It was done*. Suffixing the prepositional phrase //-lahaa// *to her/it* to a verb is a dialectal phenomenon only. It is worth noting that a tri-consonant cluster usually occurs when two of its consonants are the same. Quite often a tri-consonant cluster is avoided by a very short pause to disconnect the verb from the suffix e.g., //ʔaxaḍt-hum// *I took them*.

- 5) *ʕindi -lmaʕmak*: *Close to the Musmak Fortress*. This preposition is used to mean *close to; at (a place or house) of*, e.g., *//huwwa raah ʕind ʔaḥmad// he went to Amahd's (house)*. It is also used with suffixed pronouns followed by a noun to function as a pseudo-verb meaning *to have*, e.g., *//ʕindii buxuur waajid// I have a lot of incense*.
- 6) *ʔaswaagin*: *Markets; shopping malls*. Inflection for case does not occur in Arabic dialects, except in fixed expressions and proverbs. However, in Riyadh and some other Gulf dialects indefinite nouns may take the nunaton ending *//-in, an//*, but not for case. Note the indefinite markers *//-in, -an//* in several nouns in this text. Note also that the noun that takes the indefinite marker cannot take a final position in a sentence. It has to be followed by an adjective, as is the case in this text.
- 7) *čabiirah*: *Big, huge*. Cf. MSA *//kabiirah//*. Note the common phonological change of *//k ---> č//*.
- 8) *dihna -lʕuud*: *Perfume oil*. It is customary for a host to conclude all the feast rituals by burning incense. He passes the smoking incense around and each guest lets the fumes penetrate into his hands and beard. By burning incense, the host simply signifies that it's time for his guests to leave. The well-known Gulf saying, *//maa baʕda -lʕuud gʕuud// Don't overstay your welcome (lit. There is no staying after the incense)* portrays this custom.
- 9) *killiʕ*: *Abundant; very*. This intensifier is derived from *//kill// all*, and *//jayy// thing*. This development does not occur in MSA. It is used to denote something existing in abundance, e.g., *//killiʕ mawjuud// abundantly available*, and it is not declined for number or gender. It is used as an adverb to modify adjectives. It may precede or follow the adjective it modifies, e.g., *//killiʕ zeen//* or *//zeen killiʕ// very good*.
- 10) *kill*: *Every*. This quantifier precedes the head noun and functions essentially as a noun in the first position in a construct, e.g., *//kill dars// every lesson; //killi -dduruus// all the lessons*. Note that the noun following *//kill//* is indefinite when it means *every* and definite when it means *all*. Unlike *//killiʕ//* it may take suffixed pronouns, e.g., *//killhum// all of them*.
- 11) *la-lḥukuumah*: *For the government, belonging to the government*. The preposition *//la-//* is a contraction of *//ʔila//*, but cannot occur independently. It is prefixed to nouns or it may take suffixed pronouns to express possession, e.g., *//ʔilah// for him*.

- 12) **la?** (var.)//**laa**): *No, not*). The negative particle <<**la?**// is used only in answer to a question, e.g., //hu yimlik gisim minhaa//? *Does he own part of it?* //la?// *no*. Note that //laa// is used to negate an imperfect verb signaling a negative command, e.g., //laa tilʕab bi-nnaar// *Don't play with fire*.
- 13) **ʔallah yiḥfazah wu-ysallmah**: *May God protect him and keep him safe*. This is a common expression used by most Arabs and especially by Saudis showing their gratitude indirectly by asking God's blessing upon someone. It is usually used whenever they mention the name of any of the royal family members or anyone who is dear to them.

New Shopping Centers

B : This is concerning the... the suqs/flea markets. No, by golly! Nowadays the suq is different. The government didn't fall short, it expanded and enlarged the suqs. However, the good thing about it is, that they kept their old names, I mean as they use to be.

A : They kept the names, but they were improved.

B : Yes indeed, but they were improved, yeah. They have become nice.

A : The goods are different.

B : The goods also... yes, the goods are different. The condition is different, very different, I mean the goods. However, now there is a suq/shopping center called Al-M'aigiliyyah located in central Riyadh, near the Musmak Fortress and near the Government Palace.

A : What do they sell in it?

B : These are very, very big stores, I mean three, four stories {high}. They sell in them perfume, clothing, incense, perfume, and incense oil and perfumed incense. They sell in it everything, dishes... everything, everything... everything is found, well, everything is found in this store. Not... It is called Al-M'aigiliyyah stores, and they are incorporated, incorporated. This means that people... well, some of them are for the government and some are jointly {owned} in this corporation, which is called the Saudi Real Estate Corporation... . It's called corporation of what... . It isn't the Saudi Real Estate corporation, the corporation of... the Al-M'aigiliyyah Stores Corporation, the Al-M'aigiliyyah Stores. These are... these are...

A : These stores are owned by the government and also owned...

B : Yes, yes...

A : By the private sector?

B : Yes, the private sector owns them, and Prince Salman, the Prince of Riyadh heads it. Well...

A : Does Prince Salman own part of it?

B : No, he heads it. He heads its administrative committee...

A : He heads...

B : He heads its administrative committee.

A : The store's administration?

B : The administration... the management of the stores, the management that is the... its administration committee because it needs organizing. It needs... and things that require resolutions, and he has the resolutions, may God protect him and keep him safe. I mean someone who is able to facilitate its business.

A : Is he the prince of the province?

B : Yes, he is the prince of the Riyadh province, the prince of Riyadh province.

ʔilʔimrah fii ramazaan

The function of the coordinating conjunction //wa, and// as a temporal conjunction is well explained in this selection.

A : ʔilʔimrah taraahaa¹ zeenah -ʔimrah fii... ʔa... rrasuul ʃalla -llaah wa-sallam ʔa... yaʔnii yguul ʔimrah, “ʔilʔimrah fii ramazaan taʔdi... taʔdilu hajjatan maʔii”². yaʔnii ka-ʔannah haajj maʔa -rrasuul ʔa... ʔiðaa ʔamar fii ramazaan, baʔazhum yruuh yiʔtimir, yiʔtimir, yruuh makkah yiḥ... yalbasi -lʔihraam³, lʔihraam ʔa... yaʔnii...m... x... ysammuunah yalbas ʔabyaz⁴, hah? w-yiḥrim mini -lmiiqaat, fii maḥallaat kill manṭigah lahaa miiqaat muʔayyan yaʔnii muḥaddad, wallah maḥal, ʔahli -rriyaaz maḥalan luhum ʔalḥadd muʔayyan, laazim⁵ min qabil ha-lmaḥall haaðaa, laazim yiḥirmuun, ʔaw min yadxuluun lmiiqaat laazim yiḥirmuun, ʔiðaa maa ʔaḥram w-daxal makkah haaðaa ʔaleeh damm, laazim yiðbah, ðabiiḥah.

B : ygaddim ðabiiḥah.

A : yqaddim ʔaḥiyyah yqaddim ʔii, yqaddim muu ʔaḥiyyah yqaddim ðabiiḥ, yqaddim ʔaleeh damm... laazim, ysamuunah ʔaleeh damm. haaðii... ygaddimhaa fii... fii makkah fii ʔayy makaan, ygaddimhaa fii makkah wi-ywazziʔ laḥimhaa ʔala -lmusulmiin, lee?, liʔanna⁶ huu tajaawazi -lmiiqaat, maa ʔaḥram ḥasab maa... maa... ḥasab taʔliimaati -rrasuul ʃalla -llaah w-sallam. yiʔtarrii ðabiiḥah mini -ssuug yguul liʔannah yaʔrif, yaʔrif huu -ððanbi -llii ʔawwi -l... ʃʔayy llii sawwaah, hah? w-yii... w-yisʔal ʔannh w-baʔdeen bi-ruuh w-yaaxiði -ððabiiḥah, hah?

w-yiḍbahḥaa w-yiṣlaxhaa wi-ywazziṣ laḥamhaa ṣala xalga -llaah, liʔanna taraa liʔanna huwwa a... sawwa jayy maa mafruuz ʔinnah ysawwiih, xaaṣtan w-huu ʔiḍaa huu niyyitah ʔilṣimrah liʔann kill jayy bi-nniyyah, ʔammaa ʔiḍaa wallah laa, raayih b-niyyitah maḙalan yruuh ʔa... yzuur ʔahalalah fii jiddah, wallaa yzuur ʔahalalah fii makkah w-daxal makkah w-huwwa wu-hnaak⁷ maa m... maa yarazah ʔinnah yruuh makkah maḙalan ʔinna huu yiʔtimir, yaṣnii yruuhi ytuuf wi-yruuh yisṣa⁸ fii makkah fi -lḥaram ʔa... hah, w-raah zaar ʔahalalah w-baṣdeen gaal a... mizaajii w-xallii⁹ ʔanaa ʔah... ʔaṣtamir, haaḍaa maa ṣaleeh¹⁰ fii liʔannah fi... liʔann niyyitah bi-lʔasaas¹¹ ma-hii¹² bil... ji-smah ma-hii bi-lṣimrah niyyitah ʔinnah yruuh yzuur ʔummah wi-yzuur ʔubuuh, wi-llii yzuur ʔahalalah wi-llii yruuh y... yiṣtayil walla ṣindah ysawwii jayy ysawwiih w-min-naak gaal ʔaba... ba-ṣtamir, ʔiṣtamir, laakin ʔiḍaa gaalan laʔ, ʔanaa ṭaaliṣ min beetii w-raayih li-makkah ʔaṣtamir fa-huu¹³ laazim mini -lmiiqaat, ḥatta daaʔiman fi -ṭṭayyaaraat yiṣlinuun, ṭṭayyaaraati -llii tijiibi -rrukaab min jiddah wallaa ʔag... tijiibi -rrukaab min xaarij jiddah, hah? wi-tijiibhum ʔala makkah tigul-lhum taraa halḥiin mawṣid ʔilʔihraam li-llii bi-yiṣtamruun.

B : haaḍaa bi-ykuun fii waqt muḥaddad mini -nnahaar? ʔaw fii waqt muḥaddad...

A : tuu...

B : min jahar ramazaan?

A : țuul... țuuli -lwagt¹⁴, țuuli -ssanah, bass fii ramazaan fii ~~nnnn~~ ta...
thibb tiŧtamir fii ramazaan, la?anna -rrasuul ŧalla -llaah wa-sallam
yguul ?a... ŧimratin ?a... ŧimratin ?a... bi-maa maŧnaah yaŧnii ŧimratin
?a... fii ramazaan taŧdilu ھاچچatan maŧii. fa-nnaas b-yikisbuun ha-lfazil,
?iđaa sawwa ŧimratah fii ramazaan ka-?annah ھاچچ maŧa -rrasuul ŧalla
-llaah wa-sallam. ?iđaa -rrasuul yiguul kiđaa, fa-nnaas tfazzil ?innhaa
tsawwii ha-lŧimrah fii ramazaan. wallaa¹⁵ ?ilŧimrah maftuuḥah țuuli
-ssanah, bassi -nnaas yabuun ha-lḥisnah haađii, yaboon ha-nnigṭah
haađii ?innhum... yaŧnii ?innhum ka-?annhum ھاچچuu maŧa -rrasuul
ŧalla -llaah ŧaleeh wa-sallam.

إِلْعِمْرَه فِي رَمَظَانْ

أ : إِلْعِمْرَه تَرَاهَا زَيْنَه الْعِمْرَه فِي أ... الرُّسُولُ صَلَّى اللَّهُ (عَلَيْهِ) وَسَلَّم
أ... يَعْنِي يَكُونُ الْعِمْرَه، إِلْعِمْرَه فِي رَمَظَانْ تَعْدِي... تَعْدِلُ حَجَّةٌ
مَعِي^١. يَعْنِي كَأَنَّهُ حَجَّ مَعَ الرُّسُولِ أ... إِذَا إِعْتَمَرَ فِي رَمَظَانْ. بَعْظُهُمْ
يَرُوحُ يَغْتَمِرُ، يَغْتَمِرُ يَرُوحُ مَكَّةَ يَحْ... يَلْبَسُ الْإِحْرَامَ^٢، الْإِحْرَامُ أ...
يَعْنِي... يَسْمُونَهُ يَلْبَسُ أَبْيَظًا، هَه؟ وَيَحْرِمُ مِنَ الْمِيقَاتِ، فِي مَحَلَّاتٍ
كُلِّ مَنْطِقَةٍ لَهَا مِيقَاتٌ مُعَيَّنٌ يَعْنِي مُحَدَّدٌ، وَاللَّهُ مَثَلُ أَهْلِ الرِّيَاضِ، مَثَلًا
لَهُمُ الْحَدَّ، مُعَيَّنٌ، لَازِمٌ مِنْ قَبْلِ هَالْمَحَلِّ هَذَا، لَازِمٌ بِحَرْمُونٍ، أَوْ مِنْ
يَدْخُلُونَ الْمِيقَاتِ لَازِمٌ بِحَرْمُونٍ. إِذَا مَا أَحْرَمَ وَدَخَلَ مَكَّةَ، هَذَا عَلَيْهِ دَمٌ،
لَازِمٌ يَذْبَحُ، ذَبِيحَه.

ب : يَكْدَمُ ذَبِيحَه.

أ : يَقْدَمُ ظَحِيَّه، يَقْدَمُ إِي، يَقْدَمُ مَوْظَحِيَّه يَقْدَمُ ذَبِيحٌ يَقْدَمُ أ... عَلَيْهِ دَمٌ...
لَازِمٌ، يَسْمُونَهُ عَلَيْهِ دَمٌ. هَازِي يَكْدَمُهَا فِي... فِي مَكَّةَ فِي أَيِّ مَكَانٍ،
يَكْدَمُهَا فِي مَكَّةَ وَيُوزَعُ لِحِمِّهَا عَلَى الْمُسْلِمِينَ لَيْه؟ لَأَنَّ هُوَ تَجَاوَزَ
الْمِيقَاتِ، مَا أَحْرَمَ مَا... مَا... حَسَبَ تَعْلِيمَاتِ الرُّسُولِ صَلَّى اللَّهُ وَسَلَّم.
يَشْتَرِي ذَبِيحَه ف... مِنَ السُّوْكِ يَكُولُ لِأَنَّهُ يَعْرِفُ، يَعْرِفُ هُوَ الذَّنْبُ
الَّذِي... أَوْ ال... الشَّيْءُ الَّذِي سَوَّاهُ، هَه؟ وَي... وَيَسْأَلُ عَنْهُ وَبَعْدَيْنِ
بِيرُوحٍ يَأْخِذُ الذَّبِيحَه، هَه؟ وَيَذْبَحُهَا وَيَسْلَخُهَا وَيُوزَعُ لِحِمِّهَا عَلَى
خَلْقِ اللَّهِ، لَأَنَّ تَرَا لَأَنَّ هُوَ أ... سَوَّى شَيْءٍ مَا هُوَ مَفْرُوضٌ إِنَّهُ يَسَوِيهِ.
خَاصَّةً وَهُوَ إِذَا هُوَ نِيَّتَه إِلْعِمْرَه، لَأَنَّ كُلَّ شَيْءٍ بِالنِّيَّةِ، أَمَّا إِذَا وَاللَّهُ لَا،
رَايَحُ بِنِيَّتَه مَثَلًا يَرُوحُ أ... يَزُورُ أَهْلَه فِي جِدَّةَ، وَلَا يَزُورُ أَهْلَه فِي مَكَّةَ

وَدَخَلَ مَكَّهُ وَهُوَ وَهْنًا^١ مَا... مَا غَرِظَهُ إِنَّهُ يَرُوحُ مَكَّهُ مَثَلًا إِنْ هُوَ
يَعْتَمِرُ، يَعْنِي يَرُوحُ يَطُوفُ وَيَرُوحُ يَسْعَى^٢ فِي مَكَّهُ فِي الْحَرَمِ أ...
هَهُ؟ وَرَأَى زَارًا أَهْلَهُ وَبَعْدَيْنَ كَالِ... مِزَاجِي خَلِّي^٣ أَنَا أَعْتَمِرُ، هَذَا مَا
عَلَيْهِ^٤ شَيْءٌ لَأَنَّهُ فِي... لَأَنَّ نِيَّتَهُ بِالْأَسَاسِ^٥ "مَا هِيَ" بِأَل... شِسْمَةٌ مَا هِيَ
بِالْعِمْرَةِ، نِيَّتَهُ إِنَّهُ يَرُوحُ يَزُورُ أُمَّهُ وَيَزُورُ أَبُوهُ، وَاللِّي يَزُورُ أَهْلَهُ
وَاللِّي يَرُوحُ ي... يَشْتَغِلُ، وَلَا عِنْدَهُ يَسْوِي شَيْءٌ، يَسْوِيهِ، وَمِنْكَ كَالِ
أَب... بَعْتَمِرُ، إِعْتَمِرُ. لَكِنْ إِذَا كَالًا لَا، أَنَا طَالِعٌ مِنْ بَيْتِي وَرَأَيْتُ لِمَكَّهُ
أَعْتَمِرُ، فَهُوَ^٦ لَازِمٌ مِنَ الْمِيقَاتِ، حَتَّى دَائِمًا فِي الطَّيَّارَاتِ يَعْلِنُونَ.
الطَّيَّارَاتِ اللَّي تَجِيبُ الرُّكَّابَ مِنْ جِدَّةٍ وَلَا... تَجِيبُ الرُّكَّابَ مِنْ
خَارِجِ جِدَّةٍ، هَهُ؟ وَ تَجِيبُهُمْ إِلَى مَكَّهُ، تَكْلَهُمْ تَرَاهَا حِينَ مَوْعِدِ
إِلْحِرَامٍ لِّلِّي بِيَعْتَمِرُونَ.

ب : هَذَا بِيَكُونُ فِي وَقْتٍ مُحَدَّدٍ مِنَ النَّهَارِ، أَوْ فِي وَقْتٍ مُحَدَّدٍ...

أ : طَو...
ب : مِنْ شَهْرِ رَمَضَانَ؟

أ : طَو... طَوُّ الْوَكْتِ^١، طَوُّ السَّنَةِ، بَسْ فِي رَمَضَانَ فِي نَاسٍ ت...
تَحِبُّ تَعْتَمِرُ فِي رَمَضَانَ، لَأَنَّ الرَّسُولَ صَلَّى اللَّهُ وَسَلَّمَ يَكُولُ أ... عِمْرَةَ
أ... عِمْرَةَ أ... بِمَا مَعْنَاهُ يَعْنِي عِمْرَةَ أ... فِي رَمَضَانَ تَعْدِلُ حَجَّةٌ مَعِي.
فَالنَّاسُ بِيَكْسِبُونَ هَالْفِظِلِ، إِذَا سَوَى عِمْرَتِهِ فِي رَمَضَانَ كَأَنَّهُ حَجٌّ مَعَ
الرَّسُولِ صَلَّى اللَّهُ وَسَلَّمَ. إِذَا الرَّسُولُ يَكُولُ كَذَا. فَالنَّاسُ تَفْظِلُ إِنَّهَا
تَسْوِي هَالْعِمْرَةَ فِي رَمَضَانَ. وَلَا^٢ إِلْعِمْرَةَ مَفْتُوحَةً طَوُّ السَّنَةِ، بَسْ
النَّاسُ يَبُونُ هَالْحِسْنَةَ هَازِي، يَبُونُ هَالنَّكْطَةَ هَازِي، إِنَّهُمْ يَعْنِي إِنَّهُمْ،
كَأَنَّهُمْ حَجُّوا مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Vocabulary

ʕimrah عِمْرَه *n.* pilgrimage to Mecca not during the time of the haj, the lesser haj

ramazaan رَمَظَان *prop.n.* Ramadan, the ninth month of the Muslim calendar

traa تَرَا *v.* you see

taʕdilu hajjataan maʕii تَعْدِلُ حَجَّةً مَعِيَ *phr.* It is equivalent to a pilgrimage with me (Prophet Muhammad said that performing the lesser hajj during the month of Ramadan is equal to ■ pilgrimage with him).

hajj حَجَّ *imperf.* yhiijj *v.* to perform the pilgrimage

rasuul رَسُول *n.* (*pl.* rusul) prophet; messenger; the Prophet Muhammad (when with def.art.)

baʕzhum بَعْضُهُمْ *phr.* some of them

ʔiʕtamar اِعْتَمَرَ *imperf.* yiʕtimir *v.i.* to perform the lesser haj

labas لَبَسَ *imperf.* yalbas *v.t.* to wear; to put on

ʔihraam اِحْرَام *v.n.* garments of the Mecca pilgrim; state of consecration of the Mecca pilgrim

ʔabyaz اَبْيَضَ *adj.* (*pl.* biiz) white

hah هَ *part.* well, well then; OK!

ʔahram اَحْرَمَ *imperf.* yiħrim *v.i.* to enter into the state of ritual consecration (especially ■ Mecca pilgrim)

maθal مَثَل *n.* (*pl.* ʔamθaal) example; proverb; for example

laazim لَازِم *act.par.* ought to; have to; must; it is necessary that

miiqaat مِيقَات *n.* (*pl.* mawaaqiit) the rendezvous points and times for starting the state of ritual consecration of the Mecca pilgrim

ʕaleeh damm عَلَيْهِ دَم *phr.* (lit. There is blood on him.) He violated the command, thus he has to offer a lamb.

damm دَم *n.* blood

li(a)nna لَأَنَّ *conj.* because; for

ʔaxað أَخَذَ *imperf.* yaaxið *v.t.* to take (var. xað)

- mafruuz مَفْرُوظٌ *pass.par. (pl. -iin)* supposed to; imposed (with the preposition ʔala)
- xaaṣtan خَاصَّةٌ *adv.* especially
- niyyah نِيَّةٌ *n. (pl. -aat, nawaaya)* intention
- w-huwwa wu-hnaak وَهُوَ وَهْنَاكَ *phr.* while he was there
- ṭaaf طَافَ *imperf. yṭuuf v.i.* to perform the circumambulation of the Ka'ba; to go about, to wander; to roam
- saʕa سَعَى *imperf. yisʕa v.* to perform the ritual walk made by pilgrims to Mecca; to walk; to seek; to pursue
- ḥaram حَرَمٌ *n.* that which is sacred; holy; university grounds; the women's quarters in a Muslim household
- xalla خَلَّى *imperf. yxallii v.* to leave; to allow; to put
- maa ʔaleeh مَا عَلَيْهِ *expr.* never mind; Don't worry.
- bi-lʔasaas بِالْأَسَاسِ *adv.* basically
- ma(a) + hii مَا هِيَ *neg.part.* she/it is not
- fa- فَـ *conj.* so; then, thus; and
- ṭuuli -lwagt طُولُ الْوَكْتِ *phr.* all the time; always
- fazil فَظْلٌ *n. (pl. ʔafzaal)* graciousness; kindness; favor, benefit
- walla وَلَآ *conj.* otherwise, or; or else
- ḥisna حِسْنَى *n.* amicable manner

Notes

- 1) taraa: *You see.* This is a classical imperfect 2 m.s. verb used in many Arabic dialects as a particle to start a sentence. Usually, it is not inflected for number and gender when it is followed by a noun. However, it takes pronoun suffixes, e.g., //ʕimrah taraahaa zeenah// *You see, the Imrah is good.*
- 2) taʕdilu ḥajjatan maʕii: *It is equivalent to a pilgrimage with me.* This expression is pure MSA. It is worth noting that Arabic speakers, whether they are educated or not, tend to use MSA expressions or recite verses from the Qur'an when talking about the subject of religion. Note the very many MSA terms used in this text.

- 3) ?ihraam: *Garments of the Mecca pilgrim; ■ state of ritual consecration of the Mecca pilgrim.* During this state, ■ pilgrim wears two seamless linen or cotton cloths, usually white, neither combs his hair nor shaves, and is abstinent.
- 4) ?abyaz: *White.* Most colors have the pattern //?aC₁C₂aC₃/ʔaʃʃal// for masculine singular and the pattern //C₁aC₂C₃a/faʃla// for feminine singular, e.g., //ʔazrag, zarga// *blue*; //ʔaḥmar, ḥamra// *red*. Colors function as adjectives and they agree with the noun they modify in number, gender, and definiteness. Note that unlike MSA the feminine takes the final short vowel //-a// instead of //-aaʔ//, e.g., MSA //ʃafraaʔ ---> ʃafra// *yellow*.
- 5) laazim: *Ought to; must; have to; necessary.* This word is the active participle of the MSA verb //lazima//. It is used in most Arabic dialects as an auxiliary followed by an imperfect verb, e.g., //laazim yidris// *he has to study*. It is not inflected for gender or number when used as a verb. It is negated by the particle //maa// like any other verb. //laazim// is also used as an adjective and, in this case, it is inflected for number and gender, e.g., //ʔalḥaajaati -llaazmah// *the necessary things*.
- 6) liʔann var. lann, linn, laʔann: *Because.* This word functions as a conjunction and is usually followed by a noun or a noun phrase. It may also take suffixed pronouns.
- 7) w-huwwa wu-hnaak: *While/when he was there.* The conjunction //wa// *and* is often used as a temporal conjunction. It precedes independent personal pronouns and may occur in the forms of //w, ʔu, ʔuw// and //wi// depending on the words that precede and follow it. It is the most frequently used conjunctive particle to connect words, clauses, and sentences.
- 8) saʃa/yisʃa: *To perform the ritual walk made by pilgrims to Mecca; to walk; to seek.* This is a ritual walk made by pilgrims to Mecca, covering the distance between Al-Safa and Al-Marwa seven times, four times going and three times returning.
- 9) xallii: *To leave; to allow; to put.* This imperative verb form is reduced to //xall// and may be followed by object pronoun suffixes, e.g., //xallnii// or //xalliinii// *let me*.

- 10) maa ṣaleeh: *Never mind*. The preposition //ṣala// may take suffixed pronouns like all other prepositions. When //ṣala// is used as a preposition, it is followed by a noun, suffixed pronoun, demonstrative, or a particle, e.g., //ʔassalaamu ṣaleekum// *Peace be upon you*; //ṣala -ṭṭariig// *on the road*. It can also be used as a pseudo-verb, e.g., //ṣaleeh deen waajid// *He has a lot of debt*. It is negated by the negative particle //maa//.
- 11) bi-lʔasaas: *Basically*. Many adverbs are formed from nouns by prefixing the preposition //bi-//. Another way of forming adverbs is by borrowing the MSA marker of indefiniteness //-an//, e.g., //be-surṣah// *quickly*; //daayman// *always*; //maṭṭalan// *for example*; //ṭabṣan// *naturally*.
- 12) ma(a)hii: *She/it is not*. Independent personal pronouns are negated by having the proclitic negative particle //ma(a)// *not* prefixed to them directly, e.g., //manaa// *I'm not*; //manta// *you (m.) are not*; //manti// *you (f.) are not*; //mahu// *he is not*.
- 13) fa-: *So, then, thus, and*. This is the so-called particle of classification. It indicates coordination together with the idea of development in the narrative. It is usually replaced by the connective particle //wa//, but it usually implies a quick and logical or natural reaction or consequence. It suggests "and (my) reaction" or "the reaction called for by the situation..." //gal-lii taṣaal ṣindii, fa-jiit// *He told me to come to him, and I came*.
- 14) ṭuuli -lwagt: *All the time; always*. The noun //ṭuul// *length* is usually followed by other nouns indicating time to form a temporal expression, e.g., //ṭuuli -ssanah// *all year long*; //ṭuuli -lyoom// *all day long*.
- 15) walla: *Otherwise; or; or else*. This is one of the main coordinating conjunctions. It may join words and phrases, e.g., //haaḍaa ʔinta walla ʔaḥmad// *Is this you or Ahmad?* //zaar ʔubuuh walla ṣtamar// *Did he visit his father or perform the lesser haj?* It is also used to mean *otherwise*, as is the case in this text.

The Imrah During Ramadan

A : You see, the Imrah is good, in the... well the Prophet, God bless him and grant him salvation, says, "The Imrah during Ramadan is equivalent to performing the hajj with me." This means, if one performs the Imrah during Ramadan, it is as if he has performed the hajj with the Prophet. Some of them go to perform the Imrah, they go to Mecca for the Imrah. They wear the Ihram, the garments of the Mecca pilgrim. Well... they call it Ihram. One wears white, OK? And he enters in the state of consecration since the rendezvous point and time of the Mecca pilgrims. There are places... every region has ■ specific point; I mean it is specified. For instance the people of Riyadh have ■ specific point. So before they get to this point they have to wear the garment of the Mecca pilgrim, or ■ as soon as they get to the rendezvous point they have to wear the garment of the Mecca pilgrim. If one does not wear the garment of the Mecca pilgrim and enters Mecca then this one has blood on his {hands}. He has to slaughter a lamb.

B : He has to offer a lamb.

A : He offers ■ sacrifice, yes. No, not a sacrifice, he has to slaughter ■ lamb because there is blood on him... he has to. They say there is blood on him. He offers it in... in Mecca, in any place. He offers it in Mecca and he distributes its meat to the Muslims. Why? Because he violated the rendezvous point. He didn't wear the hajj garment according to the Prophet's instructions, God bless him and grant him salvation. He buys a lamb from the market and says... because he knows the offense or the thing that he has done, OK? He asks and then he takes the lamb, OK, slaughters it, skins it, and distributes it to God's people (lit. creatures) because he had done something he was not supposed to do. Especially if his intention is performing Imrah because everything depends on the intention. However, if his intention is, for example, to go visit his family in Jidda or visit his family in Mecca, and while there he entered the Ka'ba (lit. Mecca) and his goal was not to go to Mecca for the Imrah, I mean he can go perform the circumambulation of the Ka'ba. He can go perform the walk {between Al-Safa and Al-Marwa} in the Haram. OK? He went and visited his family, and then he said, "I feel like going to perform the Imrah." There is nothing wrong with this because, to start with, his intention was not in the Imrah. His intention was to go visit his mother, visit his father, and visit the family. Such is the case with someone who goes to work, or who has something to do there, and while there he says, "I want to perform the Imrah," then he is free to do so. Nevertheless, if he says, "I am leaving my house to Mecca

to perform the Imrah”, then he has to abide by the specific point {for Ihram}. Even the aircrafts that carry passengers from Jidda, or from outside of Jidda to Mecca, announce the point of Ihram for those who are going to perform the Imrah.

B : Will this be at a certain time of the day, or at a specific time...

A : All...

B : During the Month of Ramadan?

A : All... all the time, throughout the year; however, there are people who like to perform the Imrah during the month of Ramadan because the Prophet, God bless him and grant him salvation, says, a... the Imrah... a... the Imrah a... in the meaning of “performing the Imrah during Ramadan is equivalent to performing the hajj with me.” So the people obtain this favor. If one performs the Imrah during Ramadan, it is as if he has performed the hajj with the Prophet, God bless him and grant him salvation. If the Prophet says so, the people prefer to perform this Imrah during Ramadan. Nevertheless, the Imrah is open throughout the year, but the people want this favor. They want this thing, that is as if they have performed the hajj with the prophet, God bless him and grant him salvation.

kaftah¹ fi -lbarr

This selection shows that imperfect verbs like //yşalluun; yşuufuun; yħuţtuun, they pray; they see; they put// keep the MSA imperfect marker //-uun// in the second and third m.pl. verb forms. This is not a common linguistic feature in most Arabic dialects.

A : rrajaajiil yijuun lmasjid.

B : yijuun lmasjid.

A : yijuuni -lmasjid wi-yşalluun şaadii, bass fiih qişim ħaaţtiin lah rwaag, haaðaa yşalluun fiihi -lħariim şaşaan maa yşuufuunhum rrajaajiil², yşalluun fiih, ?ilah³ rwaag yħuţtuunah muwaqqat, w-?iðaa fii door θaanii fi -lmasjid, fii başzi -lmasaajid fiihaa door θaanii yiţlaşuun ddoori -θaanii wi-yşalluun. maa fiih şayy yaşnii. ?a...wi-yşalluun ?ittaraawiih⁴. ?illii tijiib şyaalĥaa, wi-llii tijii l-ħaalĥaa⁵, wi-llii tijii kiðaa w-?ila minhum⁶ xallaşaw ?a... rjaşaw maş şawaayilhum l-beethum w-gişdaw⁷, gişdaw, wi-llii tagşid şinda -ttalfizyoon wi-llii tabii tanzil, yabuun yanziluun ssuug, nzalaw -ssuug, yiştiruun başz ?ayraaz, wi-llii bi-şallin fi -lbeet yagişduun, wi-llii yabuun yruuħuun yzuuruun ?ahalhum yruuħuun yzuuruunhum ysallmuun şaleehum wi-ybaarkuun luhum bi-şşahar⁸. ?illii maa şaaf ?ahalah raah baaraklah... yruuħ ybaariklah bi-şşahar, w-killin ygaabli -θθaanii, kill şaam wi-nt b-xeer⁹ w-kill l... şaam wi-nt b-xeer w-killin farħaan bi-θθaanii, hah, wa-θumman şaad ?ila minnaa jaat ssaaşah şaşarah ĥdaşş¹⁰ bi-lleel lkill rijaş beetah. wi-llii bi-yirtaah şwayy yanaam ?ileen yijii mawşidi -sshuur¹¹ ?ileen yaguun yatasahħar marratan θaaniiyah wi-llii maa yabii yitsahħar,

ʔillii yxaaf maʔalan ʔillii baʔzhum mariiz w-ḏaa yaaxiḏlah ʔwayyat ḥaliib yaaxiḏlah ʔii xafiif, hah, wi-ynaam ʔila maa yijii -ssḥuur, hah, waa... wa-baʔdeen ʔaad yistimir ʔila yoom ramazaan bi-ṭṭariigah haaḏii. baʔzhum weefi ysawwii? yguuluun, wallah ʔihnaa -lyoom maa n...b-widdanaa naftir¹² fi -lbeet baaʕir. nabii nʔiil fuṭuurnaa¹³ wi-nruuh naṭlaʔ barraa. ween taṭilʔuu? gaaluu, wallah b-naṭlaʔi -lbarr. weefi l-gaalooḥ, b-nakʔit, nagʔidilnaa yoomeen ḥalaaḥah hnaak nakʔit fi -lbarr, ljaww zeen w-ramazaan zeen w-ḥayaatin zeenah, hah? wa-nagʔid hinaak, gaal ṭayyib, xaḏuu ʔawaayilhum w-xaḏuu xyaamhum w-xaḏuu kiḏaa, baʔzhum ykuun ʔindahum mazaariʔ barraa yagiʔduun fiihaa, baʔzhum ʔindahum ʔistiraahaa¹⁴ barraa ʔistiraahaa, ʔarʔ wi-msawriinhaa w-ḥaattiiin lahaa yurfteen, yurfteen bi- rukni -lbeet wallaa ḥaattiiin-lahum qisim li-lḥariim w-qisim li-rʔjaal.

B: yistaʔjiruun.

A : baʔzhum yistaʔjir, w-baʔzhum lʔarʔ mulkah yaʔnii yixtilif.

B : w-ʔeeʔ ysawwuun fi -lbarr?

A : yijlisuun fi -lbarr yijuun ʔa... ʔiḏaa ʔindahum wallah xyaam, ḥaṭṭaw -lixyaam w-ḥaṭṭaw qisim maʔalan xyaamin li-lḥariim wi-xyaamin li-rʔjaajiil la-ḥaalhum, hah? wa-yḥuṭṭuulhum maṭbax w-xeem... xyaam w-kill ḥaajah wi-x... wi-lḥariim hum llii yaṭibxin, ʔarrajaajiil maa yeer a... yijiibuun lʔayraaz, ʔah ʔyaalhum wi-yjiibuun, yijiibuun lʔayraaz, wu-ʔayyin naagiʔ yjiibuunah w-kill ʔayy w-yajlisuun w-ḥaan ʔindahum ʔayyin yabuunah yiy... ʔaḥyaanan bi-lleel ʔiḏaa maa ʔindahum ʔayy, lʔabuu ʔaaʔirah wallaa ʔiḏaa b-yalʔabuuun...

B : b-yilʔabuu ʔaaʔirah.

A : ṭaaʔirah yaʕnii sa...ku...ku... kurat ṭaaʔirah ysamuunhaa, kurat ṭaaʔirah.

B : kurat ṭaaʔirah.

A : ʔiih kurat ṭaaʔirah yaʕṣabuun kurat ṭaaʔirah, yaʕṣabuun qadam, hah, ʔa... ʔin bayuu ʔa... yijlisuun maṭalan llii baʕṣhum ʔiḍaa huu wallah jaayib-lah ʔataarii yaʕṣab bi-lʔataarii -llii ʕindah, wallaa jaayiblah jayyin yisawwiih, hah? wa-lḥariim nafsi -ʕʕii¹⁵ yigʕadin ysoolfi maʕ baʕ wi-y... yabuun yaʕilʕuun yatmaʕʕuun bi-rjuulhin, yatamaʕʕuun. laakin l... haaḍaa mita? ʔiḍaa ʕaar lʔarʕ... ʕiḍa ʕaar ʔaa... w... w-ʕii... ʕi-ygaal-lah? rabiiʕ, ʕiih rabiiʕ.

B : ʕii rabiiʕ ʕi... ʕi -lbarr?

A : ʔii ʕii rabiiʕ ʔii, ʔarrabiiʕ muu huu bi-r-rabiiʕi -llii ʔinti b-taʕirfuunah. ʔarrabiiʕ muu bi-r-rabiiʕ yaʕnii ka... lʔaʕjaar twarrid wi-tzahhir, laʔ. ʔihnaa nagsid bi-r-rabiiʕ ʔinna -lʔarʕ e... ʔinna ʔiḍaa ʔajaa muṭar w-ʕaarati -lʔarʕ xazrah, sammeenaa ḍaa rabiiʕ.

كَشْتُهُ فِي الْبَرِّ

أ : الرَّجَاجِيلُ يَجُونُ الْمَسْجِدَ.

ب : يَجُونُ الْمَسْجِدَ.

أ : يَجُونُ الْمَسْجِدَ وَيَصَلُّونَ عَادِي، بَسْرٌ فِيهِ قِسِمٌ حَاطِّينَ لَهُ رَوَاكُ، هَذَا يَصَلُّونَ فِيهِ الْحَرِيمَ، عَشَانٌ مَا يَشُوفُونَهُمُ الرَّجَاجِيلُ، يَصَلُّونَ فِيهِ إِلَهٌ رَوَاكُ يَحُطُّونَهُ مُوقَّتٌ وَإِذَا فِي دُورٍ ثَانِي فِي الْمَسْجِدِ، فِي بَعْظِ الْمَسَاجِدِ فِيهَا دُورٌ ثَانِي، يَطْلَعُونَ الدُّورَ الثَّانِي وَيَصَلُّونَ. مَا فِيهِ شَيْءٌ يَغْنِي أ... وَيَصَلُّونَ التَّرَاوِيحَ. إِلَلِّي تَجِيبُ عِيَالَهَا وَاللِّي تَجِي لِحَالَهَا وَاللِّي تَجِي كِذَا، وَإِلَى مِنْهُمْ خَلَصُوا أ... رَجَعُوا مَعَ عَوَائِلِهِمْ لِبَيْتِهِمْ وَكِعَفَدُوا، كِعَفَدُوا. وَاللِّي تَكْعِدُ عِنْدَ التَّلْفِزِيُونِ، وَاللِّي تَبِي تَنْزِلُ... يَبُونُ يَنْزِلُونَ السُّوَكُ نَزَلُوا السُّوَكُ يَشْتَرُونَ بَعْظَ أَغْرَاطِ، وَاللِّي بِيْظَلْنَ فِي الْبَيْتِ يَكْعِدُونَ، وَاللِّي يَبُونُ يَرْوَحُونَ يَزُورُونَ أَهْلَهُمْ، يَرْوَحُونَ يَزُورُونَهُمْ يَسْلَمُونَ عَلَيْهِمْ وَيَبَارِكُونَ لَهُمْ بِالشَّهْرِ، إِلَلِّي مَا شَافَ أَهْلَهُ رَاحَ بَارَك... يَرْوَحُ يَبَارِكُكَ بِالشَّهْرِ. وَكِلْ يَكَابِلُ الثَّانِي كِلْ عَامٌ وَأَنْتَ بَخِيرٌ، وَكِلْ ل... عَامٌ وَأَنْتَ بَخِيرٌ. وَكِلْ فَرَحَانُ بِالثَّانِي، هَه؟ وَثُمَّ عَادَ إِلَى مَنْ جَاءَتِ السَّاعَةُ عَشْرَةٌ خَدْعِشْ بِاللَّيْلِ الْكِلْ رَجَعَ بَيْتَهُ. وَاللِّي بِيْرَتَاخَ شَوِي يَنَامُ إِلَيْنِ يَجِي مَوْعِدِ السَّحُورِ إِلَيْنِ يَكُومُ يَتَسَحَّرُ مَرَّةً ثَانِيَةً، وَاللِّي مَا يَبِي يَتَسَحَّرُ، إِلَلِّي يَخَافُ مَثَلًا، إِلَلِّي بَعْظُهُمْ مَرِيضٌ وَذَا يَأْخِذُ لَهُ شَوِيَّةٌ حَلِيبٌ، يَأْخِذُ لَهُ شَيْءٌ خَفِيفٌ، هَه؟ وَيَنَامُ إِلَى مَا يَجِي السَّحُورُ، هَه؟ وَأ... وَبَعْدَيْنِ عَادَ يَسْتَمِرُّ إِلَى يَوْمِ رَمَظَانُ بِالطَّرِيكِ هَازِي. بَعْظُهُمْ وَيَشْرِي سَوِي؟ يَكُولُونَ وَاللَّهُ إْحْنَا

الْيَوْمَ مَا ن... بُودِنَا نَفْطِرٍ^١ فِي الْبَيْتِ بَاتَشِيرِ نَبِي نَشِيلِ فُطُورُنَا^٢
وَنَرُوحُ نَطْلَعُ بَرًّا. وَيَنْ تَطْلَعُوا؟ كَالُوا، وَاللَّهَ بِنَطْلَعُ الْبَرِّ. وَيَشِ
الْكَالُوهُ بِنَكْشِتِ، نَكْعِدِلْنَا يَوْمَيْنِ ثَلَاثَهُ هُنَاكَ نَكْشِتِ فِي الْبَرِّ، الْجَوِّ
زَيْنَ وَرَمَظَانَ زَيْنَ وَحَيَاةِ زَيْنَ، هَهُ؟ وَنَكْعِدُ هُنَاكَ. كَال طَيِّبُ. خَذُوا
عَوَايِلَهُمْ وَخَذُوا خِيَامَهُمْ وَخَذُوا كِذَا، بَعْظُهُمْ يَكُونُ عِنْدَهُمْ مَزَارِعُ بَرًّا
يَكْفِدُونَ فِيهَا، بَعْظُهُمْ عِنْدَهُمْ إِسْتِرَاحَاتُ^٣ بَرًّا، إِسْتِرَاحَاتُ، أَرْضًا
وَمَسُورِينَهَا وَحَاطِينَ لَهَا غُرَفَتَيْنِ، غُرَفَتَيْنِ بَرُكْنَ الْبَيْتِ وَلَا حَاطِينَ لَهُمْ
قِسْمٍ لِلْحَرِيمِ وَقِسْمٍ لِلرَّجَالِ.

ب : يَسْتَأْجِرُونَ؟

أ : بَعْظُهُمْ يَسْتَأْجِرُ، وَبَعْظُهُمْ الْأَرْضَ مَلَكَةً، يَعْنِي يَخْتَلِفُ.

ب : وَأَيْشُ يَسْوُونَ فِي الْبَرِّ؟

أ : يَجْلِسُونَ فِي الْبَرِّ، يَجُونَ أ... إِذَا عِنْدَهُمْ وَاللَّهُ خِيَامَ حَطُّوا لِخِيَامِ
وَحَطُّوا قِسْمَ أ... مَثَلًا خِيَامِ لِلْحَرِيمِ وَخِيَامِ لِلرَّجَاجِيلِ لِحَالِهِمْ، هَهُ؟
وَيَحْطُّوْلَهُمْ مَطْبَخُ وَخِيم... خِيَامَ وَكُلُّ حَاجَةٍ، وَخ... وَالْحَرِيمُ هُمُ اللَّيْ
يَطْبَخُنَ، الرَّجَاجِيلُ مَا غَيْرُ أ... يَجِيبُونَ الْأَغْرَاطَ، أَهَ غِيَالَهُمْ
وَيَجِيبُونَ، يَجِيبُونَ الْأَغْرَاطَ وَشَيْ نَاكِصَ يَجِيبُونَهُ وَكُلُّ شَيْ،
وَيَجْلِسُونَ وَتُشَانُ عِنْدَهُمْ شَيْ يَبُونَهُ يَب... أَحْيَانًا بِاللَّيْلِ إِذَا مَا عِنْدَهُمْ
شَيْ، لَعَبُوا طَائِرَهُ وَلَا إِذَا بَيَّلَعُونَ ...

ب : بَيَّلَعُوا طَائِرَهُ.

أ : طَائِرَهُ يَعْنِي سَ... كُ... كُرَّةَ طَائِرِهِ، يَسْمُونَهَا كُرَّةَ طَائِرِهِ

ب : كُرَّةَ طَائِرِهِ.

أ : إِيَّاهُ كُرَّةً طَائِرَةً يَلْعَبُونَ كُرَّةً طَائِرَةً، يَلْعَبُونَ قَدَمًا، هَهُ؟ أ... إِنْ بَغُوا أ...
يَجْلِسُونَ مَثَلًا الَّذِي بَعْظُهُمْ إِذَا هُوَ وَاللَّهُ جَائِبِلَّةٌ أَتَارِي، يَلْعَبُ بِالْأَتَارِي
الَّذِي عِنْدَهُ، وَلَا جَائِبِلَّةَ شَيْءٍ يَسَوِيهِ، هَهُ؟ الْحَرِيمُ نَفْسِ الشَّيْءِ "يَغْعَدِنُ"
يَسْؤُلُفْنَ مَعَ بَعْظٍ وَي... يَبُونَ يَطْلَعُونَ يَتَمَشُّونَ بِرَجُولِهِنَّ يَتَمَشُّونَ.
لَكِنْ أ... هَذَا مِثْلِي؟ إِذَا صَارَ الْأَرْضُ... إِذَا صَارَ أ... وَ... وَشَيْءٌ...
شَيْكَالَهُ؟ رَبِيعٌ، فِيهِ رَبِيعٌ.

ب : فِي رَبِيعٍ فِي الْبَرِّ؟

أ : إِي فِي رَبِيعٍ إِي، أَلرَّبِيعُ مُو هُوَ بِالرَّبِيعِ الَّذِي أَنْتِ بَتَعْرِفُونَهُ. أَلرَّبِيعُ
مُو بِالرَّبِيعِ يَغْنِي ك... الْأَشْجَارُ تَوَرَّدَتْ وَتَزْهَرُ، لَا. إِحْنَا نَكْصِدُ بِالرَّبِيعِ
إِنْ الْأَرْضُ أ... إِنْ إِذَا أَجَا مَطَرٌ وَصَارَتْ الْأَرْضُ خَظْرَةً، سَمِينَاذَا رَبِيعٌ.

Vocabulary

kaftah كَفْتَه n. (pl. -aat) a picnic, an outing to the desert (in the spring)

ʕaʕaan maa yʕuufuunhum rrajaajiil عَشَانُ مَا يَشُوفُوهُمْ الرَّجَاجِيلُ phr. so that the men don't see them

ʔilah إِلَه prep. for it; it has

θaanii ثَانِي adj. second; another; other; next

taraawiih تَرَاوِيحُ pl.n. prayer performed during the nights of the month of Ramadan (with the def. art.)

l(a)-haalhaa لَحَالَهَا adv. by herself; alone

kiḏaa كَذَا demons.part. like this, in this manner

ʔila minhum إِلَى مِنْهُمْ cond.part. when they; if they

yabi يَبِي v. he wants

baarak بَارَك imperf. ybaarik v. to congratulate (when followed by the preposition li-); to bless

gaabal غَابِلُ imperf. ygaabil v.t. to meet; to interview; to compare

kill ʕaam wi-nta b-xeer كُلَّ عَامٍ وَأَنْتَ بِخَيْرٍ expr. wish you well for every

- year {to come}; happy holiday; happy birthday
 (ʔi)ħdaʕʃ ħdʕʕʃ *n.* eleven
 ʃwayy ʃwɔɪ quant. little; a few (var. ʃwayyah)
 ʔileen ʔilɪn *adv.* until
 s(a)ħuur sħur *n.* a meal before daybreak during the month of Ramadan
 ʔila maa ʔilɪ mɔ *adv.* until
 widdanaa wɪdɔnɔ *phr.* we want; we like
 faʔar fɔr imperf. yaʔɪr *v.* to break the fast
 barraa bɔrɔ *adv.* out; outside; abroad (var. barraʕ)
 kaʃat kaʃt imperf. yakʃit *v.i.* Per. to have a picnic
 baaʕir baʕɪr *adv.* tomorrow; some time in the future
 fuʔuur fɔur *n.* breaking the fast; breakfast
 yoomeen ɔmɪn *n.dual* two days, a couple of days; a few days; a period of time
 ʔistiraahah ʔɪstɪrɔhɔ *n.* (pl. -aat) rest area; relaxation; recess
 msawriinhaa msɔrɪnhɔ *act.par.* (lit. They fenced it.) being fenced
 laʕab ʔaaʔɪrah lɔb ʔɔrɔh imperf. yɪlʕab *v.* to play volleyball
 tmaʃʃa tɔʃʃɪ imperf. yatmaʃʃa *v.* to go for a walk
 rijil rɪjɪl *n.* (pl. rujuul) foot (not used for measurement)
 rabiʕ rɔbɪɕ *n.* green grass; spring season
 warrad wɔrɔd imperf. ywarrɪd *v.* to bloom; to become rosy
 zahhar zɔhr imperf. yzahir *v.* to bloom

Notes

- 1) *kaṣṭah*: *A picnic*. This foreign loanword is believed to be borrowed from the Syriac language. It is used only in some Gulf dialects. It is very common in most Arabic dialects to borrow foreign words and treat them like other Arabic words; verbs may be derived from nouns or vice versa, or nouns may take one shape of plural form or another. Note the verb //nakṣit// *to have a picnic* in this text. It is customary for the Saudi people to have picnics in the desert.
- 2) *ṣaḡaan maa yṣuufuunhum rrajaajiil*: *So that the men don't see them*. The Saudis have a conservative Muslim society where women are subordinate to men. They are fully veiled when in public, and they are completely segregated from all men except those whom they cannot marry according to Islamic law, such as their fathers, brothers, sons, uncles, and nephews.
- 3) *ʔilah*: *It has; for it*. Arabic dialects do not have an equivalent for the English verb *to have*. The preposition //ʔil(a)-// followed by pronoun suffixes is used in the meaning of *to have*. Note that //ʔil(a)// is not prefixed to nouns; however, its shorter form //la-// is prefixed to nouns and to pronoun suffixes as well to denote *for, to*, e.g., //haaḏi -ssayaarah la-ʔaḥmad// *This car is for Ahmad*.
- 4) *ṣalat ttaraawiiḥ*: *Prayer performed during the nights of Ramadan*. This is the plural of //tarwiiḥah// *rest*. This Muslim prayer ritual consists of twenty //rakʕah// *a bending of the torso from an upright position, followed by two prostrations* recited every evening during the month of Ramadan, immediately after the fifth daily prayer. It is called so because the congregation sits down and rests after every fourth //rakʕah//.
- 5) *l(a)-ḥaal-haa*: *By herself; alone*. Among adverbs of manner there are some phrases that are usually made up of a particle + noun + pronoun suffix (for some), e.g., //bi-surʕah// *quickly*; //la-waḥid-hum// *by themselves*.
- 6) *ʔila minhum*: *When they; if they*. The particle //ʔila// followed by //min// plus pronoun suffixes introduces a time/conditional clause. Usually this indicates that the main clause occurs after the time clause //ʔila minhum xallaṣaw, rjaṣaw// *When they finish, they go back*.
- 7) *giṣdaw*: *They stay; they sit*. The diphthong //-aw// is formed by a //faṭḥah//, a short vowel //-a-//, and a quiescent //waaw//. The perfect tense marker in verbs for 2 c.pl. and 3 c.pl. is usually //-u(u)//, but at times speakers change

it to the diphthong //aw//. Note the many perfect tense verbs in this text that end in a diphthong.

- 8) ybaarkuun luhum bi-ŷŷahar: *They congratulate them for the Month {of Ramadan}*. Ramadan, the ninth month of the Hijrah Calendar, is observed ■■ a strict fast from sunrise to sunset every day. The observance of this month is one of the five pillars of Islam. It is customary for Muslims to congratulate each other upon this event.
- 9) kill ŷaam wi-nta b-xeer: *Wish you well for every year {to come}; happy holiday; happy birthday*. This is an optative expression wishing someone ■ happy holiday for years to come. The same expression can be used for all kinds of holidays; one has to change the pronoun to fit the number and the gender of the person(s) being addressed. Another common expression is //ramazaan kariim// *Ramadan is gracious*, and the response is //ʔallah ʔakram// *God is more gracious*.
- 10) ŷaŷarah (ʔi)ḥdaŷŷ: *Ten, eleven*. The cardinal numbers from three to ten take the feminine ending //-a(t)// when the noun modified is an indefinite masculine plural noun. They take the masculine form when it is an indefinite feminine plural noun, e.g., //θalaaθat rayaayiil// *three men*; //θalaaθ ḥariim// *three women*. The numeral one //waaḥi(a)d// agrees in gender with the noun it modifies, e.g., //walad waaḥid// *one boy*; //bint waaḥdah// *one girl*. The masculine numeral two //(ʔi)θneen// is followed by an indefinite masculine plural noun, and the feminine //θinteen// by an indefinite feminine plural noun, e.g., //(ʔi)θneen ʔawlaad// *two boys*; //θinteen banaat// *two girls*. It is also common to put any noun in the dual form by suffixing //-een//, eliminating the use of the number two, e.g., //yoomeen// *two days*. Cardinal numbers from eleven to nineteen do not show any distinction in gender, and the noun counted is always singular in form although it is plural in meaning. Note that the Arabic //ŷaŷar// is connected to //-ŷ(a)ŷ// in pause or when followed by an adverbial phrase as is the case in the text //ḥdaŷŷ bi-lleel// *eleven at night*. While in collocation with nouns it is in the form //-ŷŷar//, e.g., //ḥdaŷŷar walad// *eleven boys*; //xamŷaŷŷar bint// *fifteen girls*. Note that the assimilation of //-t- ---> -ṭ-// in numbers thirteen to nineteen is very common in most Arabic dialects, contributing the change of the preceding front vowel //-a-// to a fully back vowel.
- 11) mawŷidi -sshuur: *The time for the meal before daybreak*. Usually, during the month of Ramadan, a drummer goes around from house to house, playing his drum and chanting certain words in order to wake the families up to eat this meal before they start their daily fast.

- 12) naftir fi -lbeet: *We break the fast at home.* This verb usually refers to eating breakfast, but during Ramadan, it is used for breaking the fast at sunset. Most Muslims usually eat a special and often very elaborate meal to which they invite family and friends to break the fast together.
- 13) njiil fuṭuurnaa: *We carry {what} we are having for breaking the fast.* It is very common for the people of Saudi Arabia to pack their food and go have an evening picnic in the desert, as the speaker explains in this text.
- 14) ?istiraahaat: *Rest areas.* Saudis enjoy their outings in the //barr// *barren desert* especially during spring time, when it has some green grass. Some Saudis have their own tents and those who don't can rent them from commercial rest areas. Many Saudis camp on their own farms. As the speaker mentions, they take with them all sorts of things for entertainment, such as games and TVs.
- 15) nafsi -jji: *The same thing.* The word //nafs// followed by a definite common noun is used to denote the meaning *same*. However, //nafs// may function as a reflexive pronoun when used with a suffixed pronoun and preceded by an independent pronoun (of the same number and gender as the suffixed pronoun), e.g., //huwa nafsah gaal haaḏa// *He himself said this.*

A Picnic in the Desert

A : Men come to the mosque.

B : They come to the mosque.

A : It's normal. They come to the mosque and pray, but in a section separated from the rest of the mosque by (lit. they have put) ■ divider. They pray in this section so that men don't see them. They pray in it. It has ■ curtain which they put up temporarily. If there is another floor in the mosque, which some mosques have, women go to the other floor and pray. Well, there is nothing wrong with that. They pray the Tarawih. There is the one who brings her children, the one who comes by herself, and the one who comes [just like this]. When they finish... they go home with their children and sit {around}. If one likes to watch TV, she does, and if one wants to go to the suq... if they like to go to the suq, they go buy some stuff, and those who {like} to stay at home, they stay. There are those who wish to go visit their families, {so} they go and visit with them and congratulate them for the month {of Ramadan}. The person who has not seen his family {for a while} goes... to congratulate them for the month. Everyone greets the other saying, "{I} wish you well for every year {to come}," and everybody enjoys the other, OK? Later, when it gets about ten, eleven o'clock at night everyone returns to his home. If one wants to rest a little, he would go to sleep until it is time for the last meal before daybreak. He will wake up again and eat the meal before daybreak. If one is afraid, for instance if one is sick, he takes a little milk, he takes something light. Yeah, he sleeps till dawn. Then he will go on in this fashion till the day of Ramadan. What do some of them do? One {may} say, well, tomorrow, we don't like to break the fast at home. We like to take our food and go to the desert. Where will you go? He says, well, we will go to the desert. They say, we are having a picnic. We will stay two, three days there picnicking in the desert. The weather is nice, Ramadan is nice, and life is nice, OK? So we will stay there. He says, this is fine. They take their families, their tents, and this... Some of them may have farms outside, they stay at them, some have picnic areas. Picnic areas, land, they put a fence around it, and a couple of rooms in the corner [of the house] or they have a quarter for women and ■ quarter for men.

B : Do they rent?

A : Some rent, and some own the land, so it varies.

B : What do they do in the desert?

A : They stay in the desert, if they have tents they erect them, they have tents for women by themselves and tents for men, OK? They have a kitchen, tents, and everything. The women are the ones who cook. The men don't do anything other than bring the stuff and their families, and if there is something lacking, they bring it. They sit around, and if they have they want... sometimes if they don't have something to do at night, they play volleyball, or they play...

B : They play volleyball.

A : Yes, volley... they call it volleyball.

B : Volleyball.

A : Yeah, volleyball, they play volleyball, they play soccer, OK. If they want to sit around... if someone brought his ATARI, he plays ATARI, or if he brought something, he will do it. Likewise, the women sit around and chat with each other. If they wish to go for a walk, they go for a walk. However, when does this take place? When the ground has... what do they call it? Grass.

B : Is there grass in the desert?

A : Yes, there is grass. { Our } spring is not like the spring you know. Springtime is not the spring, I mean... not when the trees bloom, no. By spring we mean when it rains and the ground turns green. We call this spring.

ʔiljanaadriyyah¹ -I-

The speaker in this selection uses various expressions to render the English meaning, *//the late so and so//*.

hagiigah hii -ljanaadriyyah, hkaayathaa ʔuwiilah, w-zeenah, w-mumtiʔah, waa ... fiihaa mni -tturaa², w-fiihaa mni -l... lʔey?³ yaʔnii fiihaa mni -lhazaarah, w-fiihaa ʔey? mni-l... ttaariix, ʔʔayyi -lkaθiir. ʔillii fakkar fii ʔiljanaadriyyah, hagiigah yaʔnii rajjaal maa huub⁴ ʔe... sahl, liʔannah gadar yijmaʔ ʔa... ha-lʔummah, gadar yijmaʔ ha-ssuʔuudiyyiin min ʔargi -l-ʔarb⁵, ʔila ʔamaal, ʔila januub fii mukaanin waahid, fi -lʔaaʔimah ʔa... ʔarriyaaz. fikrati -ljanaadriyyah fikrah ʔaʔiimah jiddan, wi-titq... yaʔnii tixtaʔar ʔaw tkawwan min ʔanneh... ʔalmamlakah ʔabʔan muʔʔadidat ʔall... lʔaʔraaf⁶, lmamlakah -lʔarabiyyah -ssuʔuudiyyah, wa kabiirah jiddan. fiihaa mni -lgabaayil kaθiirah, kaθiir waajid, w-fiihim... w-fiihaa mini -ll... xalliinii ʔaguul llaḥjaat lmaḥalliyyah kaθiir, w-fiiha mini -ll... lʔaadaati -ll..., w-taqaaliid, wa-ʔalfunuun, wa-ʔʔayyi -lʔakθar ʔa... kill haaḏii -lʔaʔyaa? ʔabʔan twahḥadat fi -lbidaayah, wahḥadhaa jalaalati -lmaʔfuur lah⁷ -lmalik ʔabdi -lʔaʔiiz, ʔayyaba -llaah θaraah, taḥta ʔism lmamlakah -lʔarabiyyah -ssuʔuudiyyah, wa- ʔa... taḥt ʔabʔan ʔʔariiʔah -lʔislaamiyyah⁸, hii -llii ʔamʔathum, w-ʔamaʔatnaa maʔhum ʔinʔaallah, wi-nʔaallah⁹ tadium ʔala ha-lxeer w-ha-lʔizzi -llii ʔihnaa fiih, yduum ʔaleenaa nʔaallah. ʔiljanaadriyyah ʔa... mahrajaan kibiir, ʔa... yaʔnii fiih min kill ʔanḥaaʔi -lmamlakah, ʔimaaraathaa, gabaayilhaa, funuunhaa, ʔanaawiihaa, turaaθhaa, maaziihaa, taqaaliidhaa, kill ʔayy fiihaa. kill haaḏaa

mitjammiṣ fii mukaanaa waahid. yuṣrif ṣala ha-ṣṣayy haaḍaa ṭalḥarasi -lwaṭanii. ṭalḥarasi -lwaṭanii yduur bi... ṭaw yquum bi-door kabiir jiddan fii sabiil ṭall... lḥifaaz ṣala -tturaaḥ ṭassuṣuudii ṭalṭaṣiil ṣala marri -lṭazmaan. w-baṣdeen risaalteh ṭinnah ywarriinaa, ywarrii -ljiili -ll... ljiili -lqaadim, ṣyaalnaa ḥinnaa, wi-ṣyaali -ṣyaalnaa, wi-ṣyaali -ṣyaalnaa yṣuufuun weef kaanuu ṣaleeh -lṭaabaa? wa-lṭajdaad, weef kaanat taqaaliidanaa, weef kaanat ḥkaayaatnaa, weef kaan turaaḥnaa, weef kaan ṭiḥnaa ṣaayṣiin ṣaleeh, weef kaanuu -lṭajdaad ṣaayṣiin ṣaleeh, weef kaanuu yistaxdimuun, weef kaanuu yalbisuun, weef kaanuu yaakluun¹⁰, weef kaanuu yaṣrubuun, weef kaanuu yiṣṭayluun bih. kill haaḍii -lṭaṣyaa? mawjuudah fi -lḥanaadriyyah. fii ṭaṣyaa? timaḥḥili -zziraaṣah, wa-ṣloon kaanti -zziraaṣah ṭawwal¹¹, ṭaliflaaḥah, wa-ṣloon kaanat liflaaḥah ṭawwal, wa-ṣloon kaanuu yaṣṭamduun ṣala baṣṭhum lbaṣṭ¹², wa-ṣloon kaanuu yi... yistaxdimuun ṭassawaanii¹³ ṭallii huu yjiibuun ill... libgarah ṭaw ill... b-sammuunah ill... ysam[muunah] libṣiir ṭawi -ljamal yaṭḥani -la... ṣi-smeh, yaṭḥani -ṣṣiṣiir, w-yaṭḥani -ddigiig, w-yaṭḥan haaḍaa, ṭalṭaṣyaaṭi -llii bi-lṭarz, w-baṣdeen wa-ṣloon kaanuu y... yjiibuun lmaa? mini -ljaliib¹⁴, ljaliib ṭillii huu -lbiir, wi-ṣloon kaanuu yarfaṣuunah bi-ddaluw, w-haaḍii killhaa ṭaṣyaa? muṭṣa[lqah] fi -zziraaṣah. wa-ṣloon kaanuu yabnuun byuuti -ṭṭiin, byuuti -lliban¹⁵, ṭaa... wa-ṣloon kaanuu ysawwuunhaa.

إِلْجَنَادِرِيَّةٓ ١ - ١ -

حَكِيمُكَ هِيَ الْجَنَادِرِيَّةُ، حَكَائَتُهَا طَوِيلُهُ، وَزَيْنُهُ، وَمُمْتِعُهُ، وَ... فِيهَا مِنْ التُّرَاثِ^٢، وَفِيهَا مِنْ الدِّ... لَشَيْءٍ^٣ يَعْنِي فِيهَا مِنْ الدِّ... الْحِظَارَةِ، وَفِيهَا شَيْءٌ مِنْ الدِّ... التَّارِيخِ، الشَّيْءُ الْكَثِيرُ. إِلَلِّي فَكَّرُ فِي الْجَنَادِرِيَّةِ، حَكِيمُكَ يَعْنِي رَجُلًا مَا هُوَ أ... سَهْلٌ، لَأَنَّهُ كَدَرٌ يَجْمَعُ أ... هَالَأُمُّ. كَدَرٌ يَجْمَعُ هَالسُّعُودِيْنَ مِنْ شَرْكِ لَغَرْبٍ^٤، إِلَى شَمَالٍ، إِلَى جَنُوبٍ فِي مَكَانٍ وَاحِدٍ، فِي الْعَاصِمَةِ أ... الرِّيَاضِ. فِكْرَةُ الْجَنَادِرِيَّةِ فِكْرُهُ عَظِيمُهُ جِدًّا، وَ... يَعْنِي تَخْتَصِرُ أَوْ تَكُونُ مِنْ أَنَّهُ... الْمَمْلَكَةُ طَبْعًا مُتَعَدِّدَةً أَلل... الْأَطْرَافِ^٥، الْمَمْلَكَةُ الْعَرَبِيَّةُ السُّعُودِيَّةُ، وَكَبِيرُهُ جِدًّا. فِيهَا مِنْ الْكَبَائِلِ كَثِيرُهُ، كَثِيرٌ وَاحِدٌ، وَفِيهِمْ... وَفِيهَا مِنْ الدِّ... خَلِينِي أَكُولُ اللَّهْجَاتِ الْمَحَلِّيَّةِ كَثِيرٌ، وَفِيهَا مِنْ الدِّ... الْعَادَاتِ الدِّ... وَتَكَالِيدُ، وَالْفُنُونُ، وَالشَّيْءُ الْأَكْثَرُ أ... كُلِّ هَازِي الْأَشْيَاءِ طَبْعًا تَوَحَّدَتْ فِي الْبِدَايَةِ. وَحَدَّثَهَا جَلَالَةُ الْمَغْفُورِ لَهُ^٦ الْمَلِكُ عَبْدُ الْعَزِيزِ، طَيِّبَ اللَّهُ ثَرَاهُ، تَحْتَ إِسْمِ الْمَمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ، وَتَحْتَ طَبْعًا الشَّرِيفِ الْإِسْلَامِيَّةِ^٧، هِيَ إِلَلِّي جَمَعْتَهُمْ، وَجَمَعْتُنَا مَعَهُمْ إِنْشَاءً^٨، وَإِنْشَاءً تَدْوَمُ عَلَى هَالْخَيْرِ وَهَالْعِزِّ إِلَلِّي إِحْنًا فِيهِ، يَدْوَمُ عَلَيْنَا إِنْشَاءً. إِلْجَنَادِرِيَّةُ مَهْرَجَانُ كَبِيرٌ، أ... يَعْنِي فِيهِ مِنْ كُلِّ أَنْحَاءِ الْمَمْلَكَةِ، إِمَارَاتُهَا، كَبَائِلُهَا، فُنُونُهَا، غَنَائِيهَا، تَرَاتُّبُهَا، مَظَاهِيرُهَا، تَقَالِيدُهَا، كُلُّ شَيْءٍ فِيهَا. كُلِّ هَازَا مِتْجَمَعٌ فِي مَكَانٍ وَاحِدٍ. يُشْرِفُ عَلَى هَالشَّيْءِ هَازَا الْحَرَسُ الْوُطْنِي. الْحَرَسُ الْوُطْنِي يَدُورُ بِ... أَوْ يَقُومُ بِدُورٍ كَبِيرٍ جِدًّا فِي سَبِيلِ الدِّ... الْحِفَاطِ عَلَى التُّرَاثِ السُّعُودِي الْأَصِيلِ عَلَى مَرِّ الْأَزْمَانِ. وَ بَعْدَيْنِ

رِسَالَتَه إِنَّهُ يورِينَا، يورِي الْجِيلِ الْ... الْجِيلِ الْقَادِمِ، عِيَالَنَا حِنَّا،
وَعِيَالِ عِيَالِنَا، وَعِيَالِ عِيَالِنَا، يَشُوفُونَ وَيَشْ كَانُوا عَلَيْهِ الْآبَاءُ
وَالْأَجْدَادُ، وَيَشْ كَانَتْ تَقَالِيدِنَا، وَيَشْ كَانَتْ حَكَايَاتِنَا، وَيَشْ كَانَ
تُرَاتُنَا، وَيَشْ كَانَ إِحْنَا عَائِشِينَ عَلَيْهِ، وَيَشْ كَانُوا الْأَجْدَادُ عَائِشِينَ
عَلَيْهِ، وَيَشْ كَانُوا يَسْتَخْدِمُونَ، وَيَشْ كَانُوا يَلْبِسُونَ، وَيَشْ كَانُوا
يَاكُلُونَ^١، وَيَشْ كَانُوا يَشْرَبُونَ، وَيَشْ كَانُوا يَسْتَفْلُونَ بِهِ. كُلْ هَذِي
الْأَشْيَاءَ مَوْجُودَه فِي الْجَنَادِرِيَّه. فِي أَشْيَاءَ تُمَثِّلُ الزَّرَاعَه، وَشَلُونُ
كَانَتْ الزَّرَاعَه أَوَّلُ^٢، الْفَلَاحَه، وَشَلُونُ كَانَتْ لِفَلَاحَه أَوَّلُ، وَشَلُونُ كَانُوا
يَعْتَمِدُونَ عَلَى بَعْظِهِمُ الْبَعْظُ^٣، وَشَلُونُ كَانُوا ي... يَسْتَخْدِمُونَ
السُّوَانِي^٤، أَلِّي هُوَ يَجِيبُونَ الْ... لِبَكْرَه أَوْ الْ... بِسَمُونَه الْ...
يَسْمُونَه لِبَعِيرٍ أَوْ الْجَمَلِ يَطْحَنُ الْ... شِسْمَه، يَطْحَنُ الشَّعِيرَ،
وَيَطْحَنُ الدُّكِيكَ، وَيَطْحَنُ هَذَا، الْأَشْيَاءَ الَّتِي بِالْأَرْضِ، وَبَعْدِينَ وَشَلُونُ
كَانُوا ي... يَجِيبُونَ الْمَاءَ مِنَ الْجَلِيبِ^٥. الْجَلِيبُ إِلِّي هُوَ الْبِيرُ.
وَشَلُونُ كَانُوا يَرْفَعُونَهُ بِالدُّلُوفِ. وَهَازِي كُلِّهَا أَشْيَاءَ مُتَعَلِّقَه فِي
الزَّرَاعَه. وَشَلُونُ كَانُوا يَبْنُونَ بَيْوتَ الطِّينِ، بَيْوتَ اللَّبَنِ^٦. أ...
وَشَلُونُ كَانُوا يَسْوُونَهَا.

Vocabulary

Ṣiljanaadriyyah الْجَنَادِرِيَّه *prop.n.* Al-Janadriyyah, a national, annual
Saudi festival

turaaθ تُرَاتُ *n.* heritage

ḥagiigah حَكِيكَه *n. (pl. ḥagaayig)* (lit. fact) as a matter of fact; the truth
of the matter; truth; in fact, actually; true nature (when with a suffix
pronoun and preceded by ʕala)

maa hu(u)b مَا هُوبُ *neg.part.* he/it is not

min farqi -l-yarb مِنْ شَرْقٍ لِفَرْبٍ *phr.* from east to west

- mutaṣadidat -lṭaṭraaf مُتَعَدِّدَةُ الْأَطْرَافِ *phr.* multifaceted; multilateral
- mayfuur lah مَغْفُورٌ لَهُ *adj. expr.* (lit. the forgiven one) the late so and so, the deceased
- ṭayyaba -llaah ṭaraah طَيِّبَ اللَّهُ ثَرَاهُ *expr.* (lit. May God make his earth light.) May he rest in peace; May God rest his soul; the late (deceased)
- ḥariṣah -lḥislaamiyyah الشَّرِيعَةُ الْإِسْلَامِيَّةُ *phr.* Islamic law
- ḥinṣaallah إِنْشَاءً *expr.* God willing; I hope so; gladly, willingly (as a response to a request or ■ command); probably
- ḥuṣniyah أُغْنِيَهُ *n. (pl. ḥanaawii, ḥaḥaanii)* song
- warra وَرَى *imperf. ywarrii v.t.* to show; to prove
- ṣayyil عَيْلٌ *n. (pl. ṣ(i)yaal)* a child, a kid
- ḥakal أَكَلَ *imperf. yaakil v.t.* to eat
- ḥawwal أَوَّلُ *adj. (pl. -iin, ḥawaaḥil)* (in the) past; first
- baḥḥum lbaḥḥ بَعْضُهُمُ الْبَعْضُ *phr.* each other
- saaniyah سَانِيَهُ *n. (pl. sawaanii)* (lit. water mill; millpond) (an animal-powered) mill
- ba(i)ḥiir بَعِيرٌ *n. (pl. baḥaariin)* camel
- ḥiḥiir شَعِيرٌ *n.coll.* barley
- digiig دَكِيكٌ *n.coll.* wheat; (as an adj.) fine, thin; precise; strict
- jaliib جَلِيْبٌ *n. (pl. jilbaan)* a (water) well
- beet ṭiin بَيْتُ طِينٍ *n. (pl. b(u)yuut ṭiin)* mud house
- ṭiin طِينٌ *n.* mud; clay; soil
- liban لَبْنٌ *n.coll.* (unfired) mud bricks; the main building material

Notes

- 1) ḥiljanaadriyyah: A national, annual Saudi festival and exhibit. The Saudi National Guard produces this great annual event where Saudis display their heritage and their current prosperity. The festival includes exhibits of old artifacts and ways of life as well as modern technology and its effect on Saudis' lives in an urban society. The festival also includes all kinds of entertainment, especially various kinds of songs and dances.

- 2) mni -tturaaθ: *It has some heritage*. Note the change of the preposition //min// to //mni// to avoid a three consonant cluster.
- 3) lʃey?: *The thing*. Note that the speaker in this selection voiced this word //lʃey?// instead of the right form //ʃʃye?//. One should expect that not all native speakers observe the rule that the //-l-// of the definite article //ʔal-// assimilates to these consonants //t, θ, r, z, d, ð, s, ʃ, ʂ, ʒ, ʈ, n//, the so-called //ʔalḥuruuf ʔaʃʃamsiyyah// *the sun letters*.
- 4) maa hu(u)b: The negative particle //maa// can precede a personal pronoun and quite often forms one lexical unit with it which is further augmented by the letter //-b//. It is worth noting that the vowel immediately preceding //-b// varies in length depending on the speaker.
- 5) min ʃarqi -l-ʔarb: *From east to west*. Cf. MSA //min ʃarqin ʔila ʔarbin//. Note that the preposition //ʔila// is contracted to //l-// due to rapid speech.
- 6) mutaʃadidat -lʔatraaf: *Multifaceted*. Usually the feminine singular nouns are marked by //-a// or //-ah// ending (MSA //taaʔ marbuʔah//) in citation form. In certain syntactic environments the ending //-a// or //-ah// becomes //-at// when followed by a suffixed pronoun or another noun, e.g., //madrasah// *school*; //madrastii// *my school*; //madrasat ʔaḥmad// *Ahmad's school*.
- 7) lmayfuur lah: *The late so and so*. This expression is used throughout the Arab world. Note that it is not proper to mention the name of a deceased person, no matter how bad he was, without saying such an expression.
- 8) ʔayyaba -llaah θarah: (*lit. may God make his earth light.*) *May God rest him in peace*. This is a eulogy added after mentioning the name of a pious deceased.
- 9) ʃʃariiʃah liʔslaamiyyah: *Islamic Law*. In Saudi Arabia the Islamic Law in its Hanbali interpretation still reigns virtually supreme. Article Six in the Fundamental Law of the Hijaz 1926 declares that "the law in the Kingdom of the Hijaz shall always conform to the Book of God, the Sunnah of the Prophet and the conduct of the Companions of the Prophet and their Pious Followers." (The Kingdom of Saudi Arabia. London: Stacey International, N. D.).
- 10) ʔinʃaallah: *God willing*. This expression is widely used in all Arabic dialects. It is always used when referring to an action in the future, and it may have many English translations, depending on the situation. It may also be used to indicate probability. When one is asked to do something and his response is //ʔinʃaallah//, this indicates that he may or may not do it.

- 11) ?akal, yaakil: *To eat*. Cf. MSA //ʔakala, yaʔkulu//. Note that the deletion of the glottal stop in the imperfect form has contributed to the lengthening of the vowel //-a-//. This change takes place in most verbs where the initial root is an //ʔalif//.
- 12) ?awwal: *In the past; first*. The ordinal numbers from second to tenth are formed according to the pattern //C₁aaC₂iC₃// which is applied to root consonants of the cardinal numbers, e.g., //θaani, θaaliθ, raabiʃ, xaamis, saadis, saabiʃ, θaamin, taasiʃ, ʃaafir//. Note that the ordinal number "first" is exceptional.
- 13) baʃzhum lbaʃz: *Each other*. The word //baʃz// *some of; some* functions as a quantifier when followed by a plural noun, e.g., //baʃzi -nnaas//, *some of the people*. It also functions syntactically as a noun in that it may have pronominal suffixes, e.g., //baʃzhum yiskunuun fi byuuti -lliban// *Some of them live in mud-brick homes*.
- 14) sawaani: *Mill*. Cf. MSA //saaniyah, pl. sawaanin//. The speaker in this text describes an old-fashioned mill. It consists of two large stones, one placed horizontally and the other vertically. Powered by oxen or camels, the latter stone revolves around the bottom one in a circular motion to grind seeds. Note that this term is strictly used for this kind of mill only.
- 15) jaliib: *Well*. Cf. MSA //qaliib//. Note the change of //q --->j//. This is a common sound change in some Gulf dialects, especially in Kuwait.
- 16) liban: *(Unfired) mud-bricks*. The Saudis take a lot of pride in their traditional architecture, which is about two hundred years old and varies from region to region. Mud-brick homes were very popular in most of the region and still are.

Al-Janadriyyah

As a matter of fact, the Al-Janadriyyah story is long, beautiful, and interesting. It has heritage and some... I mean culture, some history, and a lot of things. In fact, the one who thought of Al-Janadriyyah {concept} is not a simple man because he was able to unite (lit. gather) this nation. He was able to gather the Saudis from east to west and north to south in one place, which is Riyadh, the capital. The concept of Al-Janadriyyah is a great idea. This means..., or it comes down to {the fact} that the Kingdom of Saudi Arabia is a multifaceted and large {country}. It has very many tribes, and let me say that it has many local dialects, and it has a lot of customs, traditions, and arts. Furthermore, all these things were, of course, unified in the beginning. The late King Abdulaziz, may God rest him in peace (lit. may God make his earth pleasant), had unified them under the name of the Kingdom of Saudi Arabia, and, of course, under Islamic law. God willing, it is the Shari'ah that had united them and us. I hope that it will continue to have this blessing and this glory which we are enjoying (lit. in). I hope we will continue to have this.

Al-Janadriyyah is a big festival. This means that it has {things} from all over the Kingdom, from its emirates, tribes, arts, music, heritage, its past, traditions, and from everything in it. All of this is gathered in one place. The National Guard oversees this matter. In the course of time, the National Guard has been carrying out a big role in preserving the genuine Saudi heritage. Their mission is to show us, and to show the next generation, our children and our children's children the things pertaining to the forefathers (and grandfathers). {They show us} how our traditions, and our {folk} tales used to be. {They show us} how did we used to live, how did our forefathers live, how did they dress, what did they eat, what did they drink, and what did they do. All these things are found in Al-Janadriyyah. There are things that represent agriculture {in the Kingdom}. {They show} how farming used to be in the past, how they used to depend on each other, and how they used the mills. They used to bring a cow, or what is it called... a camel to grind, what's called..., the barley and the wheat,... to grind these things {the product} of the land.

Something else, {we see} how they used to bring water from a well, and how they used to draw the water with a bucket. All these things are related to farming. {We also see} how they used to build mud-homes, and mud-brick homes, and how they used to make them.

ʔiljanaadriyyah -II-

This selection explains the use of the conditional particle //ʔin, if// introduce open conditional and hypothetical conditional clauses.

w-fii jaanib ʔaanii barzaw¹, wa-ʃloon kaanaw ʔahli -lʔijaaz yiy...
 yxayyʔuun lmalabis, wa-ʃloon kaanuu yiʃtayluun wa-ʃloon kaanuu yaʃnii
 ʔa... yiʃtamduun fii maʃiiʃathum ʃala ʔeeʃ. kaan fii ʃayy ygaal-lah
 -ssagga, ʃaʃaan yijiibi -lmaay lihum. w-kaan fii ʃayyin yigaal-leh -ll...
 ʃi-smeh -l ʔe... lʔuluus ʃala -lʔaʃiir, wa-ʃaylaat kaʔiirah ʔagiigah ha-
 lʔanaadriyyah tguum fiihaa. ʔahli -lʔanuub, wa-ʃloon kaanuu ya... ʃloon
 kaanuu yiʃtamduun ʃala -lʔilaahah, wa-ʃloon kaanuu yiʃtamduun ʃala
 -zziraaʃah, wi-ʃloon kaanati -lmaraa tuguum ʔa... b-ʔimli -lbeet killah,
 wi-tgallʔa -ʔzyuuf wi-taʃzimhum. wa-ʃloon kaanuu ʔahli -lbaadyah
 yiʃtayluun, wi-ʃloon kaan irrʃ... rriʃyaan ʔeeʃ ysawwuun, ʔila ʔaʔlaʃuu²
 bi-lbaʃaariin wallaa ʔaʔlaʃuu bi-lʔalaal³, wallaa ʔaʔlaʃuu bi-lʔanam,
 wallaa ʔaʔlaʃuu ba-yaʃuun⁴, w-yaak... w-yaakluun zzubd, w-yaʔilbuuna
 -lʔanam, w-yaʔilbuuna -lbagar, w-yaʔilbuuna -lʔanam, w-yaʔilbuun ...
 killiʃ haaʔii ʃaadaat ʔagiigah fi -ssʃuudiyyah yiʃjaz lwaʃʃ ʃanhaa lannhaa
 kaʔiirah kaʔiirah jiddan. ʔa... baʃdeen wa-ʃloon kaanati -ll... lixyaataat.
 min ʔawwal ʃloon kaan lwaahad yxayyiʔ malaabsah, wi-ʃloon kaanuu
 yalbasuun, weef kaanuu yalbasuun, weef kaanuu yantaʃluun fii rjuulhum,
 wa-ʃloon kaanuu yaʔbuxuun. ʔall... ʔahla -lʔijaaz ʃloon kaanat ʔabaayiʃha
 killhum, ʔahla -lʔanuub wa-ʃloon kaanuu ysawwuun lxubz wi-lʃasal,
 wa-lʔabiishah⁵ wu..., wa-lʃabiilah. kill haaʔii maʔkuulaat, kill haaʔii
 ʔaʃyaaʔ twarriinaa -yyaahaa⁶ ʔaljanaadriyyah, w-naʃuufhaa. ʔalfunuuni
 -ʃʃaʃbiyyah, ʔalfunuuni -ʃʃaʃbiyyah ʃindhun ʃii ʃajiib jiddan, ʔarraqaʃaat

Imuxtalifah, ?alhabaa... ysammuunah bi... raqşat ?ahli -tta?if, luhum
 raqaşah w-?ahli -ljunuub ?ilhum raqşah, w-?ahl nnajd, wi-lfarzah -
 nnajdiyyah⁷, ?ahli -lfarzah -ssuudiyyah, wa... ysammuunah, w-?ahil
 jiddah lahum Imizmaar. waa... wa-?abfan wa-lmanaa?igi -thetaanyah,
 manaa?igi -lgasiim, w-manaa?ig haayil⁸, w-manaa?igi ?e... -ffimaal
 killhaa, wa-ljunuub killhaa, kill haaðii ?al?aşyaa? mawjuudah wa-
 njuufhaa sanawiyyan fii ?a... ljanaadriyyah. njiiba -l?aţfaal, njiib
 şyaalnaa -şşyaar ?a... nwarriihum, ?innkum juufuu. juufuu floon kaanuu
 -l?aabaa? wa-l?aajdaad, wa-floon bidat ha-ddiirah wa-leen ntahat. juufuu
 -ttaşawwur Ilii şaar fiihaa. juufuu floon badeenaa hinnaa. haaðaa fii
 muub ŀeeb. haaðaa fii -Ilii maa-lah ?awwal maa-lah taalii, hah? ?illii
 maa-lah ?awwal maa-lah taalii. w-hinna ?awwalnaa haaðaa, w-taaliinaa
 haaðaa. fii muqaabili -l... şşayy l... Ilii njuufah ?ihnaa ha-lqadiim
 wa-tturaaθ wa-lhażaarah, wa-l?aşyaa? Ilii hii taqaaliid, wu-lsaadaat.
 barzuu fii maḥallaat nŀ... njuufi -şşarikaat ssuŀuudiyyah -lkabiirah, njuufi
 -lmu?assaat ssuŀuudiyyah ha-zzaxmah, njuuf weef ?anjazat, weef
 sawwat, weef hinna waşalnaalah. fa-haaðaa ?in⁹ dall ŀala şayy,
 fa-?innamaa yidill ŀala ?anna yaŀnii ?attafsiix li-?a... lil... li-?ajyaalnaa
 -lqaadimah, wa-htamaam ḥagiigii qawmii mini -lmasʔuuliin ŀindanaa
 bi-?ahmmiyyat ?inna ?aljanaadriyyah muhimmah, wa-muhimmah wa-
 muhimmah, wa-wujidat ŀalafaan tabqa. w-tabqa, ?anaa ?atwaqqaŀ tabqa
 ŀafaan tistamirr. maa taagaf¹⁰, leeh? li?ann fii ?aşyaa?in thetaanyah.
 marratin thetaanyah, muub ðaa -lmarrah ?a-ba-jammiŀ ?aşyaa?in čaθiirah
 ŀani -ljanaadriyyah w-ba-ḥakkiikum¹¹ ŀanhaa, haaðaa muub şayy Ilii
 giltah ?anaa ha-lḥiin. laakin fii ?aşyaa?in waajid ?a-ba-kallimkum ŀani
 -ljanaadriyyah, bass¹² xall¹³ ?ajammiŀ lahaa maŀluumaat ŀwayy, wa-
 biŀruu¹⁴, wallah ?abiŀruu ?innii l..., w-ḥatta ?ahuţŀ lakum şayyin mina

-lʔayaanii -ll... llii yguuluun bi-ljanaadriyyah wa... lfunuun ffaʔbiyyah
w-baʔzi -lmanaazir ʔanhaa. fukran lakum wa-maʔi -ssalaamah.

الْجَنَادِرِيُّه-٢-

وَفِي جَانِبِ ثَانِي بَرْظَوْا، وَشَلُونُ كَانُوا أَهْلُ الْحِجَازِ يُخَيِّطُونَ
 الْمَلَابِيسَ، وَشَلُونُ كَانُوا يَشْتَغِلُونَ، وَشَلُونُ كَانُوا يَعْنِي... يِعْتَمِدُونَ
 فِي مَعِيشَتِهِمْ عَلَى أَيْشٍ، كَانَ فِي شَيْ يَكَالُهُ السُّكَّى عَشَانُ يُجِيبُ
 الْمَايَ لَهُمْ. وَكَانَ فِي شَيْ يَكَالُهُ الْ... شِسْمَه الْ... الْجُلُوسُ عَلَى
 الْحَصِيرِ. وَشَفَلَاتُ كَثِيرَه حَكِيكَه هَالْجَنَادِرِيُّه تَكُومُ فِيهَا. أَهْلُ
 الْجَنُوبِ شَلُونُ كَانُوا يَ... شَلُونُ كَانُوا يِعْتَمِدُونَ عَلَى الْفِلَاحَه، وَشَلُونُ
 كَانُوا يِعْتَمِدُونَ عَلَى الزَّرَّاعَه، وَشَلُونُ كَانَتْ الْمَرَا تَكُومُ بِحِمْلِ الْبَيْتِ
 كُلِّه، وَتَكَلَّطَ الظُّيُوفُ وَتَعَزَّمَهُمْ. وَشَلُونُ كَانُوا أَهْلُ الْبَادِيَه يَشْتَغِلُونَ.
 وَشَلُونُ كَانَ الرُّعَا... الرُّعَيَّانُ أَيْشُ يَسُوُونُ، إِلَى أَطْلَعُوا بِالْبَعَارِينِ، وَلَا
 أَطْلَعُوا بِالْحَلَالِ، وَلَا أَطْلَعُوا بِالْغَنَمِ وَلَا أَطْلَعُوا بِرِعْعُونُ، وَيَاكُ...
 وَيَاكُلُونَ الزَّبْدَ، وَيَحْلِبُونَ الْغَنَمَ، وَيَحْلِبُونَ الْبَكْرَ، وَيَحْلِبُونَ الْغَنَمَ،
 وَيَحْلِبُونَ... كُلُّ شَ هَازِي عَادَاتُ حَكِيكَه فِي السَّعُودِيَه يَعْجَزُ الْوَصْفُ
 عَنْهَا لِأَنَّهَا كَثِيرَه كَثِيرَه جِدًّا. أ... بَعْدَيْنُ وَشَلُونُ كَانَتْ الْ... لِحِيَاطَاتُ.
 مِنْ أَوَّلِ شَلُونُ كَانَ الْوَاحِدُ يُخَيِّطُ مَلَابِسَه. وَشَلُونُ كَانُوا يَلْبَسُونَ.
 وَيَشُ كَانُوا يَلْبَسُونَ. وَيَشُ كَانُوا يَنْتَعِلُونَ فِي رَجُولِهِمْ. وَشَلُونُ كَانُوا
 يَطْبُخُونَ. أَل... أَهْلُ الْحِجَازِ شَلُونُ كَانَتْ طَبَايِعُهَا كُلُّهُمْ، أَهْلُ الْجَنُوبِ
 وَشَلُونُ كَانُوا يَسُوُونُ الْخُبْزَ وَالْعَسَلَ، وَالْهَبِيسَه، وَ... وَالْعَبِيلَه، كُلُّ
 هَازِي مَأْكُولَاتُ. كُلُّ هَازِي أَشْيَاءُ تَوْرَيْنَا أَيَّاهَا الْجَنَادِرِيُّه، وَنَشُوفُهَا.
 الْفُنُونُ الشَّعْبِيَّه، الْفُنُونُ الشَّعْبِيَّه عِنْدَهُمْ شَيْ عَجِيبُ جِدًّا. الرَّقَصَاتُ
 الْمُخْتَلِفَه. الْحَبَا... يَسْمُونَه بِ... رَقْصَه أَهْلُ الطَّائِفِ لَهُمْ رَقْصَه.

وَأَهْلُ الْجَنُوبِ إِنَّهُمْ رَقِصَهُ، وَأَهْلُ النَّجْدِ، وَالْعَرِظَةُ النَّجْدِيَّةُ^١. أَهْلُ
 الْعَرِظَةُ السَّعُودِيَّةُ، وَ... يَسْمُونَهُ ... وَأَهْلُ جِدَّةَ لَهُمُ الْمِزْمَارُ. وَ... وَطَبْعاً
 وَالْمَنَاطِكِ الثَّانِيَّةِ، مَنَاطِكِ الْكَسِيمِ، وَمَنَاطِكِ حَايِلٍ^٢، وَمَنَاطِكِ
 الشَّامِ كُلِّهَا وَالْجَنُوبُ كُلِّهَا. كُلُّ هَٰذِهِ الْأَشْيَاءُ مَوْجُودَةٌ، وَنَشُوفُهَا
 سَنَوِيًّا فِي ... الْجَنَادِرِيَّةِ. نَجِيبُ الْأَطْفَالِ. نَجِيبُ عِيَالِنَا الصِّغَارِ.
 نَوْرِيَّهِمْ، إِنَّكُمْ شُوفُوا. شُوفُوا شَلُونُ كَانُوا الْآبَاءُ وَالْأَجْدَادُ، وَشَلُونُ
 بَدَتْ هَالْدِيرَهُ، وَلَيْنَ انْتَهَتْ. شُوفُوا التَّطَوُّرُ اللَّي صَارَ فِيهَا. شُوفُوا
 شَلُونُ بَدِينَا حِنًا. هَٰذَا شَيْءٌ مُّوبٌ عَيْبٌ. هَٰذَا شَيْءٌ اللَّي مَا لَهُ أَوَّلٌ، مَا لَهُ
 تَالِي، هَهُ؟ اللَّي مَا لَهُ أَوَّلٌ مَا لَهُ تَالِي. وَحِنًا أَوَّلُنَا هَٰذَا، وَتَالِينَا هَٰذَا.
 فِي مُقَابِلِ ... الشَّيْءِ ... اللَّي نَشُوفُهُ إِحْنًا الْقَدِيمِ وَالتُّرَاثِ،
 وَالْحِظَارَهُ، وَالْأَشْيَاءَ اللَّي هِيَ الثَّقَالِيدُ، وَالْعَادَاتُ. بَرِظُوا فِي مَحَلَّاتٍ
 نَشُوفِ الشَّرِكَاتِ السَّعُودِيَّةِ الْكَبِيرَةِ، نَشُوفِ الْمَوْسُوسَاتِ
 السَّعُودِيَّةِ هَالْظُخْمَةِ، نَشُوفِ وَيَشْ أَنْجَزَتْ، وَيَشْ سَوَتْ، وَيَشْ حِنًا
 وَصَلْنَاهُ. فَهَٰذَا إِنْ دَلَّ عَلَى شَيْءٍ، إِنَّمَا يَدِلُّ عَلَى أَنْ يَغْنِي التَّفْسِيخُ لِأ...
 لِأَجِيَالِنَا الْقَادِمَةِ. وَاهْتِمَامُ حَكِيمِي قَوْمِي مِنَ الْمَسْئُولِينَ عِنْدَنَا
 بِأَهْمِيَّةٍ إِنْ الْجَنَادِرِيَّةِ مُهِمَّةٌ، وَمُهِمَّةٌ، وَمُهِمَّةٌ. وَوُجِدَتْ عَلَّشَانُ تَبْقَى.
 وَتَبْقَى، أَنَا أَتَوَقَّعُ تَبْقَى عَشَانُ تَسْتَمِرُّ. مَا تَاكَفُّ^٣، لِيَه؟ لَأَنْ فِي أَشْيَاءٍ
 ثَانِيَّةٍ. مَرَّةً ثَانِيَّةٍ، مُوبٌ ذَا الْمَرَّةِ أَبْجَمَّ أَشْيَاءَ تَشْتِيرُهُ عَنْ
 الْجَنَادِرِيَّةِ وَبَحَكَّيْكُمْ^٤ عَنْهَا. هَٰذَا مُوبٌ شَيْءٌ اللَّي كَلَّتَهُ أَنَا هَالْحِينِ. لَكِنْ
 فِي أَشْيَاءٍ وَاجِدُ أَبَاكَلْمُكُمْ عَنِ الْجَنَادِرِيَّةِ، بَسْ^٥ خَلَّ أَجَمَّ لَهَا مَعْلُومَاتُ
 شَوِيٍّ، وَابْشُرُوا^٦، وَاللَّهُ ابْشُرُوا إِنِّي ...، وَحَتَّى أَحْطَ لَكُمْ شَيْءٌ مِنَ
 الْأَغَانِي ... اللَّي يَكُولُونَ بِالْجَنَادِرِيَّةِ وَ... الْفُنُونُ الشَّعْبِيَّةِ، وَبَعْظُ
 الْمَنَاطِرِ عَنْهَا. شُكْرًا لَكُمْ وَمَعَ السَّلَامَةِ.

Vocabulary

barzaw بَرْظَوُ *adv.* however; in spite of; yet; still (var. bardu)

sagga سَكِّي *act.par.* (pl. saggaayiin) water carrier; cupbearer

hašiir حَصِيرُ *n.coll.* straw mats

?ahli -lbaadiyah أَهْلُ الْبَادِيَةِ *phr.* the desert people; nomads, Bedouins (as distinguished from urban)

raaʿii رَاعِي *n.* (pl. riʿyaaan) shepherd; owner (of s.th.); host (of a party)

?ila ?atlaʿuu bi- إِلَى أَطْلَعُوا بِ *cond.phr.* if/when they took (s.th.) out

halaal حَلَالُ *n.* cattle; legitimate; (opposite of haraam *unlawful*) lawful, permissible, allowed

ri(a)ʿa رَعَى *imperf.* ya(i)rʿa *v.* to graze; to take care of; to tend ; to protect

yiʿjaz lwaʿf ʿanhaa يَعْجَزُ الْوَصْفُ عَنْهَا *expr.* (One) is incapable of describing it; It's beyond description.

ʿajaz عَجَزَ *imperf.* yi(a)ʿjaz *v.* to be incapable of; to become weak, to lack strength; to grow old

ṭabiiʿah طَبِيعَة *n.* (pl. ṭabaayiʿ) nature; temperament; trait; mentality

habiiṣah هَبِيبَة *n.* Habeesah, a jellylike sweet

(ʔi)yyaahaa أَيَّاهَا *part.* them; it; her

funuun faʿbiyyah فُنُونُ شَعْبِيَّة *phr.* popular art; folk art

habaa حَبَا *v.n.* ■ kind of dance; crawling; being slow

ʿarzah najdiyyah عَرِظَة نَجْدِيَّة *n.* Najdi Ardha, national Saudi dance (performed by Najdīs)

?algasiim الْكَسِيمُ *prop.n.* Qassim (an area northwest of Riyadh)

haayil حَايِلُ *prop.n.* Ha'il, a Saudi province northwest of Riyadh the capital

diirah دِيرَة *n.* homeland; town; hometown (with def.art.) district, region

?illii maa-lah ?awwal maa-lah taalii إِلَّيْ مَا لَهُ أَوَّلُ مَا لَهُ تَالِي *expr.* (lit. He who is without ■ past, will not succeed.) He who doesn't recognize his cultural history, will not prosper.

?in إِنْ *cond.part.* if

tafsiix تَفْسِيخُ *v.n.* proof; explaining; to break up into pieces

- wagaf وَكَفَّ imperf. yaagaf, yoogaf v. to stop; to stand
 ḥakka حَكَّى imperf. yḥakkii v.t. to talk (to s.o.), to speak; to tell
 ʔabfir أَبْشِرْ v.impv. at your service
 maʔi -ssalaamah مَعَ السَّلَامَةِ expr. (lit. with safety) goodbye

Notes

- 1) barzaw: *However; still; yet; in spite of*. This word does not occur in MSA. It is very common in most Gulf dialects.
- 2) ʔila ʔaṭlaʔuu: *If/when they take s.th. out*. //ʔila// does not function as a conditional particle in MSA. It is used in the dialect to introduce an open conditional.
- 3) ḥalaal: *Cattle; lawful, permissible, allowed*. Note that this word does not agree in number and gender with the words it modifies and is used in many different ways. When used with the definite article //ʔal-// it means *cattle*. It is used after //ʔibn or bint ḥalaal// to mean *legitimate son or daughter; respectable person, decent fellow*. It is also used to indicate *lawful, permissible, allowed*, e.g., //ʔurbi lẖamr muub ḥalaal fi -lʔislaam// *Drinking wine is not allowed in Islam*. Finally, it is used to show the legitimacy of ownership, e.g., //haaḏii -ssayyarah ḥalaalii// *This car is rightfully mine*.
- 4) lẖanam ba-yaʔuun: *The sheep are grazing*. Note that the same verb is used for tending the flock, e.g., //rraaʔii ba-yirʔa lẖanam// *The shepherd tends a flock of sheep*. It is also used to mean *protect*, e.g., //ʔallah yirʔaak// *May God protect you!* Note that the prefix //bi(a)-// is added to an imperfect verb to indicate that the action is going on or will go on.
- 5) habiiṣah: *Jellylike sweet*. Cf. MSA //xabiiṣah//. Note the uncommon sound change of //x ---> h//.
- 6) (ʔi)yyaahaa: *Them; it; her*. This particle occurs in MSA. It is used with pronoun suffixes in an initial position in a sentence to produce cautionary exclamations, e.g., //ʔiyyaak tsawwii haaḏaa// *Don't do this*. When used in post-verbal positions it takes on the meaning of the suffixed pronoun, e.g., //twarriinaa -yyaahaa// *You show it (f.) to us*.
- 7) ʕarẖah najdiyyah: *A dance performed by Najdis* (usually with the def.art.). It is a dignified but spirited traditional dance, combining skillful sword play with complex drumming. During this victory dance, men stand in opposite lines with rifles and swords and sway their bodies left and right.

- 8) ḥaayil: *Ha'l*. Cf. MSA //ḥaaʔil//. The change of the glottal stop //ʔ ---> y// is very common in most Arabic dialects.
- 9) ʔin: *If*. This conditional particle may be used to introduce open conditional and hypothetical conditional clauses. When //ʔin// is followed by an imperfect tense verb, it introduces open conditionals, e.g., //ʔin truuhī -ddiirah tistaanis waajid// *if you go home, you will have a lot of fun*. It also introduces unlikely conditionals when followed by a perfect tense verb, e.g., //ʔin dall ʕala ʔayy... ydill// *If it is indicative of anything, it would indicate...*
- 10) maa taagaf: *It does not stop*. Perfect verbs with initial //w-// usually have the pattern //yooC₁aC₂// for their imperfect forms, e.g., //waʕal, yooʕal// *to arrive*. It may also have the pattern //yaaC₁aC₂// as is the case in this text.
- 11) ba-ḥakkiikum ʕanhaa: *I will tell you about it*. Note that this form of the verb //ḥaka// is not used in MSA. //ḥaaka// is used instead.
- 12) bass: *However; but; just; stop*. This word is used in many different ways, e.g., //bass xallnii...// *but let me...* It is used to mean *stop doing s.th.*, when a child is making noise, someone would say //bass yaa walad// *Stop it, boy!* It is also used to mean *just, only*, e.g., //ʕindii xams ʕiyaal bass// *I have only five children*. It may take pronoun suffixes, e.g., //bassak ḥakiy// *enough of your talking*.
- 13) xall ʔajammiʕ: *Let me gather*. One of the rare linguistic phenomena in Gulf dialects is omitting the final vowel in the imperative form of a weak verb, e.g., //xalla, yxallii, xall//. (See Matar 1976, 35.)
- 14) ʔabifruu: *At your (pl.) service*. This verb is used in the imperative when a favor is asked of someone. The response is //ʔabfir// *You can bet on it*.

Al-Janadriyyah II

However, there is another aspect {to this festival}, which is how the people of Hijaz used to sew their clothing, what did they used to do, and what... I mean... they used to depend on for their livelihood. There was something called a "water carrier" to bring them water, There was something called "sitting on straw mats." As a matter of fact, there are many things which Al-Janaadriyyah carries out. The people in the South used to depend on farming; {Al-Janadriyyah} shows us how they used to depend on farming. {It also shows us} how the woman used to do all the chores around the house. She used to invite guests and cook for them. {We also see} what the desert people used to do, what the shepherds used to do when they took out {the herds of} camels, or when they took out the cattle, or when they took out {the flocks of} sheep to graze. {It shows us} how they used to eat butter, milk the sheep, milk the cows, and milk... All these things are, in fact, Saudi customs which {one} is incapable of describing because they are numerous, very many. Something else {it shows us} is how tailoring used to be, how one used to sew one's clothes, how they used to dress, what they used to wear, what they used to wear on their feet, and how they used to cook. {We see} what the nature of the people of Hijaz used to be, how the people in the South used to make honey bread, Habeesah, and 'Abeelah. Al-Janadriyyah shows us all these {foods}, and all these things; we see them. Their folk art is an amazing thing. There are various kinds of dances. There is Al-Haba, they call it dances... The people of Ta'if have their own dance, the people in the South have their own dance, the people of Najd have ■ Najdi 'Ardha, and there is the Saudi National 'Ardha. The people of Jidda have their own single-pipe woodwind instrument {resembling the oboe}, and certainly other regions {such as} Al-Qassim Province, the Ha'il Province, all the Northern Province, and all the Southern Province. All these things are there, and we see them in Al-Janadriyyah annually. We bring the children. We bring our little children to show them {these things}. We tell them to see how {their} forefathers were, how this country got started and where it ended, and to look at the development that took place in it. {We tell our children} to see how we have started. This is something not to be ashamed of. The thing is, if one does not have a beginning, one cannot succeed, OK? He who doesn't have ■ beginning, can not succeed. Our beginning was like this and that's how we succeeded. There is something in return to what we see, the old {ways}, the heritage, modernism, the things that are traditions, and customs. Furthermore, we see the big Saudi companies, the huge Saudi institutes,

and we see what they have achieved, and what they had done, and what we have accomplished (lit. reached). So, if this indicates anything, it proves to our generations to come the Saudi officials' true national concern for the importance of Al-Janadriyyah. It is important, important, and it was established to go on and on. I expect that it will continue. It will not stop, why? Because there are other things. Not this time but some other time I will gather a lot of things on Al-Janadriyyah, which I will talk to you about. What I have said is the tip of iceberg (lit. nothing). However, I will tell you a lot of things about Al-Janaadriyyah. Let me gather some information, and {I will be} at your service. I swear {I will be} at your service. I will even bring you some songs that they sing in Al-Janadriyyah, and... some folk art, and some posters. Thank you and goodbye.

ʔahwaal lʔhariim halʔiin

Speakers of Riyadh dialect may suffix the possessive particle //ʔil + pronoun suffix// to nouns, i.e., //bintilhaa, a daughter of hers// instead of adding ■ pronoun suffix only, i.e., //bint-haa, her daughter//.

A : ʔabii ʔasʔalak, mumkin li-lʔurmah truuḥi -ssuug wit... ʔaa... li-waḥidhaa bi-duun... bi-duun ʔa... zoojhaa ʔaw ḥad maʔaahaa?

B : wallah¹ ha-lʔaadah yaʔnii mawjuudah min ʔawwal w-halʔiin zaadat, yaʔnii, ʔawwal kaanuu..., bass mani -llii kaan yruuḥi -ssuug ʔawwal? yruuḥan kbaari -ssinn, jaddatii, jaddatič, ww... w-ʔumma liʔyaal² ʔila ʔaarat čabiirah raaḥati -ssuug w-ʔaxaḍat lahaa... w-ʔaxaḍat maʔhaa waladhaa, wallaa ʔaxaḍat binthaa wa-raaḥuu -ssuug tigazzuu³, ʔaruulhum⁴ ʔayraaz, malaabis, ʔaruulhum ʔayraaz... ʔaruulhum mm... laḥim, ʔillii hum yabuunah w-radduu⁵ marrah ḥaanyah, radduu marrah ḥaanyah le... beethum. laakin halʔiin ʔa... lʔayaah taʔaqqadat, w-ʔaar lwaaḥad rabbi -lbeet⁶ maʔyuul, ʔaḥyaan maa ykuun... maa huub faazii yruuḥ daayman⁷ ssuug wu-yjiib ḍii⁸. w-baʔdeen ʔaarat ʔaswaag kaḥiireh⁹, ha-lʔaswaag ččabiirah ḍii -llii ygaal-lhaa suubar maariktaat¹⁰ w-bandah w-maa bandah w-ʔaylaatin čaḥiireh... w-ʔaarat mintafreh.

A : ʔa... keef truuḥ lʔurmah li-ssuug? mumkin tsuug sayyaarah?

B : laa wallah maa tasuug sayyaarah ʔindanaa -lʔurmah, laa, ʔʔarʔ maa yiguul maa tsuugiin, laakinna -lmujtamaʔ maa yarza, liʔannah...

A : fii ḥariim ysuuguun fi -ssuʔuudiyyah?

B : laa maa fii, laa laa, maa fii hariim ysuuguun, la? wallah maa fii hariim ysuuguun ?abad¹¹...

A : keef yruuhuun ssuug?

B : yruuhuun -ssuug yaaxduun taaksii, hii, taaxið waladhaa, walla taaxið bintilhaa, walla taaxið min huu mahramilhaa¹², w-?ilaa ?a-byat truuhi -ssuug xaðathum maſhaa w-raaḥat tirkab... waggafat taaksii, hah? waſti -ſſaariſ walla zhamat ſala -ttaaksii bi-ttelifoon čaanhaa taſrif ragmah¹³, wa-jaahum ?ila ſindi -lbaab, w-waſſalhum ?ila -ssuugi -llii hum yabuunah.

A : hal... haaðaa -ſſay ?amiin li-lḥurmah...

B : ?eh, maa fii...

A : ...taaxið taaksii wu-truuhi -ssuug.

B : ?ii, maa fii Jay ṭaalamaa ?innhaa yaſnii -lḥamdu li-llaah miḋil maa yguuluun yaſnii hii ſaariftan ween tabii truuḥ bi-ẓẓabṭ w-hii waaḋqatan min nafsha hah? waa... multazmatan bbb... b-?adabhaa, multazmatan bi-ſariiſathaa, w-multazmatan b-kill ſayy b-?axlaaghaa, hah? maana ?ahadin b-yiſtirizhaa, walaa ?ahadin bii-gullhaa wallah mannič mannič. laakin min naaḥiyah ſarſiyyah, yaſnii ṭabſan haaðaa maa yſiir ?inna -rrajjaal yixtilii bi-lmaraa huh? laakin ?alwaahad weef ysawwii? ?axalliihaa tasuug, wallaa ?axalliihaa truuḥ tagzii ḥaajathaa bi... w-?anaa waaḋiq minhaa w-haað? fa-lwaahad maa yaſnii... yaſnii maa bi-lyad ḥiilah, miḋil maa yguuluun, maa bi-lyad ḥiilah. fa-hii mini -l... yaſnii ?ila ſaar ſindhaa ſii, ẓarfhum yaſnii yalzam yaſnii ?innhaa tinzali -ssuug, wallaa ſayyin muhim jaddan, tibii truuḥ li-ddiktoorah, tibii

truuh la-l... tibii truuh li-ll... diktoor, tibii twaddii waladhaa li-lmistafa, findhaa moofidin bi-lmistafa, findhaa moofidin li-l... li-syaalhaa, tibii truuh, wallah zhamuu saleehaa fi -lmadrash gaalaw tafaalay¹⁴ taraa bintiĉ fiihaa w-fiihaa, w-fiihaa..., w-ḥubuuhum maa huub fii. traawallah titaabiſ maḡalan findhaa mudarrisah tibii ttaabiſ ḥ... jayyin muſayyan, maḡalan findhaa muḥaazarah, findhaa draasah, findhaa jayy, weef hii bi-tsawwii? suwaagtan maa hii b-saaygah... xallhaa, la?, tarkab taaksii.

A : ʔa... hal haaḍaa jay muttabaſ been kulli -ṭṭabagaat fi -ssuſuudiyyah, ṭṭabaqaat lʔijtimaafiyyah maḡalan, hal ssuſuudiyyaat laa... xalliinaa nguul ḡḡariyyaat ysawwuun haaḍ, ʔaw findahum sawwagiin?

B : wallah yaa ṭuwiilti -lḥumur, maa fiih niḯaam bi-ha-lmawzuuſ, walaa fii jayy, killin wuw¹⁵... w-ṭabiiſteh, w-killin w-ʔaxlaageh, w-killin w-diinah, hah? yaſnii ʔa.. ʔabya ʔagul-liĉ miḡaal, maḡalan waahidin min ʔusirtin ḡariyyah huwwa yaſnii maḡalan findu maal, ʔallah munſim saleehum w-mikrimhum w-kill jayy, laakinnhum maa yaruun ḍaa -ſſayy, maa huub yaſnii ʔinnah zeen. tarkiibathum, ṭabiiſathum, tarbiyathum, maa yaruun ḍaa -ſſii zeen wallah ʔinnii ʔajiiblii sawwaag, hah? ʔaḥuṭṭuh findii bi-lbeet, wallaa ʔaxallii mrutii truuh tarkab taaksii, wallaa ſyaalii yruuḥuun yarkabuun takaasii, laa bi-llaah¹⁶ muub ḍaa ſeeb. maa huub ſarṭ ʔinnuh yaſnii ykuun find hamm ʔayniyaa, wallaa ykuun findi -lfaqiir wallaa ykuun ḍaa muub jayy, w-baſḯhum wallah ykuun maḡalan rajjaal ḯſiif, ḥaaltah ḯſiif w... ſala gadd ḥaalah miḡil maa yguuluun, w-kill jayy, laakinnah yasmaḥ, yxallii murtah tarkab taaksii, wu-yjiibilhaa hamm sawwaag wa-kill jayy.

أَحْوَالِ الْحَرِيمِ هَالِحِينَ

أ : أَيْ أُسْأَلُكَ مُمَكِّنَ لِلْحُرْمَةِ تَرْوُحِ السُّوْكِ وَتِ... أ... لِوَحْدِهَا بِدُونِ...
بِدُونِ أ... زَوْجِهَا أَوْ حَدَّ مَعَهَا؟

ب : وَاللَّهِ هَالِقَادَهُ يَعْنِي مَوْجُودَهُ مِنْ أَوَّلٍ وَهَالِحِينَ زَادَتْ، يَعْنِي، أَوَّلُ
كَانُوا... بَسَ مِنْ اللَّيِّ كَانَ يَرْوُحِ السُّوْكِ أَوَّلُ؟ يَرْوُحُنْ كُخْبَارِ السَّنِ،
جَدَّتِي، جَدَّتِشْ وَو... وَأُمُّ لِعِيَالٍ إِلَى صَارَتْ تَشْبِيرَهُ رَاحَتِ السُّوْكِ
وَأَخَذَتْ لَهَا... وَأَخَذَتْ مَعَهَا وَلَدَهَا، وَلَا خَذَتْ بِنْتَهَا وَرَاحُوا السُّوْكِ
تَكْظُوا، شَرُولَهُمْ أَغْرَاطُ، مَلَابِسُ، شَرُولَهُمْ أَغْرَاطُ... شَرُولَهُمْ م...
لَحِمٌ، إِلَيَّ هُوَ يَبُونَهُ وَرَدُّوا مَرَّةً ثَانِيَةً، رَدُّوا مَرَّةً ثَانِيَةً لِبَيْتِهِمْ. لَكِنْ
هَالِحِينَ الْحَيَاءِ تَعَقَّدَتْ، وَصَارَ الْوَاحِدُ رَبُّ الْبَيْتِ مَشْغُولٌ أحياناً مَا
يَكُونُ... مَا هُوَ فَاطِي يَرْوُحُ دَائِمًا السُّوْكِ وَيُجِيبُ ذِي. وَبَعْدَيْنِ
صَارَتْ هَالَسَوَاكَ كَثِيرَةً، هَالَسَوَاكَ التَّشْبِيرَهُ ذِي اللَّيِّ يَكَالُهَا سُوْبَرُ
مَارِكَّتَاتٍ^١ وَبَنْدَهُ وَمَا بَنْدَهُ وَشَفَلَاتٍ تَشْبِيرَهُ... وَصَارَتْ مِنتَشِرَةً

أ : أ... كَيْفَ تَرْوُحِ الْحُرْمَةِ لِلْسُّوْكِ؟ مُمَكِّنُ تَسُوْكِ سَيَّارَهُ؟

ب : لَا وَاللَّهِ مَا تَسُوْكِ سَيَّارَهُ عِنْدَنَا الْحُرْمَةَ، لَا... الشَّرْعُ مَا يَكُونُ مَا
تَسُوْكِينَ، لَكِنَّهُ الْمُجْتَمَعُ مَا يَرْظَى، لِأَنَّهُ...

أ : فِي حَرِيمٍ يَسُوْكَونَ فِي السُّعُودِيَّةِ؟

ب : لَا، مَا فِي، لَا مَا فِي حَرِيمٍ يَسُوْكَونَ، لَا وَاللَّهِ مَا فِي حَرِيمٍ يَسُوْكَونَ
أَبَدًا^٢...

أ : كَيْفَ يَرُوحُونَ السُّوْكَ؟

ب : يَرُوحُونَ السُّوْكَ يَأْخُذُونَ تَاكْسِي. هِي، تَأْخِذُ وَلَدَهَا وَلَا تَأْخِذُ بِنْتِهَا، وَلَا تَأْخِذُ مِنْ هُمْ مَحْرَمٌ^١ أَلَهَا، وَإِلَى أَبْنَتِ تَرُوحِ السُّوْكَ خَذَتْهُمْ مَعَهَا وَرَاحَتْ تَرْكَبُ ... وَكُفَّتْ تَاكْسِي، هَ؟ وَصَنَطِ الشَّارِعِ، وَلَا زَهَمَتْ عَلَى التَّاكْسِي بِالتَّلْفُونَ تُشَانَهَا تَعْرِفُ رَكْمَهُ^٢، وَجَاهُمْ إِلَى عِنْدِ الْبَابِ، وَوَصَلُّهُمْ إِلَى السُّوْكَ اللَّي هُمْ يَبُونَهُ؟

أ : هَلْ... هَذَا الشَّيْءُ أَمِينٌ لِلْحُرْمَةِ؟

ب : أَيْه، مَا فِي...

أ : تَأْخِذُ تَاكْسِي وَتَرُوحِ السُّوْكَ؟

ب : أَيْه مَا فِي شَيْءٍ طَالَمَا إِنَّهَا يَغْنِي الْحَمْدُ لِلَّهِ مِثْلُ مَا يَكُولُونَ يَغْنِي هِي عَارِفَةٌ وَيَنْ تَبِي تَرُوحِ بِالظَّبْطِ وَهِي وَاثِقَةٌ مِنْ نَفْسِهَا هَ؟ وَأ... مَلْتَزَمَةٌ بِبَب... بِأَذْبَهَا، مَلْتَزَمَةٌ بِشَرِيعَتِهَا، وَمَلْتَزَمَةٌ بِكُلِّ شَيْءٍ، بِأَخْلَاكِهَا، هَ؟ مَانَ أَحَدٍ بِيَغْتَرِظُهَا، وَلَا أَحَدٍ بِيَكُولُهَا وَاللَّهُ مَنْتَشُ مَنْتَشُ... لَكِنْ مِنْ نَاحِيَةِ شَرْعِيَّةٍ يَغْنِي طَبْعًا هَذَا مَا يُصِيرُ إِنْ الرُّجَالُ يَخْتَلِي بِالْمَرَأَ، هَ؟ لَكِنْ الْوَاحِدُ وَيَشُ يَسُوِّي؟ أَخْلِيَهَا تَسُوْكَ، وَلَا أَخْلِيَهَا تَرُوحُ تَكْظِي حَاجَاتِهَا وَأَنَا وَاثِقٌ مِنْهَا وَهَذَا؟ فَالْوَاحِدُ مَا يَغْنِي... يَغْنِي مَا بِالْيَدِ حِيلَهُ، مِثْلُ مَا يَكُولُونَ مَا بِالْيَدِ حِيلَهُ. فَهِي مِنْ... يَغْنِي إِلَى صَارَ عِنْدَهَا شَيْءٌ، ظَرْفُهُمْ يَغْنِي يَلْزَمُ إِنَّهَا تَنْزَلُ السُّوْكَ وَلَا شَيْءٌ مُهِمٌ جِدًّا، تَبِي تَرُوحِ لِلدُّكْتُورِهِ، تَبِي تَرُوحِ لَك... تَبِي تَرُوحِ لَك... دِكْتُورُ، تَبِي تَوْدِي وَلَدَهَا لِلْمِسْتَشْفَى، عِنْدَهَا مُوْعِدٌ بِالْمِسْتَشْفَى، عِنْدَهَا مُوْعِدٌ لَك... لِعِيَالِهَا، تَبِي تَرُوحِ وَاللَّهُ زَهَمُوا عَلَيْهَا فِي الْمَدْرَسَةِ، كَالُوا تَعَالَى^٣ تَرَى بِنْتِشُ تَرَى فِيهَا، وَفِيهَا... وَأَبُوهُمْ مَا هُوبُ

فِي، تَرَى وَاللَّهِ تَتَابَعُ مَثَلًا عِنْدَهَا... مَدْرُسَهُ تَبِي تَابِعْ ح... شَيْ مُعَيَّنْ
مَثَلًا عِنْدَهَا مُحَاطَرَهُ، عِنْدَهَا ذِرَاسَهُ، عِنْدَهَا شَيْ، وَيَشْرُ هِيَ بِتَسْوِي؟
سَوَاكَّةُ مَا هَيْبُ سَايَكَّة... خَلَهَا لَا تَرْكَبُ تَاكْسِي.

أ : ... هَلْ هَذَا شَيْ مُتَّبِعْ بَيْنَ كُلِّ الطَّبَكَاتِ فِي السُّعُودِيَّةِ، الطَّبَكَاتِ
الْإِجْتِمَاعِيَّةِ مَثَلًا، هَلْ السُّعُودِيَّةِ لَا... خَلِينَا نَكُولُ الثَّرِيَّاتِ يَسْوُونَ هَذَا
أَوْ عِنْدَهُمْ سَوَاكِين؟

ب : وَاللَّهِ يَا طَوِيلَةَ الْعُمُرِ، مَا فِيهِ نِظَامٌ بِهَالْمَوْظُوعِ وَلَا فِي شَيْ، كُلُّ
وَو... وَطَبِيعَتُهُ، وَكُلُّ وَأَخْلَاكُهُ، وَكُلُّ وَدِينُهُ، هَهُ؟ يَغْنِي أ... أَبْغَى
أَكْلُتْشُ مِثَالًا، مَثَلًا وَاحِدٍ مِنْ أُسْرَةٍ ثَرِيَّةٍ هُوَ يَغْنِي مَثَلًا عِنْدَهُ مَالٌ، أَلَلَّهِ
مُنْعَمٌ عَلَيْهِمْ وَمِكْرَمَتُهُمْ وَكُلِّ شَيْ، لَكِنَهُمْ مَا يَرُونَ ذَا الشَّيْ مَا هُوبُ
يَغْنِي إِنَّهُ زَيْنٌ. تَرْكِبَتُهُمْ، طَبِيعَتُهُمْ، تَرْبِيَتُهُمْ مَا يَرُونَ ذَا الشَّيْ زَيْنٌ،
وَاللَّهِ أَجِيبَلِي سَوَاكَّة، هَهُ؟ أَحَطُّهُ عِنْدِي بِالْبَيْتِ، وَلَا أَخْطِي مَرَّتِي تَرْوَحُ
تَرْكَبُ تَاكْسِي، وَلَا عِيَالِي يَرْوَحُونَ يَرْكَبُونَ تَاكْسِي، لَا بِأَلَلَّهِ مَا هُوبُ
ذَا عَيْبٌ. مَا هُوبُ شَرْطٌ إِنَّهُ يَغْنِي يَكُونُ عِنْدَهُمْ أَغْنِيَا، وَلَا يَكُونُ عِنْدَ
الْفَقِيرِ وَلَا يَكُونُ ذَا مُوبُ شَيْ، وَبَعْظُهُمْ وَاللَّهِ يَكُونُ مَثَلًا رَجَالُ ظَعِيفٍ،
حَالَتُهُ ظَعِيفٌ و... عَلَى كَدِّ حَالِهِ مِثْلُ مَا يَكُولُونَ، وَكُلِّ شَيْ، لَكِنَهُ
يَسْمَحُ، يَخْطِي مَرَّتَهُ تَرْكَبُ تَاكْسِي، وَيُجِيبَلَهَا هُمْ سَوَاكَّة وَكُلِّ شَيْ.

Vocabulary

wallah وَاللَّهِ *expr.* (lit. by God) well; (I) swear, by golly; honestly

kabiiri -ssinn كِبَارُ السَّنِّ *phr.* (pl. kibaari -ssinn) the elderly

ʔumm liʔyaal أُمُّ لَعِيَالٍ *phr.* the mother of the children; the wife; my wife

tigazza تَكْظَى *v.* (pl. yitgazza) to go shopping

ʔara شَرَى *imperf. yiftarii v.* to buy; to trade

radd رَدَّ imperf. yidd v. to go back; to return

rabbi-lbeet رَبُّ الْبَيْتِ *phr.* (lit. the lord of the house) the head of the family

faazii فَاظِي *adj.* (*pl.* -iin) not busy free (having nothing to do); empty

daayman دَائِمًا *adv.* always

ðii ذِي *demons.part.* this (var. haaðii)

kaθiireh كَثِيرَه *adj.* numerous; a lot; many

suubar maariktaat سُوبَرُ مَارِكَّتَاتِ *pl.n.* Eng. supermarkets

bandah بَنْدَه *n.* Per. store

farf فَرْع *n.* Islamic Law (with the def.art.); the teaching of the Qur'an

raza رَضَى imperf. ya(i)rza v. to accept; to approve; to agree (on s.th.); to be pleased

?abad أَبَد *adv.* absolutely not, never (var. ?abadan)

taaksii تَاكْسِي *n.* (*pl.* takaasii) Eng. taxi

maḥram مَحْرَم *n.* someone whom a woman cannot marry according to the Islamic Law, unmarriageable; being in a degree of consanguinity precluding marriage (Islamic Law); s.th. forbidden, taboo

zaham ضَالَمَ عَلَى imperf. yizham v. to call; to get in touch (with s.o.)

čannhaa تَشْنَهَا *cond.part.* if she

?ila ſindi-lbaab إِلَى عِنْدِ الْبَابِ *phr.* to the doorsteps

ſaarfaḥ عَارَفَ *act.par.f.* having known, knowing

min naaḥyah مِنْ نَاحِيَه *phr.* (*pl.* min nawaaḥii) from one point of view; on one hand; side; direction

maa yṣiir مَا يُصِيرُ *expr.* It is not right; It's not allowed; It is impossible.

maa bi-lyadd ḥiilah مَا بِالْيَدِ حِيلَه *expr.* (lit. There is no trick in the hand.)
There is nothing one can do.

moofid مُوعِد *n.* (*pl.* mu(a)waaſiid) appointment

taſaal تَعَالَ *v.impv.* Come! Come here!

yaa tuwiilati-lſumr يَا طَوِيلَةَ الْعُمُرِ *expr.* May you (f.) have long life
(used when addressing a princess or an older person).

killin wa-ṭabiiſtah كُلُّ وَطَبِيعَتَه *phr.* Everyone {does s.th.} according to his nature.

laa bi-llaah لَا بِاللَّهِ *phr.* No, I swear to God.

ẓfiif ضَعِيفٌ *adj.* (pl. ẓ(u)ṣaaf) poor; weak; thin

ṣala gadd ḥaalah عَلَى كَدِّ حَالِهِ *expr.* He can barely get by.

Notes

- 1) wallah: *By God.* This sentence consists of the particle //wa// which is called in Arabic //waaw ṭalqasam// *the swearing* //waaw// constructed with the object sworn by, in this case //ṭallaah//. This is the most common form of swearing. Note that Middle Easterners swear frequently, often for emphasis; however, many speakers use this form to mean *well; honestly; really*. Note that the verb of swearing is omitted.
- 2) ḥumm liṣyaal: *The mother of the children.* Unlike Westerners, when most Gulf men make a reference to their wives they say, //ḥumm ṣyaalii, or ḥumm liṣyaal// *the mother of my children or the mother of the children*. It is worth noting that it is not proper to ask a Saudi man about his wife or even about her name. One must ask "how is the family?" instead.
- 3) tigazḥuu: *They went shopping.* This verb does not occur in MSA. It is used only in Gulf Arabic, especially in Saudi dialects.
- 4) ʃaruu-lhum: *They bought themselves s.th.* The stems of the perfect tense form of weak verbs (with final radical //ṭalif maqṣuurah//) do not change before the third person pronoun suffixes. A long vowel //-ee-// is added before the rest of the pronoun suffixes, e.g., //ʃareet, ʃareenaa// *I bought, we bought*. Note that the variant //ṭiṣtara// is also used.
- 5) radduu: *They went back.* The perfect form of a doubled verb ends with a double consonant; the second and third radicals are the same. The stems of such verbs are not changed before the third person suffixes. However, the long vowel //-ee-// is added before the rest of the pronoun suffixes, e.g., //raddeet// *I went back*.
- 6) rabbi -lbeet: *The head of the family.* This is an //ṭidaafah// construction or a construct state. It is a unit consisting of two nouns where the first noun belongs to or is possessed by the second. Note that the first element in this construct always loses the definite article (if it has it).

- 7) *daayman*: *Always*. Cf. MSA //daaʔiman//. Note the change of the glottal stop to //y-//, ■ common phenomenon in Arabic dialects. This adverb was derived from the adjective //daayim// *lasting* by adding the indefinite marker //-an//. This is a common method in Arabic dialects for deriving adverbs.
- 8) *ðii*: *This*. This demonstrative is the short form of //haaðii//. The demonstratives that indicate nearness are: //haaðaa (m.s.), haaðii, (f.s.) haðeel or haðeela (pl.)// and those that indicate distance are: //haðaa, haðiič, haðolaak, haðeelak or haðilaak//. Note that all these demonstratives may have shorter forms by dropping the prefix //ha(a)-//.
- 9) *kaðiireh*: *Numerous; a lot; many*. Note the deflection of the unstressed short vowel in the feminine ending //-ah —> -eh//. This linguistic phenomenon is known as //ʔimaalah//. Note also that the speaker makes this sound change ■ few times, although //ʔimaalah// is not very common in Riyadh dialect.
- 10) *suubar mariktaat*: *Supermarkets*. Note the regular feminine plural suffix //-aat// in //mariktaat//. It is very common in most Arabic dialects to borrow foreign words and treat them as regular Arabic words by giving them plural forms or deriving verbs or adjectives from them.
- 11) *ʔabad*: *Absolutely not, never*. As discussed before, there are numerous adverbs of nominal derivation, e.g., //ʔabadan//. The word //ʔabad// is more common in most Gulf dialects. It is used usually after ■ negative statement for more emphasis or as a firm negative response to ■ question.
- 12) *maḥram*: *Someone whom a Muslim woman cannot marry*. A Muslim woman is forbidden by the //ʔariiṣah// to marry her maternal/paternal uncle, brother, father, nephew, and her grandchild. All of these relatives can see her unveiled. Note how the speaker suffixed the possessive pronoun //ʔil-// plus a pronoun suffix to nouns, i.e., //maḥramilhaa, bintilhaa//.
- 13) *čannhaa taʔrif ragmah*: *If she knows its number*. The verb in this conditional clause indicates possibility and it may or may not be fulfilled. In this example, she may or may not know the telephone number. Note that the verb in this clause can be perfect or imperfect.
- 14) *taʔaalay*: *(You s.f.) come*. This imperative verb does not have ■ perfect or an imperfect form. It is the imperative of the corresponding verb //jaa//. Note the diphthong //-ay// instead of //-ii// which is usually used for emphasis.

- 15) **killin wa-ṭabiiṣtah:** *Everyone {does s.th.} according to his nature.* Note that adding the indefinite marker **//in//** eliminated the need for using the word **//waahad//** *one* after **//kill//** *every*.
- 16) **laa bi-llaah:** *No, I swear to God.* This is another form of swearing. Note that the prefix **//bi-//**, the counterpart of **//waaw ʔalqasam//**, is added to the object sworn by. (See Note 1 above.)

The Status of Women at the Present Time

A : I would like to ask you, is it possible for a woman to go to the market a... by herself, without her husband or anybody with her?

B : Well, this practice has been there from the beginning, and nowadays it is {practiced} more. I mean, who used to go to the market in the past? The elderly, my grandmother, your grandmother, and... the mother of the children if she is older. She takes her son, or her daughter with her and goes [to the market] shopping. They buy [them] things, clothes, they buy [them things]... They buy m... meat, whatever they want, and go back to their home. But nowadays life is complicated. The head of the family is busy, and sometimes he isn't always free to go to the store to buy things. Furthermore, the stores are big, these stores that are called supermarkets, shops and a lot of stuff. They are widespread.

A : M... how does a woman go to the market? Is it possible for her to drive a car?

B : Well, women don't drive in Saudi Arabia, no. The Qur'an does not say, "You (f.) cannot drive." Nevertheless, the society does not accept it because...

A : Are there women who {can} drive in Saudi Arabia?

B : No, there are not. Women don't drive. I swear, women don't drive, absolutely not...

A : How do they go to the market?

B : They take a taxi to the market. Yes, she takes with her, her son or her daughter, or someone whom she cannot marry according to the Shari'ah. If she wants to go to the market, she takes them with her and she rides... she stops a taxicab, OK, off the [middle] street, or she calls a taxicab if she knows the number. It comes to her doorstep and takes them to the store they {wish to go to}.

A : Is this thing safe for women...

B : Yes, there is nothing wrong...

A : To take a taxi to go to the store?

B : Yes, there is nothing wrong with it, praise be to Allah. As they may say, as long as she knows exactly where she wants to go, and she is confident in herself, OK, and is committed to her manners, her Shari'ah, to everything, and her conduct, OK, no one will bother her. No one will bother her. From the viewpoint of the Shari'ah, of course, it is not right for a man to

be alone with ■ woman, OK, but what can one do? Should I let her drive, or should I let her go buy... buy her needs and trust her? So, one cannot... there is nothing one can do (lit. there is no trick in the hand). As they say, "There is nothing one can do." So if she... well, if something happens, and her circumstances require that she goes to the market, or there is something very important, she wants to go to the {f.} doctor, she wants to go... to the doctor, take her son to the hospital, she has an appointment at the hospital, she has an appointment for... for her kids, or the school called her and said, "You should come {to the school}; you see, your daughter has this and that," and the father is not there, or, for example, she has school, she wants to continue... something specific, for example, she has a lecture, she has studies, she has something, what will she do? She is not going to drive. No, I will let her take (lit. ride) a taxicab.

A : Is this thing practiced among all classes, for example, the social classes in Saudi Arabia? Let us say, do the rich Saudi women do this, or do they have drivers?

B : Well, may you live long, there is no system {practiced} in regard to this subject, there is nothing. Everyone {does things} according to his nature, his values, his religion, OK? I would like to give you an example. For instance, a person from a wealthy family, who has, for example, money, God has been good and generous to them, and everything, but they ■■■ this thing, I mean, not nice. Because of the way they are, their nature, and the way they were brought up, one does not see that it is good for one to have a driver for his wife, OK, to have one in my house, or to let my wife or my children take taxis, no, I swear, this is not shameful. It is not necessary that the rich or the poor have {drivers}; this is not significant. Some of them are... well, a poor man, he can barely get by as they may say, and everything, but he allows his wife to take taxis, and he may even have a driver for her and everything.

ʔaʃʃariiʃah wa-ssunnah fi -ssuʃuudiyyah¹

Speakers of Riyadh and other Saudi dialects may use the particle //maa// after the preposition //ʔila// to render a temporal meaning.

A : wallah yaa ʔuwiilti -ʔumur ʔanti taʃirfiin ʔa... ʔanna ʃindanaa² fii -ʃʃariiʃah ʔillii huw ʃindanaa... ʃindanaa fi- ssuʃuudiyyah ha-ʃʃariiʃah. ʔiʃʃariiʃah ʔa... yaʃnii³ taḥkum bi-lkitaab wa-ssunnah. ʔilktaab ʔillii huu ʔalqurʔaani -lkariim, wa-ssunnah hii sunnata -rrasuul ʃalla -llaah wa-sallam⁴.

B : tigʃud bi-ssunnah yaʃnii ʔa... ʔalḥadiiθ?

A : ʔalḥadiiθ ʔeeh naʃam, fa...

B : ʔalḥadiiθi -nnabawii⁵?

A : ʔalḥadiiθa -nnabawii, ʔalḥadiiθ... ʔaḥadaaθ... lʔaḥadiiθa -nnabawiyyah -ʃʃariiʃah wa... ʔalqurʔaani -lkariim. fa-kill ʃayy yaʃnii ʔa... jaraayim, muʃaamalaat ʔijtimaaʃiyyah, muʃaamalaat fardiyyah⁶, ʔumuura -ddawlah muʃʔamhaa⁷ yaʃnii yḥaṭṭ⁸ ʃala miθil maa yguuluun⁹ lmaḥakk, ʔilmaḥakk.

B : lmaḥakk.

A : ʔilmaḥakk ʔillii huw ʔa... ʃʃariiʃah, fa-law gaalati -ʃʃariiʃah haaḍaa ḥaraam, huu wallah ḥaraam.

B : fa-ʔiḍan ʔaʃʃariiʃah taḥkum.

A : ?eh na?am, ~~maana~~ fii ya?nii... ?ila gaalat wallah haa?aa ?alaal, huu ?alaal. ?i?aa gaaluu wallah haa?ii -?farii?ah ?fa... liktaab wallaa -ssunnah haa?aa yukrah, haa?aa yukrah, haa?aa mustahabb, haa?aa mustahabb. ya?nii maa fii ?ahad yjiib jayyin min ?indeh, ?abad. ?atta¹⁰ fii ?a... lwaajbaati -ddiiniyyah killhaa, ?i??alaat wi-zzakaat wi-??oom, w-killif ?ala liktaab wa-ssunnah. ya?nii yam?uun ?ala... ?ala ha-ll... ?fii (... one word garbled).

B : ?eh, fa-?i?an ?alquzaat fii -lma?aa?im ?a... laazim ykuunuu juyuu?

A : wallah hum daarsiin ?arii?ah, ya?nii daarsiin ?arii?ah, maa huub laazim y?iir ?eex, laakin daaris ?arii?ah. ?a... ?farii?ah ?illii hiy ?a... fiihaa ?all... fiihaa... fiihaa... fiihaa qawaaniin, ?allii tnazzim ma?alan ?ayaatnaa ka-?afraad¹¹, w-ka-mujtama?, w-ka-dawlah ya?nii ma? ba?z, kk... killnaa ma? ba?z. tnazzim ?aa, wa-tnazzim ?aa , wa-tnazzim ?aa. w-mini -lbidaayah, min waahid min-maa tfatti? ?een ?ala ha-ddinyaa ?ila-maa yimuut¹², w-huu maktuub b-ha-lqur?aan w-ha-ssunnah ?ii. maanaa jayyin jadiid ya?nii, maanaa¹³ jayyin waahad yixtar?ah min ?indah wallah yijtihid fiih. fiih, l?ijtihaad maftuu?, wa-laakin, mi?il maa yguuluun fiih nu?uus ?a?liyyah mu?abbaqqah ya?nii yi?timid ?aleeha -lwaahad.

B : ?a... fii jaami?ah tu?allimi -?farii?ah?

A : ?eh fii, fii ?indanaa ?alaa? jaam?aat...

B : li-ta?liimi -?farii?ah?

A : ?eeh fiih, ljaamfat... jaamfat ?a... l?imaam mhammad bin sufuud bi-rriyaaz, w-fiih jaamfat ?ummi -lqura fii makkah -lmukarramah, w-fiih ljaamfah -l?islaamiyyah fi -lmadiinah -lmunawwarah. haaðii killhaa, hatta -jjaamfah -l?islaamiyyah fi -lmadiinah -lmunawwarah txarrij dufaat.

B : ?ee? tigşud bi-ddufaat?

A : yaʔnii dufaat ?ii ʔalabah taʔtiikum ʔalhukuumah -ssufuudiyyah minah, yaʔnii yijuun yadrusuun ʔindhah, hah? yadrusuun ʔariiʔah, w-yadrusuun qurʔaan, w-yadrusuun sunnah, w-yadrusuun kill ʔayy, hah? wa-baʔdeen yarjʔuun li-duwalhum llii joon minhaa ʔala ʔasaas ʔinnahum yanʔruuna -l?islaam.

B : fa-ddufaat hum ʔullaab ʔajaanib.

A : hum ʔullaab ʔajaanib...

B : min duwal ʔislamiyyah...

A : min duwal ʔislaamiyyah ʔaanyah tat... taʔtiikum lhukuumah minah ʔinnahum yijuun yadrusuun fii jaamfaathaa muub bass baʔd bi-jjaamfati -l?islaamiyyah bi-lmadiinah, fii jaamfaathaa killhaa, bi-ððaatii -ll... lkulliyyaati -ll... ʔariiʔah w-haaðaa, w-ʔajaan yarjʔuun yaʔnii duwalhum w-duwal ʔislaamiyyah wu-dduwali -ððaanyah yanʔruun ddiina -l?islaamii fii ?a... yaʔnii fii... fii... fii... fii... fii ʔanhaa?i -lʔaalam.

الشريعة والسنة في السُّعُودِيَّة

أ : وَاللَّهِ يَا طَوِيلَةَ الْعُمُرِ أَنْتِ تَعْرِفِينَ أ... أَنْ عِنْدَنَا فِي الشَّرِيعَةِ إِلَلِّي هُوَ عِنْدَنَا... عِنْدَنَا فِي السُّعُودِيَّةِ هَالشَّرِيعَةِ. إِلشَّرِيعَةِ أ... يَعْنِي تَحْكُمُ بِالْكِتَابِ وَالسُّنَّةِ. إِلكِتَابُ إِلَلِّي هُوَ الْقُرْآنُ الْكَرِيمُ، وَالسُّنَّةُ هِيَ سُنَّةُ الرَّسُولِ صَلَّى اللَّهُ وَسَلَّمَ.

ب : تِكْصِدُ بِالسُّنَّةِ يَعْنِي أ... الْحَدِيثُ؟

أ : الْحَدِيثُ أَيَهُ نَعَمْ، أَيَهُ فَ...

ب : الْحَدِيثُ النَّبَوِيُّ؟

أ : الْحَدِيثُ النَّبَوِيُّ، الْحَدِيثُ... الْأَحْدَاثُ... الْأَحَادِيثُ النَّبَوِيَّةُ الشَّرِيفَةُ وَ... الْقُرْآنُ الْكَرِيمُ. فَكُلُّ شَيْءٍ يَعْنِي أ... جَرَائِمُ، مُعَامَلَاتُ إِجْتِمَاعِيَّةٍ، مُعَامَلَاتُ فَرْدِيَّةٍ، أُمُورَ الدَّوْلَةِ مُعْظَمُهَا يَعْنِي يُحْطَى عَلَى مِثْلِ مَا يَكُونُونَ الْمَحْكُ، إِلْمَحْكُ.

ب : الْمَحْكُ.

أ : إِلْمَحْكُ إِلَلِّي هُوَ أ... الشَّرِيعَةُ، فَلَوْ كَالَتْ الشَّرِيعَةُ هَذَا حَرَامٌ، هُوَ وَاللَّهُ حَرَامٌ.

ب : فَإِذَا الشَّرِيعَةُ تَحْكُمُ.

أ : أَهْ نَعَمْ، مَا فِي يَعْنِي... إِلَى كَالَتْ وَاللَّهُ هَذَا حَلَالٌ، هُوَ حَلَالٌ، إِذَا كَالُوا وَاللَّهُ هَذَا الشَّرِيعَةُ الشَّ... إِلكِتَابُ وَلَا السُّنَّةُ هَذَا يُكْرَهُ، هَذَا يُكْرَهُ، هَذَا مُسْتَحَبٌّ، هَذَا مُسْتَحَبٌّ. يَعْنِي مَا فِي أَحَدٍ يَجِيبُ شَيْءٌ مِنْ عِنْدِهِ،

أَبَدُ. حَتَّى ١٠ فِي أ... الْوَاجِبَاتِ الدِّينِيَّةِ كُلِّهَا، إِصْلَاحُ الصَّلَاةِ وَالزُّكَاةِ وَالصُّوْمِ،
وَكُلُّ شَيْءٍ عَلَى لِكْتَابِ وَالسُّنَّةِ. يَعْني يَمْشُونَ عَلَى... عَلَى هَال... الشَّيْءِ...

ب : أ ه، فَإِذَا الْقُضَاةُ فِي الْمَحَاكِمِ أ... لَازِمٌ يَكُونُوا شُيُوخٌ؟

أ : وَاللَّهِ هُمْ دَارِسِينَ شَرِيعَةٍ، يَعْني دَارِسِينَ شَرِيعَةٍ، مَا هُوَ لَازِمٌ يَصِيرُ
شَيْخٌ، لَكِنْ دَارِسٌ شَرِيعَةٍ. أ... الشَّرِيعَةِ إِلَيَّ هِيَ أ... فِيهَا أ... فِيهَا...
فِيهَا... فِيهَا قَوَانِينٌ، أَلَيْ تَنْظُمُ مَثَلًا حَيَاتِنَا كَأَفْرَادٍ، وَكَمُجْتَمَعٍ
وَكَدَوْلَةٍ يَعْني مَعَ بَعْضٍ، ك... كَلْنَا مَعَ بَعْضٍ. تَنْظُمُ ذَا، وَتَنْظُمُ ذَا،
وَتَنْظُمُ ذَا. وَمِنْ الْبِدَايَةِ، مِنْ وَاحِدٍ مِنْ مَا تَفْتَحُ عَيْنٌ عَلَى هَالدُنْيَا إِلَى
مَا يَمُوتُ ١١، وَهُوَ مَكْتُوبٌ بِهَالْقُرْآنِ وَهَالسُّنَّةِ ذِي. مَانَا "شَيْءٌ جَدِيدٌ
يَعْني، مَانَا شَيْءٌ وَاحِدٌ يَخْتَرَعُهُ مِنْ عِنْدِهِ، وَلَا يَجْتَهِدُ فِيهِ. فِيهِ،
الْإِجْتِهَادُ مَفْتُوحٌ، وَلَكِنْ، مِثْلُ مَا يَكُولُونَ فِيهِ نُصُوصٌ أَصْلِيَّةٌ مُطَبَّقَةٌ
يَعْني يَعْتمِدُ عَلَيْهَا الْوَاحِدُ.

ب : أ... فِي جَامِعِهِ تَعْلَمُ الشَّرِيعَةَ؟

أ : أَيْهِ فِي، فِي عِنْدَنَا ثَلَاثُ جَامِعَاتٍ...

ب : لِتَعْلِيمِ الشَّرِيعَةِ؟

أ : أَيْهِ فِيهِ، الْجَامِعَةُ... جَامِعَةُ أ... الْإِمَامِ مُحَمَّدٍ بْنِ سَعُودٍ بِالرِّيَاضِ، وَفِيهِ
جَامِعَةُ أُمِّ الْقُرَى فِي مَكَّةِ الْمُكَرَّمَةِ، وَفِيهِ الْجَامِعَةُ الْإِسْلَامِيَّةُ فِي
الْمَدِينَةِ الْمُنَوَّرَةِ. هَازِي كُلِّهَا، حَتَّى الْجَامِعَةُ الْإِسْلَامِيَّةُ فِي الْمَدِينَةِ
الْمُنَوَّرَةِ تَخْرُجُ دُعَاةً.

ب : أَيْشُ تَخْصُدُ بِالدُّعَاةِ؟

أ : يَغْنِي دُعَاةُ إِي طَلَبَهُ تَعْطِيَهُمُ الْحُكُومَةُ السُّعُودِيَّةُ مِئْخَ، يَغْنِي يَجُونُ
يَذْرُسُونُ عِنْدَهَا، هَ؟ يَذْرُسُونُ شَرِيْعَهُ، وَيَذْرُسُونُ قُرْآنَ، وَيَذْرُسُونُ
سُنَّهَ، وَيَذْرُسُونُ كُلَّ شَيْءٍ، هَ؟ وَبَعْدَيْنَ يَرْجِعُونَ لِذَوْلِهِمُ اللَّي جُونُ
مِنْهَا عَلَى أُسَاسٍ إِنَّهُمْ يَنْشُرُونَ الْإِسْلَامَ.

ب : فَالْدُعَاةُ هُمُ طُلَّابُ أَجَانِبٍ.

أ : هُمُ طُلَّابُ أَجَانِبٍ...

ب : مِنْ دَوْلٍ إِسْلَامِيَّةٍ...

أ : مِنْ دَوْلٍ إِسْلَامِيَّةٍ ثَانِيَةً تَتَد... تَعْطِيَهُمُ الْحُكُومَةُ مِئْخَ إِنَّهُمْ يَجُونُ
يَذْرُسُونُ فِي جَامِعَاتِهَا مُوبَ بَسَ بَعْدَ بِالْجَامِعَةِ الْإِسْلَامِيَّةِ بِالْمَدِينَةِ،
فِي جَامِعَاتِهَا كُلِّهَا، بِالذَّاتِ الـ... الْكُلِّيَّاتِ الـ... الشَّرِيْعَهُ وَهَآذَا، وَعَشَانُ
يَرْجِعُونَ يَغْنِي ذَوْلَهُمْ وَدَوْلٍ إِسْلَامِيَّةٍ وَالْذَوْلُ الثَّانِيَةَ يَنْشُرُونَ الدِّينَ
الْإِسْلَامِي فِي أ... يَغْنِي فِي... فِي... فِي... فِي... فِي أَنْحَاءِ الْعَالَمِ.

Vocabulary

الشَّرِيْعَهُ وَالسُّنَّهَ فِي السُّعُودِيَّةِ ṣaḥḥah wa-ssunnah fi -ssuḥuudiyyah
phr. the Islamic Law in Saudi Arabia

عِنْدَنَا ṣindanaa prep. in our country; at one's place

يَغْنِي yaḥnii v. (I) mean; well; that is to say

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم ṣalla -llaah ṣaleeh wa sallam expr. God bless him
and grant him salvation (a eulogy always used after uttering the name of the
Prophet Mohammad).

حَدِيثُ نَبَوِي ḥadiiḥ nabawii n. Prophetic Tradition

شَرِيْفَه ṣariifah adj.f. honorable, respectful, honest; distinguished

جَرِيْمَه jariimah n. (pl. jaraayim) crime

فَرْدِيَّة fardiyyah adj.f. personal, individual, individuality, individualism

- muḥzam-haa مُعْظَمَهَا *quant.* most of it
- ḥaṭṭ Ḥَطَ imperf. yḥaṭṭ *v.pass.* to be put
- miṭḥil maa yguuluun مِثْلُ مَا يَكُونُونَ *expr.* as they may say; it is said
- maḥakk مَحَكَّ *n.* test (not interchangeable with ʔimtiḥaan)
- law لَوْ *cond.part.* if (var. loo)
- kurih كُرِهَ imperf. yukrah *v.pass.* to be reprehensible
- mustaḥabb مُسْتَحَبَّ *pass.par.* desirable, commendable (said of acts whose neglect is not punished by God, but whose performance is rewarded according to Islamic Law); well-liked
- ḥatta حَتَّى *part.* even, also, too; until, up to
- zakaat زَكَاةٌ *n.* alms (one of the pillars of Islam)
- maḥa ṣala مَشَى عَلَى imperf. yamḥii *v.* to be in accordance, to proceed (in accordance with a principle or method), to be fashioned after (s.th.); to correspond (to s.th.); to walk
- ka- كَ *prep.* as, like; in the capacity of
- fard فَرْدٌ *n.* (pl. ʔafraad) individual; person; pistol (when used in the singular only)
- yfattiḥ Ṣeen ṣala ha-ddinyaa يَفْتَحُ عَيْنَ عَلَى هَالدُّنْيَا *expr.* (Since) he opened his eyes to this world; (from the time) one is born
- ʔila maa ymuut إِلَى مَا يَمُوتُ *expr.* until he dies
- maanaa مَاَنَا *neg.part.* it is not
- xtaraf اخْتَرَعَ imperf. yixtarif *v.* to invent; to create; to fabricate; to make up (s.th.)
- ʔijtihad اِجْتَهَدَ imperf. yijtahid *v.* to formulate an independent judgment; to work hard (at s.th.)
- naṣṣ نَصْرٌ *n.* (pl. nuṣuṣ) basic text, passage, quotation (especially from the Qur'an)
- ʔijtihaad اِجْتِهَادٌ *v.n.* formulating an independent judgment; diligence; effort; working hard (at s.th.)
- daaʔii دَاعِي *n.* (pl. duʔaat) a religious worker, a foreign student studying religion in Saudi Arabia
- minḥah مَنَحَ *n.* (pl. minah) scholarship; grant

jaa جَا imperf. y(i)jii v. to come

ʕala ʔasaas عَلَى أَسَاسٍ phr. on the basis of, based on

nafar نَشَرَ imperf. yanfu(i)r v. to spread; to publicize; to publish; to unfold

ʔanḥaaʔi -ʕaalam أَنْحَاءِ الْعَالَمِ phr. all over the world

Notes

- 1) ʔaʕʕariiʕah wa -ssunnah fi -ssuʕuudiyyah: *The Islamic Law in Saudi Arabia*. The Islamic Law in its Hanbali interpretation still reigns virtually supreme in Saudi Arabia. Article Six in the fundamental Law of Hijaz unequivocally declares that "the law of the Kingdom of the Hijaz shall always conform to the Book of God, the Sunnah of the Prophet and the conduct of the Companions of the Prophet and their Pious Followers." It is believed that the Sunnah or practice of Muhammad is equally inspired in content although not in form and derived from a mass of Prophetic Traditions //ʔaḥadiiθ// to what he had said, done, or allowed to be done.
- 2) ʕindanaa fii -ʕariiʕah: *In Saudi Arabia there is the Shari'ah*. Almost all prepositions in Gulf Arabic take suffixed pronouns, e.g., //ʕindi; ʕindahum// *at my place; at their place* respectively. //ʕind// also functions as a pseudo-verb to render the meaning of *to have*. Note that the preposition //fii// *there is* in this phrase also functions as a pseudo-verb.
- 3) yaʕnii: *It means*. This verb is always used in the imperfect tense. It is equivalent in meaning and use to the English *that is to say; namely; I mean; well*. However, most speakers, especially the young, use this verb as a filler to allow themselves to collect their thoughts.
- 4) ʕalla -llaah {ʕaleeh} wa sallam: *God bless him and grant him salvation*. All Muslims say this eulogy after mentioning the name of the Prophet Muhammad. Note that the speaker here did not utter the word //ʕaleeh//, maybe because of his rapid speech.
- 5) ḥadiiθ nabawii: *Prophetic Tradition*. The Sunnah of the Prophet is the second major source of Islamic doctrine and is at the center of the entire Islamic system. His precepts and conduct influence private and public activity.

- 6) fardiyyah: *Individually; individuality; individualism; personal*. Adjectives can be formed from many types of nouns by adding the suffix *//-ii//* for masculine and *//-iyyah//* for feminine e.g., *//fard, fardii, fardiyyah//*.
- 7) muṣṣamhaa: *Most of it*. This is a common non-numerical quantifier. It functions syntactically as a noun because it may have pronominal suffixes. It occurs in noun + noun phrases, e.g., *//muṣṣami -ssuṣuudiyyiin yṣuumuun fii ramazaan//* *Most Saudis fast during Ramadan*; and *//muṣṣamhum yṣuumuun fii ramazaan//* *Most of them fast during Ramadan*.
- 8) yḥaṭṭ ṣala -lmaḥakk: *It is put to the test*. Cf. MSA *//yuḥaṭṭu ṣala -lmaḥakki//*. This is an example of the internal passive and it may be ■ classicism. The prefix *//ʔin-//* is a regular feature of the passive perfect, e.g., *//ḥaṭṭ, ʔinḥaṭṭ//* and for the passive imperfect, the imperfect tense markers are added before *//-ʔin-//*, e.g., *//yinḥaṭṭ//*.
- 9) miḥil maa yguuluun: *As they may say*. *//miḥil maa//* is an equative particle usually used after the element that expresses the quality of being equated and followed by a standard of comparison. Note that in most Gulf dialects passive ideas are often expressed either by the use of the passive participle or by the use of the third person of a verb impersonally, as is the case here.
- 10) ḥatta: *Even*. This particle functions ■ a preposition when it expresses direction and when it contains the connotation of arrival at a terminus, hence the aim or goal of an action has been reached, e.g., *//ṣumt mini -lfajr ḥatta -lmayrib//* *I fasted from dawn till sunset*. It also has an adverbial meaning and function, e.g., *//ḥatta -lwaajbaati -ddiiniyyah killhaa timfii ṣala liktaab wa-ssuunnah//* *Even all the religious obligations are according to the Book and the Sunnah*. Note that unlike the other prepositions, *//ḥatta//* does not take pronominal suffixes.
- 11) ka-: *As*. This preposition is always prefixed to nouns. It is used as an equivalent to *as* meaning *in the capacity of*, e.g., *//ḥayaatnaa ka-ʔafraad//* *our lives as individuals*. It is also used to express a qualitative comparison, which occurs only in MSA borrowings.
- 12) ʔila maa ymuut: *Until he dies*. Cf. MSA *//ʔila ʔan yamuut//*. Note that *//maa//* here does not function as a negative particle, but rather it indicates a temporal meaning. Most speakers may use *//leen ymuut//* instead.

- 13) **maana:** *It is not.* The negative particle //maa// may take pronoun suffixes. Note that //-n-// is added before the pronoun suffix //-ha// . Note also that the //-h-// of the 3 f.s. suffix is assimilated with the //-n-//. The //-n-// is not added when //maa// is used before independent personal pronouns, e.g., //maa hii// *she is not.*

The Islamic Law in Saudi Arabia

A : Well, may you live long, you know th... that we have the Shari'a in Saudi Arabia. That's what we have. We have the Shari'a in Saudi Arabia. Well, the Shari'a dictates (lit. rules) according to the Book and the Sunna of the Prophet, may God have mercy on him.

B : Do you mean by the Sunna the Hadith, the Prophetic Tradition?

A : Yes, the Hadith, so...

B : The Prophetic Tradition?

A : The Prophetic Tradition, the tradition... tradition... the honorable Prophetic Tradition and... the Holy Qur'an. So everything... {be it} crimes, social life, personal conduct, and government affairs, as they say, are put to the test.

B : Are put to the test.

A : That test is the Shari'a. If the Shari'a says this is unlawful, it's unlawful indeed.

B : Therefore, the Shari'a rules.

A : Yes, well there is no... if it says well, this is lawful, it's lawful. If they say, well the Shari'a, the... Book or the Sunna says this is to be reprehensible, {then} it is reprehensible. This is desirable, then it is desirable. Well, no one can bring anything of his own, not at all. Even all the religious obligations {such as} prayer, alms, fasting and all things are according to the Book and the Sunna. This means that they live according to the thing...

B : Yeah, therefore, do all the judges in the courts have to be sheiks?

A : Well, they have studied Shari'a, I mean they have studied Shari'a. It's not necessary {for a judge} to become a sheikh; however, he should study the Shari'a. The Shari'a has the laws which, for example, organize our life together as individuals, as ■ society, and as a government, all of us together. It organizes this and that. From the beginning, from the time one opens one's eyes to this world until one dies, all is written in this Qur'an and this Sunna. Well, it is not something new. It is not something one can invent or can formulate his independent judgment on. Formulating judgment is open, but as they may say, there are basic texts to be applied which one can depend on.

B : Is there ■ university that teaches Shari'a?

A : Yes, there is. We have three universities...

B : For teaching the Shari'a?

A : Yes, there is the university... university... Imam Muhammad Ibn Saud University in Riyadh, there is 'Umm Al-Qura University in Holy Mecca, and there is the Islamic University in Radiant Medina. All of these, even the Islamic University in Radiant Medina, train religious workers.

A : What do you mean by religious workers?

B : Well, religious workers or students to whom the Saudi government gives scholarships, I mean, they come and study in Saudi Arabia, OK? They study the Shari'a, the Qur'an, and the Sunna. They study everything, OK? Later they go back to their countries from which they came, on the basis of spreading Islam.

A : So, the religious workers are foreign students.

B : They are foreign students...

A : From Muslim countries...

B : From other Muslim countries, the government giv... gives them scholarships to come and study in its universities, not just at the Islamic University in Medina, but also in all of its universities, in specific ■ the... Shari'a colleges, so that they go back to their countries, to Muslim countries and to other countries to spread the Muslim religion, well, in... I mean... in... all over the world.

nisbat ?al?ijraam fi -ssu?uudiyyah

This selection presents the use of the interrogative particle //mata + maa, whenever// to introduce a temporal clause.

A : gaddeef¹ hii nisbati -l?ijraam fi -ssu?uudiyyah?

B : wallaah bi-nnissbah lil... law jiinaa nqaarinhaa ma?alan bi-dduwal llii hoolnaa wu-dduwali -llii ?ab?ad minnaa fwayy², nisbah taraa qaliilah, maa tu?tabar ?annaa nisbatin kabiirah, law qaarannaahaa bi-nnisab ?ii, leeh? la?anna -ll... lhukm ?islaamii, waa... lhukmi -l?islaamii huu hukmi -f?arii?ah, jaay³ min ?allah subhaanuh wa-ta?aala, fa-?allah subhaanuh wa-ta?aala yguul ?ann ?abbig duruusi -l?islaam, ?abbigi -nnizaami -llii ?anaa ?a?tiiki-yyaah walaa ?aleek bi-?aanyiin⁴, ?anaa ?atwalla ?amirhum, fuftii floon? faa... ?i?aa jaa waahid ma?alan ?ibah ?ahad, w-ba?deen ?i?taraf ?inna ?anaa wallah yaa flaan⁵ taraanii ?abahti flaan wi-?taraf giddaami -f?eex, wi-?taraf giddaam ?aa, w-?addaq ?i?tiraafii ?ar?an w-kill jayy, w-?akam ?alayy f?ar? bi-lqa?aa?, hah?

A : b-?eef yqaasi?uuh, fax? ?abah ?aw gatal gatiil?

B : gatal gatiil, ?i?aa huu wallah ?i?taraf, hah? ?anna huu fi?lan ?abah ?aa -rrajjaal, wallaa ?abah ?aa -lmaraa, wallaa ?abah ?aa -l?aa?ilah, lmuhim ?innah ?irtakab m... jariimat ha-lqatl walla jariimat jayy ?uw-?addaq ha-l?i?traaf ?ar?an, laaziim ysawuuluh ?akk ?arfii, ?annah ?i?taraf ?ar?an, hah? yurfaf ?aad li-mahkamti -ttamyyiiz, w-ba?deen mahkamti -ttamyyiiz ?ilaa mannhaa ?aadagat ?ala -lhukm ?agga -lmahkamah, turfaf li-waliyyi -l?amr ?a... lmalik, wa-lmalik y?aadig

Ṣaleehum, hah? ʔummaa ynazzal li-ṭṭaṭṭbiiq, tanfiiḍ ʔalhukm. yinaffaḍi -lhukm ṣarṣan, ṣarṣan ṣin huu⁶? ʔalqaṣaaṣ. ʔalqaṣaaṣ b-weeṣṣu? bi-sseef. ʔeeh naṣam yigṭṣuun raasah.

A : yigṭṣuun raasah.

B : yigṭṣuun raasah, yjiibuun...

A : liʔannuh gatal.

B : liʔannuh qatal, laʔann haaḍii hukm ṣṣariiṣah.

A : ṣeen bi-ṣeen.

B : ʔalṣeenu bi-lṣeen wa-ssinn bi-ssinn, wa-ljuruuh qaṣaaṣ⁷, ʔillaa ʔiḍaa ṣafuu ṣanh ʔahla...

A : mumkin?

B : yiṣfuunah, ʔiḍaa ṣafuu ṣanh ʔahla, ʔahl ll... ʔahl ḍaak lmaḍbuuh waladhum lgatiil yiṣfuun ṣaleeh, yṣiir ṣaleeh -lḥaqqā -lṣaam⁸. lḥaqqā -lṣaam ʔillii huu ḥaqqā -ddawlah, hah? wa-baṣdeen yaṣṭuu... yaṣṭiihum diyyah⁹. diyyah yaṣnii ʔa... tuqaddar ʔaw... madrii bi-nnisbah li-rrijjaal ʔaw... madrii¹⁰ b-kam, b-ṣadad muṣayyan mina... libṣaariin, libṣaariin.

A : libṣaariin?

B : ʔeeh, b-ṣadad muṣayyan mi... ṣbaariin (miss-pronounced the word), liʔannhaa sunnatin min zamaan, ʔaṣinnaa tyii miteen biṣiir ʔaw ḥalaaḥ miyyat biṣiir, ʔagaamhin yaṣnii ʔam gaamhin, ʔagaam maḥalan miteen biṣiir walla miyyat biṣiir wallaah madrii, wa-lḥurmah nafsi -ṣṣay, ʔaqalli¹¹ ṣway.

A : fa... diyyati -lḥurmah ṭa... taxtalif ṣan diyyat rrajul...

B : Ṭe... da... tixtalif, laakin wallah madrii kam hii ḥagiigah, lakinnhaa tixtalif, yaṣnii haaḍii killhaa mḥadadhaa ṭallah subḥaanuh wa-taṣaala bib... yaṣnii ṭiḍaa muu bi-liktaab bi-ssunnah, yaṣnii ṭiḍaa maa huub ṣind rra... ṣinda -lqurṭaan b-tilgaah ṣinda -lḥadiiḥ... ṭarrasuul ṣalla w-sallam. ṭila mannah ṣtaraf jaabuw ha-rrijjaal wuw... ḍḍaabiḥ ḍaa w-ḥaṭṭuuh fii... yooma -lṭiḥneen, wallaa yooma -lṭimṣah, wallaa mata maa¹² bayaw ynaffiḍuun lḥukm, w-ḥaṭṭuuh b-ha-ssaahah, w-ṣaadtan bi-rriyaaz fii saaḥti -ṣṣafaat.

A : saaḥti -ṣṣafaat?

B : Ṭeh, ṣṣafaat haaḍii giddaam manṭigah yigaaḥ lhaa manṭigat gaṣra - lḥukum, ṭillii fiihaa ween maa ya... -lṭamaarah, huh?

A : huh.

B : Ṭuww... ḥaw... w-sawwaruu ḍaaki -lmakaan w-sawwaruuh w-rattabuu ṭumuuruh yaṣnii, w-jaabuu -ṣṣurṭah w-jaabuu -rrajjaal llii mahḥuum ṣaleeh mkattfiin ṭideenah, w-kill ṣayy, w-jallasuuh, w-jaabuu -rrajjaal ṭallii ṭallii ynaffiḍi -lḥukum.

A : ṭassayyaaf?

B : Ṭeeh, jaabooh, w-garaw -lmahḥzar, ṭiṣṭiraafa -ṣṣakk ṭinna gaal kaḍaa w-sawwa kaḍaa, w-ḍabah kaḍaa w-faṣal kaḍaa, w-sawwa kaḍaa, ḥumman ṣaad gaṭaṣuu raasah, gaṭaṣuu raasah, lṣaalam killhaa¹³ taṣuuf.

A : giddaami -nnaas!

B : giddaami -nnaas, killin yṣuuf, killin yṣuuf. ṭillii fii ḍaaki -lwagt maarrin

ʔiḏaa yibii ymurr yʃuuf, yʃuuf. yagʔaʃuu raasah, yʃuuf raasah tadarbaʃ¹⁴
dededede... tadarbaʃ ʔumman... ʔe...

A : ʃi... ʃift waahad magʔuuʃ raasah?

B : ʔanaa maa ʃift, laakin yaaʃfuulii¹⁵ yaʃnii maa ʔallah yaʃnii ʃaʔaanii
ʔinnii ʔaʃuufah, laa. law ruḥt w-ʃu... law ruḥt w-fii b-ḏaa, ruḥt ʔeh
ba-ʃuufuh ʃu... maa fii ʃayy. haaḏii... haaḏaa tanfiiḏa -lḥukm, ʃuftii
wu-ʃloon ʃaar, laakinnah yurdiʃ.

A : ʃahḥ.

نسبة الإجماع في السُّعُودِيَّة

أ : كَدَيْشٌ هِيَ نِسْبَةُ الْإِجْمَاعِ فِي السُّعُودِيَّةِ؟

ب : وَاللَّهِ بِالنَّسْبَةِ لِلَّهِ... لَوْ جِئْنَا نَقَارِنَهَا مَثَلًا بِالدُّوَلِ الَّتِي حَوْلَنَا وَالدُّوَلِ الَّتِي أَبْعَدُ مِنَّا شَوِيًّا نِسْبَهُ تَرَى قَلِيلَهُ، مَا تُعْتَبَرُ إِنَّا نِسْبَةُ كَبِيرِهِ، لَوْ قَارَنَاهَا بِالنَّسَبِ ذِي، لَيْهِ؟ لَأَنَّ... الْحُكْمَ إِسْلَامِيًّا، وَالْحُكْمَ الْإِسْلَامِيَّ هُوَ حُكْمُ الشَّرِيعَةِ جَائِيٌّ مِنَ اللَّهِ سُبْحَانَهُ وَتَعَالَى، فَوَاللَّهِ سُبْحَانَهُ وَتَعَالَى يَكُونُ طَبَقُ دُرُوسِ الْإِسْلَامِ. طَبَقُ النُّظَامِ الَّتِي أَنَا أُعْطِيكِهَا وَلَا عَلَيْكَ بِالثَّانِيْنَ، أَنَا أَتَوَلَّى أَمْرَهُمْ، شَفْتِي شَلُونُ؟ فَا إِذَا جَا وَاحِدٌ مَثَلًا ذَبَحَ أَحَدًا، وَبَعْدَيْنِ إِعْتَرَفَ إِنَّا أَنَا وَاللَّهُ يَا فَلَانُ تَرَانِي ذَبَحْتُ فَلَانُ وَإِعْتَرَفْتُ كِدَامَ الشَّيْخِ، وَإِعْتَرَفْتُ كِدَامَ ذَا، وَصَدَّقَ إِعْتِرَافِي شَرْعًا وَكُلَّ شَيْءٍ، وَحَكَمَ عَلَيَّ الشَّرْعُ بِالْقَصَاصِ، هَهُ؟

أ : بَأَيْشٍ يَقَاصِصُوهُ، شَخْصٌ ذَبَحَ أَوْ كَتَلَ كَتِيلٌ؟

ب : كَتَلَ كَتِيلٌ، إِذَا هُوَ وَاللَّهُ إِعْتَرَفَ، هَهُ؟ إِنْ هُوَ فِعْلًا ذَبَحَ ذَا الرَّجَالَ، وَلَا ذَبَحَ ذَا الْمَرَا، وَلَا ذَا الْعَائِلَةَ، الْمُهْمُ إِنَّهُ إِرْتَكَبَ... جَرِيمَةً هَالِقَتْلُ وَلَا جَرِيمَةً شَيْءٍ وَصَدَّقَ هَالِإِعْتِرَافَ شَرْعًا، لِأَزِمَ يَسْوُولُهُ صَكَ شَرْعِي، أَنَّهُ إِعْتَرَفَ شَرْعًا، هَهُ؟ يُرْفَعُ عَادَ لِمَحْكَمَةِ التَّمْيِيزِ، وَبَعْدَيْنِ مَحْكَمَةِ التَّمْيِيزِ إِلَى مَنَهَا صَادَكْتُ عَلَى الْحُكْمِ حَكَ الْمَحْكَمَةِ، تُرْفَعُ لِوَلِيِّ الْأَمْرِ ع... الْمَلِكِ، وَالْمَلِكِ يَصَادِكُ عَلَيْهِمْ، هَهُ؟ ثُمَّ يَنْزَلُ لِلتَّطْبِيقِ، تَنْفِيزُ الْحُكْمِ. يَنْفِذُ الْحُكْمَ شَرْعًا، شَرْعًا شِنْ هُوَ؟ الْقَصَاصُ. الْقَصَاصُ بُوَيْشُو؟ بِالسَّيْفِ. أَيْهِ نَعَمْ يَكْطَعُونَ رَأْسَهُ.

أ : يَغْطِطُونَ رَأْسَهُ.

ب : يَغْطِطُونَ رَأْسَهُ، يَجِيبُونَ...

أ : لَأَنَّهُ كَتَلَ.

ب : لَأَنَّهُ كَتَلَ، لَأَن هَازِي حُكْمَ الشَّرِيعَةِ.

أ : عَيْنُ بَعِينٍ.

ب : أَلْعَيْنُ بِالْعَيْنِ وَالسُّنَّ بِالسُّنَّ، وَالْجُرُوحُ قَصَاصٌ، إِلَّا إِذَا عَفَوْا عَنْهُ أَهْلٌ...

أ : مُمَكِّنٌ؟

ب : يَغْفُونَهُ، إِذَا عَفَوْا عَنْهُ أَهْلَهُ، أَهْلُ الْ... أَهْلُ ذَاكَ الْمَذْبُوحِ وَلَدَهُمُ الْقَتِيلُ يَغْفُونَ عَلَيْهِ، يُصِيرُ عَلَيْهِ الْحَقُّ الْعَامُ. الْحَقُّ الْعَامُ إِلَّي هُوَ حَقُّ الدَّوْلَةِ، هَهُ؟ وَبَعْدَيْنِ يَغْطُ... يَغْطِيهِمْ دِيَّةٌ. دِيَّةٌ يَغْنِي أ... تُقَدَّرُ أَوْ... مَدْرِيْ بِالنَّسَبِ لِلرُّجَالِ أَوْ... مَدْرِيْ بَكُمْ، بَعْدَ مُعَيَّنٍ مِنَ الْ... لِبَعَارِينَ، لِبَعَارِينَ.

أ : لِبَعَارِينَ؟

ب : أَيْهِ، بَعْدَ مُعَيَّنٍ مِ... عِبَارِينَ، لَأَنَّهَا سُنَّةٌ مِنْ زَمَانٍ، أَظِنَّا ثِيِي مِتَيْنِ بَعِيرٍ أَوْ ثَلَاثَ مِئَةٍ بَعِيرٍ، أَكَامِهِنَّ يَغْنِي أَمْ كَامِهِنَّ أَكَامٌ مَثَلًا مِتَيْنِ بَعِيرٍ وَلَا مِئَةً بَعِيرٍ وَاللَّهُ مَدْرِيْ، وَالْحُرْمَةُ نَفْسُ الشَّيْءِ، أَقَلُّ شَوْي.

أ : دِيَّةُ الْحُرْمَةِ تَخْتَلِفُ عَنْ دِيَّةِ الرَّجُلِ...

ب : أ... د... تَخْتَلِفُ، لَكِنْ وَاللَّهُ مَدْرِيْ كَمْ هِيَ حَكِيكَةٌ، لَكِنَّهَا تَخْتَلِفُ، يَغْنِي كُلُّهَا مُحَدِّدُهَا اللَّهُ سُبْحَانَهُ وَتَعَالَى يَغْنِي إِذَا مُو بِالْكِتَابِ

بِالسُّنَّةِ، يَعْنِي إِذَا مَا هُوبَ عِنْدَ الرَّسِّ...عِنْدَ الْقُرْآنِ بَتَلْكَاهُ عِنْدَ
الْحَدِيثِ ... الرَّسُولِ صَلَّى وَسَلَّمَ. إِلَى مَنْهُ اعْتَرَفَ جَابُوا هَالرَّجَالَ وَو...
الذَّابِغُ ذَا وَحَطُّوه فِي...يَوْمَ الْإِثْنَيْنِ، وَلَا يَوْمَ الْجُمُعَةِ، وَلَا مَتَى مَا
بَغَوْا يَنْفَذُونَ الْحُكْمَ، وَحَطُّوه بِهَالسَّاحَةِ، وَعَادَةُ بِالرِّيَاطِ فِي سَاحَةِ
الصَّفَاةِ.

أ : سَاحَةِ الصَّفَاةِ؟

ب : آيَهُ، الصَّفَاةُ هَازِي كِدَامَ مَنْطِغِهِ يَكَالُهَا مَنْطِغَةُ كَمَصَرِ الْحُكْمِ، إِلَّي فِيهَا
وَيَنْ مَا ي... الْأَمَارَهُ، هَهُ؟

أ : هَهُ.

ب : أَوْو... حَو... وَسَوَرُوا ذَاكَ الْمَكَانَ وَسَوَّوَهُ وَرَتَّبُوا أُمُورَهُ يَعْنِي،
وَجَابُوا الشَّرْطَةَ وَجَابُوا الرَّجَالَ إِلَّي مَحْكُومٍ عَلَيْهِ مَكْتَفِينَ إِدِينَهُ، وَكَلَّ
شَيْءٍ، وَجَلَسُوهُ، وَجَابُوا الرَّجَالَ إِلَّي إِلَّي يَنْفَذُ الْحُكْمَ.

أ : أَلْسِيَّافُ؟

ب : آيَهُ، جَابُوهُ، وَكَرَّوَا الْمَحْظَرَةَ، إِعْتِرَافَ الصِّكِّ إِنْ كَالُ كَذَا وَسَوَّى كَذَا، وَ
ذَبَحَ كَذَا وَفَعَلَ كَذَا، وَسَوَّى كَذَا، ثُمَّ عَادَ كَطَعُوا رَأْسَهُ، كَطَعُوا رَأْسَهُ،
الْعَالَمُ كُلُّهَا تَشُوفُ.

أ : كِدَامِ النَّاسِ!

ب : كِدَامِ النَّاسِ، كُلُّ يَشُوفُ. إِلَّي فِي ذَاكَ الْوَكْتِ مَارُ إِذَا يَبِي يَمُرُ
يَشُوفُ، يَشُوفُ. يَكَطَعُوا رَأْسَهُ، يَشُوفُ رَأْسَهُ تَدْرِبُ " دَدَدَد... تَدْرِبُ،
ثُمَّ... أ...

أ : ش... شَفْتُ وَاحِدَ مَكْطُوعٍ رَأْسَهُ؟

ب : أَنَا مَا شِفْتُ، لَكِنْ يَاصْنُفُولِي^{١٥} يَغْنِي مَا اللَّهُ... يَغْنِي عَطَانِي إِنْني
أَشُوفُهُ، لَا. لَوْ رُحْتُ وَشُ... لَوْ رُحْتُ وَفِي بَذَا رُحْتُ أَيَهُ بِشُوفُهُ شُ... مَا
فِي شَيْ. هَازِي... هَازَا تَنْفِيذَ الْحُكْمِ، شِفْتُ وَشُلُونُ صَارَ، لَكِنَّهُ يَرُدُّعُ.
أ : صَحَّ.

Vocabulary

gaddeef گَدِّيشْ *interrog.part.* how much

?abʕad أَبْعَدُ *compar.adj.* farther, more distant

min مِنْ *prep.* from

subḥaanuh wa-taʕaala سُبْحَانَهُ وَ تَعَالَى *expr.* May He be praised and exalted.

walaa ʕaleek وَلَا عَلَيْكَ *expr.* don't worry, don't mind (var. maa ʕaleek min-)

ḍibah ذَبَحَ *imperf. yiḍbah v.t.* to kill; to slaughter, butcher; to murder, slay; to sacrifice (an animal)

yaa يَا *voca.part.* oh

ṣaddaq صَدَّقَ *imperf. yṣaddiq v.* to substantiate; to confirm (the truth of s.th.); to notarize; to believe (s.o.)

fīʕlan فِعْلًا *adv.* indeed, actually, really; action, work (without the indef. marker -an)

ṣakk ʕarʕii صَكَّ شَرْعِي *phr.* legal document (Islamic Law)

nazzal نَزَّلَ *imperf. ynazzal v.pass.* to be submitted; to be brought down

finhuu شِنْ هُوَ *interrog.part.* what (var. finu(u))

?alʕeen bi-ʕeen wa-ssinn bi-ssinn wa-ljuruuh qaṣaaṣُ أَلْعَيْنُ بِالْعَيْنِ وَالسِّنُّ بِالسِّنِّ وَالْجُرُوحُ قِصَاصُ *expr.* An eye for an eye and a tooth for a tooth, and wounds equal for equal (Sura V: 48).

lḥaqqa -ʕaam الْحَقُّ الْعَامُ *phr.* (lit. the penal law) crime against the state or the penal law

diyyah دِيَّةٌ *n.* blood money, blood restitution, a pecuniary compensation for any offence upon a person

madrii مَدْرِي v. I don't know; I wonder.

?aqall أَقَلَّ compar.adj. less (var. ?agall)

mala maa مَتَى مَ adv. whenever

saahah سَاحَ n. (pl. -aat) a (city) square; courtyard; field; arena

saahati -şşafaat سَاحَةُ الصَّفَاتِ prop.n. Sifat Square (located in Riyadh next to the Government Palace)

sawwar سَوَّرَ imperf. ysawwir v.t. to seal off; to fence in, to enclose

mkattfiin ?ideenah مَكْتَفِينَ إِدِينَهُ expr. with his hands tied, with his hands shackled

sayyaaf سَيَّافٌ n. (pl. -iin) executioner

gara كَرَأَ imperf. yigra v. to read; to recite; to study

maḥzar مَحْظَرٌ n. (pl. maḥaazir) an official report

kaḏaa كَذَا adv. so, thus; so and so (when repeated twice), such and such (when repeated twice)

laalam killhaa الْعَالَمُ كُلُّهَا phr. all of the people

tadarbaŕ تَدَرَّبَعَ imperf. yitdarbaŕ v. to fall to the ground; to tumble

waşaf وَصَفَ imperf. yaaşif v.t. to describe

Notes

- 1) gaddeef: *How much*. This interrogative particle can be used when referring to time and amounts of money, length, and weight. The word //kam// is more common.
- 2) ſwayy: *A little*. This word is the diminutive of //ſayy// *thing*. It is one of the many partitives used in most Gulf dialects to designate indefinite portions and quantities.
- 3) jaay: *Coming, the person who comes*. This active participle occurs in dialects only. Note that MSA does not have a derived active participle form the verb //jaaʔa// *to come*.

- 4) **walaa ʕaleek bi-θaanyiin:** *And don't worry about the others.* The preposition //ʕala// like any other preposition, may take suffixed pronouns. However, the suffixed pronoun corresponding to the first person pronoun *I* is //yy// and the final //a// in //ʕala// changes to //ee// when suffixing the rest of the pronouns, e.g., //ʕalayy// *on me*; //ʕaleehaa// *on her*; //ʕaleehum// *on them*, etc. Note that the expression //maa ʕaleek min-// is more common in most Gulf dialects.
- 5) **yaa flaan:** *Oh, so and so.* This vocative particle is usually used as a means of addressing someone. It is also used to introduce a type of exclamatory sentence, e.g., //yaa xsaarah!// *What a loss!* It may be used to mean *either... or*, e.g., //xallii yaa ʔummak yaa ʔubuuk yruuḥuu -lmidrash// *Let either your mother or your father come to the school.*
- 6) **ʕinhuu:** *What.* The interrogative //ʕinhuu// is used very frequently in most Gulf dialects. It is a contracted interrogative compound from //ʕin huwa//, which is often used for both feminine and masculine genders. //ʕinhii// is used for feminine only.
- 7) **ʔalʕeenu bi-lʕeen wa-ssinn bi-ssinn wa-ljuruuḥ qaṣaaṣ:** *An eye for an eye and a tooth for a tooth, and wounds equal for equal (Sura V Ma'idah, 48).* This verse is often quoted when talking about justice. Note that even uneducated speakers often recite verses from the Qur'an and the Prophetic Tradition.
- 8) **lḥaqqa -lʕaam:** *Crime against the state or the penal law.* It is worth noting that some Saudis do not wish to take what is known as 'the blood restitution' and spend it on themselves. They may give it to the poor or they may even forgive the person who committed the crime against them. However, in this case the criminal has to be prosecuted because he committed a crime against the state or the penal law.
- 9) **diyyah:** *Blood money, blood restitution.* The Islamic Law states the amount of such a compensation according to age and gender, i.e., a compensation for the loss of a woman's life is a lot less than a compensation for a man's life of the same age.
- 10) **ma-drii:** *I don't know.* The perfect and imperfect forms of verbs are usually negated by the negative particle //maa//. Note the elision of the first p.s. imperfect marker //ʔa-// with the vowel of the negative particle //ma-// due to rapid speech.

- 11) **ʔaqall**: *Less*. Usually the elative form of an adjective is of the common pattern //ʔaC₁C₂aC₃/ʔaʕʕal//, but the pattern //ʔaC₁aC₂C₂// is used for adjectives derived from doubled verbs, e.g., //qall, qaliil, ʔaqall//. Unlike the positive form of the adjective the comparative form is not inflected for number or gender, e.g., //diyyati -ḥurmah ʔaqall min diyyati -rrijaal// *The blood restitution for a woman is less than the blood restitution for a man*. The comparative form occurs after the word it modifies and is usually followed by the preposition //min// *from*. It may precede the noun it modifies to make the superlative, e.g., //ʔakbar jariimah// *the biggest crime*.
- 12) **mata maa**: *Whenever*. Note that the interrogative particle //mata// *when* followed by //maa// introduces a temporal clause, and it is usually followed by a perfect verb, e.g., //mata maa bayaw// *whenever they want*. Note also that this structure is not used in MSA.
- 13) **ʕaalam killhaa**: *All of the people*. The English translation of //kill// depends on whether the following word is definite or indefinite, singular or plural. Note that definite partitive constructs with //kill// are susceptible to extraposition, that is, the following term of the construct is moved in front and replaced in the construct by a pronoun, e.g., //killi -ʕaalam ---> ʕaalam killhaa//. This is called //ʔattawkiid ʔalmaʕnawii// *emphatic apposition, or emphasis by meaning*.
- 14) **tadarbaʕ**: *It fell to the ground*. This an onomatopoeic word [a word intended to mimic a natural sound]. Note how the speaker is describing the action by saying //dededede...//.
- 15) **yaaʕfuulii**: (*Lit. They describe to me*) *It is described to me*. It is very common to express passive ideas by using the third person forms of a verb impersonally and also by using its passive participle form as well.

The Crime Rate in Saudi Arabia

A : What is the crime rate in Saudi Arabia?

B : Well, according to the... if, for example, we try to compare it with the countries around us, or with the countries that are a little farther from us, we see that it is a low percentage. It is not considered a high percentage, if we compare it with these percentages. Why? Because the... the regime is Islamic. The Islamic regime is the Shari'ah regime, it comes from God, may He be praised and exalted. So God says, "Practice the lessons of Islam. Apply the regime I have given you and don't worry about the others. I will take care of them." Do you see how? For example, if someone killed someone else, and later he confessed {saying}, "Well, so and so, you see, I had killed so and so, and I have confessed in front of the sheik. I have confessed in front of this, and my confession was officially substantiated, and everything, and I was sentenced according to the Shari'a," OK?

A : How do they punish a killer?

B : He killed someone. If he confessed, OK, that he indeed is the one who killed this man, or this woman, or this family, the important thing is that because he had committed a murder or any crime, and his confession was officially substantiated, they have to give him a legal document stating that he had confessed officially, OK? Then it will be submitted to the highest court of appeals. If the court of appeals approves the verdict of the court, it submits it to the ruler, the... the king, and the king approves it, OK? Then he submits it to be carried out, executing the verdict. The verdict is executed legally. How (lit. what)? By punishment. What is the punishment? By the sword. Yes, he will be beheaded.

A : They behead him!

B : They behead him.

A : Because he killed.

B : Because he killed; because this is the verdict of the Shari'a.

A : An eye for an eye.

B : An eye for an eye, and a tooth for ■ tooth, and "wounds equal for equal (lit. and wounds are punishment)," unless the family {of the victim} had pardoned him.

A : Is it possible?

B : They pardon him. If the family of the... victim, whose son was murdered, pardons him, they will pardon him. However, he will be charged for the crime against the state. Prosecuting the crime against the state is the right of the state, OK? Then he gives them {the family of the victim} blood restitution. The blood restitution is estimated... I don't know... the rate for a man or... I don't know for how much, for a specific number of... camels, of camels.

A : Camels?

B : Yes, for a specific number of... camels because it's a law from a long time ago. I think it is... two hundred camels, or three hundred camels. Well, He {God} had set them, for instance, He had set two hundred camels, or a hundred camels, I don't know. The woman is the same {or} a little less.

A : So the blood restitution for the woman is different than the blood restitution for the man...

B : It is different, but I don't know how much is it really; however, it is different. Well, God, may He be praised and exalted, had specified all of these things if not in the Book, in the Sunna, I mean if it is not in... the Qur'an, you can find it in the Prophetic Tradition of the Prophet, may God have mercy on him. If he {the murderer} had confessed, they bring this man, on a Monday or on a Friday, or whenever they want to carry out the sentence, and put him in the square, usually in Safat Square in Riyadh.

A : Safat Square?

B : Yes, in Safat Square in front of an area called the area of the Government Palace where the {headquarters} of the province is, OK?

A : Huh.

B : They seal off (lit. fence) that place and put it in order, and bring in the police, and the man who is convicted with his hands tied up, and everything. They sit him down and they bring in the executioner.

A : The executioner?

B : Yeah, they bring him and they read the official report, the confession document, that he had done this, and murdered this, and done this. Then they behead him. They behead him with all the people watching.

A : {They behead him} in front of the people!

B : In front of the people with everybody watching. Anybody passing by at that time, if he wants to, he can stop and watch them beheading him. He sees his head fall to the ground, fall tumbling down "dedede", then...

A : Have you seen ■ beheaded man?

B : No, I haven't seen {one}, but it has been described (lit. they describe it) to me. Well, no, God didn't given me {a chance} to see it. If I go there and this is taking place, I will go and see it. There is nothing wrong. This... this is the execution of the sentence. You see how it happens. However, it is a deterrent.

A : True.

ʔalmuxaddaraat xaraab li-ddmaay¹

This selection shows that verbal nouns may function as direct objects of cognate verbs.

A : ʔalyoom ba-njuuf ʔannuh muʔzam duwal lʔaalam ʔa... tuʔaanii min muʔkilah, ʔin kaanat duwal ʔargiyyah ʔaw ʔarbiyyah tuʔaanii min muʔkilat ʔalmuxaddiraat, fa-hal haaðii ʔaahirah mawjuudah fi -ssuʔuudiyyah?

B : wallah hii yaa ʔuwiilti -lʔumr maa fii ʔakk² ʔinnhaa ʔaahirah, yaʔnii ʔaahirah w-ḥatta ʔariibah ʔan ssuʔuudiiyiin yaʔnii maa hnaa ʔaḥad yaʔnii gaaʔid³ yy... yitʔaata muxaddaraat, wallaa yaʔhami -lmuxaddaraat, liʔannuh mujtamaʔ bduwii⁴, qarawii, ʔaḥraawii maa lah ʔilaaqah b-ha-lʔumuur, laakin haaðii killhaa yaʔnii daxiileh ʔaleenaa, yaʔnii jaayitnaa min barraa, hah? ʔa... w-jaayitin ʔala weef? taʔirfii ʔan lmamlakah -lʔarabiyyah -ssuʔuudiyyah ḥduudhaa ʔebiireh waajid yaʔnii, minnaa⁵ -lyaman, minnaa -lʔiraag, w-minnaa -lxaliij, w-minnaa kam⁶ makaan, ʔarafti ʔloon? yaʔnii fa-jaayitnaa minnaak⁷, xaaʔʔah ʔinna yaʔnii... yaʔnii... yaʔnii ʔinna fiihaa fluus, fiihaa tijaarah. ʔila jaabuu ʔayy w-daxxaluuh, w-baaʔ ʔalwaahad fiih beeʔtin, wallaa wallah ʔarab ʔarbatan ʔayybah⁸, wallah ʔaleehaa mablaysan ʔayyib. ssuug fa-li-ðaalik⁹ min hinaa ʔaar fiih rawaaj. w-bida -nnaas yiyuw¹⁰, w-bidaw -ʔʔabaab haðooli yanyamsuun fii ha-lmuxaddaraat w-yanyamsuun b-ha-ʔʔaylaat. w-hii ʔaylatin wallah laa hiyya msanaʔ walaa hiyya mdiireh, walaa hiyya m... yeer xaraab li-ddmaay w-xaraab li-lʔikr w-xaraab li-lmujtamaʔ w-xaraab li-kill ʔayy. ʔassuʔuudiyyah yaa ʔuwiilti -lʔumur

ʔa... tanabbahat la-ha-ʃʃayy, ʃiḥyat lah, traʔa gaaluu laa, wallah maa...
 lḥačii ~~ḥaa~~ maa yʃiir, haaḍaa xaṭa? čibiir, w-xaṭar yaʔnii ʔawwal maa¹¹
 yaakil, yaakil ʃabaabnaa...

A : ʃaḥḥ.

B : yaakil ʃyaalnaa, ʔey wallah. w-man hum liʃyaal? w-man hum ʔiʃʃabaab?
 ʔiʃʃabaab hum llii miḥil maa yguul ʔarwat ha-lbalad, w-hum llii fiihaa,
 w-hum llii yguumuun b-haa, w-hum... ʔiḍaa wallah ʔakalhum ḍaa -ll...
 ḍaa -lmuxaddarat w-ʔakalathum ḍaa... weefi -tsaawii? weefi -stafadna
 naḥn minnhaa. sawwaw ʔidaarah fii wizaarati -ddaaxlyyah¹² w-fii lʔamni
 -ʃaam w-gaaluu-lhaa “ʔidaarat mukaafahat lmuxaddarat.” mukaafaha!!
 ʃuufi -lʔism.

A : mawjuudah.

B : ʔii, hallah hallah, mawjuudah min zamaan, w-baʃdeen qarraw ʃayy
 ygaal-lah ʔa... lʔiʃdaam.

A : li-man?

B : li-llii yrawwij.

A : yrawwij.

B : ʔeeh naʃam, ʔallii yrawwiji -ll... lmuxaddaraat w-yaʃnii -llii ybiiʃhaa,
 yjiibhaa b-kammiyyaatin čabiirah, hah? wallaa tkuun majyuubtin-leh¹³
 b-kammiyyaatin čabiirah w-huu yrawwijhaa ybiiʃhaa, hah, haaḍaa maa
 lah ʔillaa -lʔiʃdaam¹⁴.

المُخَدَّرَاتُ خَرَابٌ لِلدِّمَاغِ

أ : الْيَوْمَ بَنَشُوفُ أَنَّهُ مُعْظَمُ دَوْلِ الْعَالَمِ ... تُعَانِي مِنْ مُشْكِلِهِ، إِنْ كَانَتْ دَوْلُ شَرْكِيَّةٍ أَوْ غَرْبِيَّةٍ تُعَانِي مِنْ مُشْكِلَةِ الْمُخَدَّرَاتِ، فَهَلْ هَازِي ظَاهِرُهُ مَوْجُودُهُ فِي السُّعُودِيَّةِ؟

ب : وَاللَّهِ هِيَ يَا طَوِيلَةَ الْعُمُرِ مَا فِي شَكٍّ إِنَّهَا ظَاهِرُهُ. يَعْنِي ظَاهِرُهُ وَحَتَّى غَرْبِيَّةٍ عَنِ السُّعُودِيَّيْنِ يَعْنِي مَا هُنَا أَحَدٌ يَعْنِي كَاعِدٌ يَب... يَتَغَاطَى مُخَدَّرَاتُ، وَلَا يَفْهَمُ الْمُخَدَّرَاتُ، لِأَنَّهُ مُجْتَمَعٌ بَدْوِيٌّ، قَرَوِيٌّ، صَحْرَاوِيٌّ مَا لَهُ عِلَاقَةٌ بِهَا أُمُورٌ، لَكِنْ هَازِي كُلُّهَا يَعْنِي دَخِيلُهُ عَلَيْنَا، يَعْنِي جَائِئِنَا مِنْ بَرٍّ، هَهُ؟ أ... وَجَائِيَّةٌ عَلَى وَيَشْرُ؟ تَعْرِفِي أَنَّ الْمَمْلَكَةَ الْغَرْبِيَّةَ السُّعُودِيَّةَ حَدُودَهَا تَشْبِيرُهُ وَاجِدٌ يَعْنِي، مِنْهُ الْيَمَنُ، مِنْهُ الْعِرَاقُ، وَمِنْهُ الْخَلِيجُ، وَمِنْهُ كَمْ مَكَانٍ، عَرَفْتِ شَلُونُ؟ يَعْنِي فَجَائِئِنَا مِنْكَ^١ خَاصَّةً إِنْ يَعْنِي... يَعْنِي... إِنْ فِيهَا فُلُوسٌ، فِيهَا تِجَارَةٌ. إِلَى جَابُوا شَيْءٌ وَدَخَلُوهُ، وَبَاعَ الْوَاحِدُ فِيهِ بَيْعَةً، وَلَا وَاللَّهِ ظَرَبَ ظَرْبَةً طَيِّبَةً^٢، وَاللَّهِ عَلَيْهَا مَبْلَغًا طَيِّبًا. السُّوْكُ فَلِذَلِكَ^٣ مِنْ هُنَا صَارَ فِيهِ رَوَاجٌ. وَبَدَأَ النَّاسُ يَبُوءُونَ^٤، وَبَدَؤُوا الشُّبَابَ هَذُولَ يَنْفَمْسُونَ فِي هَالْمُخَدَّرَاتِ وَيَنْفَمْسُونَ بِهَا الشُّغْلَاتِ. وَهِيَ شُغْلَةٌ وَاللَّهِ لَا هِيَ مُسْنَعٌ وَلَا هِيَ مُدِيرَةٌ، وَلَا هِيَ م... غَيْرُ خَرَابٍ لِلدِّمَاغِ وَخَرَابٌ لِلْفِكْرِ وَخَرَابٌ لِلْمُجْتَمَعِ وَخَرَابٌ لِكُلِّ شَيْءٍ. السُّعُودِيَّةُ يَا طَوِيلَةَ الْعُمُرِ أ... تَنْبَهَتْ لَهَا الشَّيْءُ، صَحِيحَتْ لَهُ، تَرَى كَالْوَالِدِ، وَاللَّهِ مَا... الْحَتَشِي ذَا مَا يُصِيرُ، هَازَا خَطًا تَشْبِيرٌ، وَخَطَرٌ يَعْنِي أَوَّلُ مَا^٥ يَأْكُلُ، يَأْكُلُ شَبَابِنَا...

أ : صَحَّ.

ب : يَأْكُلُ عِيَالَنَا، أَيِ وَاللَّهِ. وَمَنْ هُمْ لِعِيَالٍ؟ وَمَنْ هُمْ إِشْبَابٌ؟ إِشْبَابٌ هُمْ
 اللَّيِّ مِثْلُ مَا يَكُونُ ثَرْوَةً هَالِكَةً، وَهُمْ اللَّيِّ فِيهَا، وَهُمْ اللَّيِّ يَكُونُونَ
 بِهَا، وَهُمْ... إِذَا وَاللَّهِ أَكَلَهُمْ ذَا... ذَا الْمُخَدَّرَاتِ وَأَكَلَتْهُمُ ذَا... وَيَشِ
 تَسَاوِي؟ وَيَشِ اسْتَفَدْنَا نَحْنُ مِنْهَا؟ سَوَوْا إِدَارَهُ فِي وَزَارَةِ الدَّاخِلِيَّةِ
 وَفِي الْأَمْنِ الْعَامِ وَكَأَلُولِهَا إِدَارَةُ مُكَافَحَةِ الْمُخَدَّرَاتِ. مُكَافَحَةُ!!
 شُوفِي الْإِسْمَ.

أ : مَوْجُودَهُ.

ب : إِي هَلْ هَلْ، مَوْجُودَهُ مِنْ زَمَانٍ، وَبَعْدِينَ قَرَّوْا شَيْ يَكَالُهُ أ... الْإِعْدَامَ.

أ : لِمَنْ؟

ب : لِلَّي يَرْوُجُ.

أ : يَرْوُجُ.

ب : أَيْهِ نَعَمْ، أَلَّي يَرْوُجُ... الْمُخَدَّرَاتِ وَيَعْنِي اللَّي يَبِيعُهَا، يَبِيعُهَا
 بِكَمِّيَّاتٍ تَشْبِيرَهُ، هَهُ؟ وَلَا تَكُونُ مَجِئُوبَةً لَهُ "بِكَمِّيَّاتٍ تَشْبِيرَهُ وَهُوَ
 يَرْوُجُهَا يَبِيعُهَا، هَهُ؟ هَذَا مَا لَهُ إِلَّا الْإِعْدَامُ".

Vocabulary

muxaddaraat مُخَدَّرَاتُ *n.* drugs, narcotics, dope; tranquilizers

xaraab خَرَابُ *n.* destruction; ruin; desolation

ʕaana min عَانَى مِنْ imperf. yʕaanii *v.* to suffer (from s.th.); to endure, to sustain

zaahirah ظَاهِرُهُ *n.* (pl. -aat, zawaahir) phenomenon; fad; indication; symptom

ʕakk شَكُّ *n.* (pl. ʕukuuk) doubt, suspicion

yariibah غَرِيبُهُ *adj.f.* strange, alien; odd, unusual; curious; baffling;

outsider; one who lives away from home

gaaʿid غَاعِدٌ *act.par. (pl. -iin)* verb to be (when used with an imperf.v.); staying; sitting; seated; idle, inactive

tʿaata تَعَاطَى imperf. yitʿaata *v.* to be engaged (in s.th.); to practice (the use of s.th.)

bduwii بَدُوِي *adj. (pl. baduw)* Bedouin

qarawii قَرَوِي *adj.* rural; rustic; a countryman

ṣaḥraawii صَحْرَاَوِي *adj.* desert, desolate

daxiilah ʿala دَخِيلَه عَلَى *adj.f.* alien, adopted from outside; foreign

ḥadd حَدٌ *n. (pl. ḥ(u)duud)* border (of a country); borderline; limit

minnaa مِنْهَا *phr.* from here (var. min (ʔi)hnaa)

ʔalyaman أَلْيَمَنُ *prop.n.* Yemen

ʔalʿiraag أَلْعِرَاكُ *prop.n.* Iraq

lxaliij أَلْخَلِيْجُ *prop.n.* the Arabian Gulf; gulf

kam كَمْ *interrog.part.* few; how much; how many (var. čam)

minnaak مِنْكَ *phr.* from there (var. min (ʔi)hnaak)

beeʿah بَيْعَه *n. (pl. -aat)* sale; business deal, bargain

zarab zarbatin ظَرَبَ ظَرْبَةً *phr.* (lit. He hit a hit.) He has a good deal; He hit it big.

li-ḍaalik لَذَلِكَ *phr.* that's why; for this reason

rawaaj رَوَاجٌ *n.* pushing the sale (of s.th.); marketability

yaa يَا imperf. yi(y)i *v.* to come (var. jaa)

ʃaab شَابٌ *n. (pl. ʃabaab)* youth; young person, lad

nyamas bi- انْغَمَسَ بِـ imperf. yanyamis *v.* to become immersed (in s.th.), to be submersed, to be sunk

msanaʿ مَسْنَعٌ *adj.* pretty

mdiireh مَدِيرَه *adj.* profitable

tanabbah تَنَبَّهَ imperf. ya(i)tnabbah *v.* to be aware; to be alert; to pay attention

ṣaḥa صَحَى imperf. yiṣḥa *v.* to wake up; to be careful; to be alert

ḥačii حَتَشِي *n.* talk; talking

- ʔawwal maa **أَوَّلُ مَا** *adv.* the first (thing); first of all; just when, the moment when, as soon as
- θarwah **ثَرَوَهُ** *n. (pl. -aat)* wealth; treasure
- saawa **سَاوَى** *imperf. ysaawii v.* to be equal to; to be equivalent, to be worth (s.th.)
- stafaad min **اسْتَفَادَ مِنْ** *imperf. yistaʔiid v.i.* to benefit from, to profit; to gain
- wizaarat ddaaxliyyah **وِزَارَةُ الدَّاخِلِيَّةِ** *n.* the ministry of the interior
- lʔamni-lʔaam **الْأَمْنِ الْعَامِ** *phr.* national security
- ʔidaarat mukaafahat lmuḥaddaraat **إِدَارَةُ مَكَافَحَةِ الْمُخَدَّرَاتِ** *prop.n.* (lit. the Department for Fighting Drugs) the Department of Narcotics Control
- qarr **قَرَّرَ** *imperf. yqirr v.* to decide; to be decided
- ʔiʔdaam **إِعْدَامٌ** *n.* death sentence, execution
- majyuubtin leh **مَجْبُوبَةٌ لَهُ** *pass.par.* It is brought to him.
- maa lah ʔillaa-lʔiʔdaam **مَا لَهُ إِلَّا الْإِعْدَامُ** *expr.* (lit. nothing for him except the death sentence) He should have nothing other than the death sentence; He deserves only the death sentence.

Notes

- 1) *muḥaddaraat: Drugs.* The government of Saudi Arabia is dedicated to keeping Saudi society from being overrun by drug problems. It severely punishes drug dealers and has programs to rehabilitate drug users.
- 2) *maa fii ʔakk: There is no doubt.* Cf. MSA //bi-duun ʔakk// *without a doubt.* Most Gulf dialects use both expressions. Note that the preposition //fii// in this expression functions as a pseudo-verb, and it is negated by the negative particle //maa//.
- 3) *gaaʔid: Verb to be (when used with an imperf.v.); staying; sitting; idle; inactive.* The active participle //gaaʔid// often functions as an auxiliary verb. It precedes a verb in the imperfect tense to create a progressive action.
- 4) *bduwii: Bedouin.* Saudi people take pride in their Bedouin background and the virtues of the Bedouin life. They believe in treasuring the fundamental principles they have inherited, knowing that if they fail to do so, they will be left rootless.

- 5) minnaa: *From here*. This word is a contraction of the phrase //min (ʔi)hnaa// due to rapid speech. Cf. MSA //min huna//, which is also used by educated speakers. Note the assimilation of the //h-// with the //-n-//.
- 6) kam: *How much; how many; a few*. The word //kam// is an interrogative particle, and it can be used as a one-word question. It is used in nominal sentences to ask for a quantitative determination. It also has developed the character of an exclamatory particle, but keeps the same quantitative and qualitative value as an interrogative particle, e.g., //kam marrah gilt-leh laa tsawwii ha-ʃʃaylaat// *How many times have I told him not to do these things*. It is also used to mean *a few* e.g., //ʔaʔnii kam habbat tamr// *Give me a few dates*.
- 7) minnaak: *From there*. Cf. MSA //min hunaak//. (See Note 5 above.)
- 8) ʔarab ʔarbatin ʔayybah: *He has a good deal, he hit it big (lit. he hit a good hit)*. Some verbal nouns may function as direct objects of cognate verbs to intensify the meaning of the ordinary verb. Also note in this selection the sentence //baaʕ beeʕtin// *He made a good sale (lit. he sold a sale)*.
- 9) li-ḏaalik: *That's why, for that reason*. When the preposition //li-// is prefixed to a demonstrative particle in a sentence, the direct object may introduce the reason why something is done or has happened.
- 10) yiyuw: *They come*. Note that the speaker has switched to voicing the letter //jiim ---> ya//. This change is very common in Gulf dialects, even though it was not very frequent in this speaker's speech. One must make the distinction between this verb perfect form //yaa// *to come* and the vocative particle //yaa//.
- 11) ʔawwal maa yaakil, yaakil jabaabna: *The first thing it consumes, (it consumes) our youth*. The ordinal number //ʔawwal// followed by the particle //maa// introduces an adverbial clause, which may either precede or follow the main clause.
- 12) wizaarat ddaxliyyah: *The Ministry of the Interior*. Unlike in the United States, the Ministry of the Interior in the Arab world is in charge of the internal security of the country. Note that most Arab speakers drop the word //wizaarah// and call the ministry by its name preceded by the definite article //ʔal-//, e.g., //ʔalxaarijiyyah// *ministry of foreign affairs*.

- 13) majyuubtin-leh: *It is brought to him.* The passive participles of tri-radical verbs are formed according to the pattern //mafiuul// plus the //taaʔ marbuuṭah// for the feminine form. Note that the indefinite marker //-in// still occurs before the preposition and the pronominal suffixes. This form does not occur in MSA.
- 14) maa lah ʔillaa -lʔiʃdaam: *He should have nothing except the death sentence.* The exceptive particle //ʔillaa// may be used to introduce an exception to a given statement, equivalent to the English *except*. It occurs after a general denial when it introduces a noun as an exception to the general denial, e.g., //laa ʔilaaha ʔillaa llaah// *There is no God but Allah.* The word introduced by //ʔillaa// is a necessary component of the sentence and usually functions as the predicate.

Drugs Destroy the Mind

A : Nowadays, we see that most countries of the world, whether Middle Eastern or Western, are suffering from the problem of drugs. Does this phenomenon exist in Saudi Arabia?

B : Well, may your life be long, there is no doubt that it is ■ phenomenon. I mean ■ phenomenon that is even strange to the Saudis. Well, there is no one... using drugs, or who understands drugs because it is a Bedouin, rural, and ■ desert society. It does not have anything to do with these things. All of this is alien to us. This means, it came to us from outside, OK? What did it come [to us] for? You know that the borders of the Kingdom of Saudi Arabia are very vast (lit. big). Well, Yemen borders it from here, Iraq from here, the Gulf from there and few places from here, you know how. So it's coming to us from there. Especially, because there is... money, there is business in it. If they bring in something, and one sells a good amount {of it}, or has a good deal {in selling it}... Yes, there is a good sum {of money} in it. That's why it sells well. They market it, and the people started consuming it (lit. to come). Those young people started immersing themselves in these drugs and in these things. I swear, it is not something pretty or modern. It just ruins the brain, the mind, the society, and everything. May you live long, Saudi Arabia was aware of this thing. It became conscious about it. They said this could not be, no indeed. This is a big mistake and it is dangerous. Well, the first thing it consumes is our youth...

A : True.

B : It will consume our children, I swear. Who are the children? Who are the young people? As one may say, the youth are the wealth of this country. They are the ones living in it, and who will lead it. If this... the drugs consume them, what will it be worth? What do we gain from it? They formed ■ department in the Ministry of the Interior and the National Security. They called it 'The Department for Fighting Drugs.' Fighting! Notice the name.

A : Does it exist?

B : Yes, definitely it has been there since ■ long time ago. In addition, they have set something called m... the death sentence.

A : To whom?

B : To the {drug} pusher.

A : The pusher.

B : Yes, to the one who markets drugs, the one who sells them, and the one who brings them in big amounts, OK, or the one to whom they were brought in big quantities, to market them. He sells them, OK? This one gets nothing other than the death sentence.

keef tijii -lmuxaddaraat li-ssufuudiyyah?

One may notice the speaker's frequent use of MSA terms in this selection which could be due to the nature of the subject matter.

A : min feen¹ Saadatan tadxul lmuxaddaraat?

B : ?aa, tidxal lmuxaddaraat, wallah tijii min barraa hii. tijii maθalan san tariiga² -lhuduud, ?aw tijii maθalan san tariig lihduudi -lbarriyyah³, wallaa tijii san tariig lihduudi.

-lbahriyyah, wallaa tijii san lihduud ljawiyyah. daa?im...

A : mumkin?

B : daa?im, ?ii na?am, daa?im san tariiga -llii yijuun min baakistaan, wu-yijuun min nayjiiryaa wu-yijuun min ba?z ha-dduwal haaθii. yjiibuunhaa leef? yjiibuunhaa li?ann⁴ yatkas... ybii?uunhaa yitkassabuun⁵ fiihaa, li?anna fiihaa mablayan ?axm wa-mablayan kabiir, ?arbah.

A : fiihaa ?arbaah kaθiir.

B : ?eeh na?am, fiihaa ribhin muub sahl⁶. ?ii yjiibuunhaa, ween yhu?tuunhaa? ba?zhum yhu?thaa fii ?a?ri?at kaaseet⁷, ba?zhum yhu?thaa fii... fii ba?nah fii ?ah?aa?ah⁸, yibla? minhaa, yhu?tahaa fii ?akyaas w-yabla?, w-yabla?, w-yabla?, w-yabla?, bass tanabbahuu -lhukuumah fii θaa -?aylaat ?aarfiin. ba?zhum yhu?thaa fii suwar, ba?zhum yhu?tha fii... ?a... ya?i?ihaa ?atfaal, yhu?tahaa fii malaabisa -l?atfaal wu-yjiibhaalhum, ba?z ya?nii b-?a?kaalan muxtalifah tadxul ha-ddiirah. laakinnhum lhukuumah,

ʔajhizathaa waaʕyah wi-ntabahuu li-lʔamur. fii Jayyin yʕaddii w-fii Jayy wallah yimskuuh, laakin⁹ muʕzamhaa yimskuunah, ʔila ʕaarat kammiyyaatin ʕabiirah, wi... w-baʕdeen ʔiɖaa miskuuu tatabbaʕuuu, maa hammhum ʔin yimskuunuh halʕiin, hammhum mani¹⁰ -llii, mani -llii waraah ɖaa -riijaal, ha-llii gaaʕi ybayyiʕ w-yaʕrii¹¹ maa ʕaleehum minh, ʔawi -llii wallah yataʕaata yamskuunah laakinnah maa ʕaleehum minh, laakin yʕuufuun mani -llii waraah, w-mani -llii waraah, wi-llii waraah man lii waraah, wa-llii waraah man lii waraah ʔila ʔan yimskuun lxiṭṭah... ʔiʕfabakah killhaa. fiih yitʕaawanuun beeni -dduwali -llii ʕoolhum wi-dduwali -llii duunhum ʔinna yaʕnii tara, ʔism... ʔiɖaa ʔihnaa wallah tatabbaʕnaa qaziyyah, ʔa... ʕindanaa -lqaziyyah badeenaa xyuuṭhaa ʕindanaa w-wajadnaa wallah ʔinnuh xyuuṭhaa taaʕil¹² l... maʕr, xalluunaa nalʕaghaa fii maʕr, ytabbʕuunhaa, ytabbʕuunhaa, ytabbʕuunhaa, leeh? liʔannhaa killan yiʕtikii min ha-lmuxaddaraat, w-killan yiʕtikii min ha-ʕzaahirah ɖii -llii maa hiib zeenah, w-maa hiib wallah yaʕnii ʔa... ʕaahratin miṭil maa tguul wallah ʔinnhaa ʕayyabah wallaa fiihaa maraabiḥ, wallaa... ʕatta maksabhaa ʕaraam. maa ʕad yirʕa ʕala ha-ll... ʔinnuh wallah ʔanaa ʔaksab ʕala sabiili -lyeeru ymuut. ʔilhukuumah gaamat wallah gaalat ʔillii ... ʔillii yrawwij wi-llii kaɖaa wi-llii haaɖaa taraah yi... yaʕnii maa lah ʔillaa -lʔiʕdaam. ʔammaa¹³ -llii yitʕaata...

A : yuʕdam lmuurawwij?

B : ʔeeh naʕam, yuʕdam, w-ʔiɖaa kaan ʕinduh wallah ʕaddaduu ʕatta fii ʕbuub muʕayyanah, yaʕnii maṭalan wallah madrii yoom gaaluu miteen ʕabbah midrii ṭalaaṭ miit ʕabbah, midrii ʔarbaʕ miit ʕabbah, maa ʔadrii wallah, ʔah? ʔaw ʔinnah ʔaaa... yi... haaɖaa maa lah ʔillaa

-l?i?daam. ?allii yit?aa?ta yi... yi?aalijuunah fii mustajfa yigaal-lah
mustajfa -l?amal.

A : l?amal?

B : l?amal, na?am. mistajfa l?amal haa?aa ha?tooh li-nnaasi -l?ii yiftikuun
mina -lmuxaddaraat.

كَيْفَ تَجِي الْمُخَدَّرَاتُ لِلِسُّعُودِيَّةِ؟

أ : مِنْ فَيْنَ عِلَادَةً تَدْخُلُ الْمُخَدَّرَاتُ؟

ب : أ... تَدْخُلُ الْمُخَدَّرَاتُ، وَاللَّهُ تَجِي مِنْ بَرَاءٍ هِيَ. تَجِي مَثَلًا عَنْ طَرِيقِ الْحُدُودِ، أَوْ تَجِي بَعْدَ عَنْ طَرِيقِ لِحُدُودِ الْبَرِّيَّةِ، وَلَا تَجِي عَنْ طَرِيقِ لِحُدُودِ الْبَحْرِيَّةِ، وَلَا تَجِي عَنْ لِحُدُودِ الْجَوِّيَّةِ، دَائِمٌ...

أ : مُمَكِّنْ؟

ب : دَائِمٌ... إِي نَعَمْ، دَائِمٌ عَنْ طَرِيقِ اللَّيْ يَجُونَ مِنْ بَاكِسْتَانِ، وَيَجُونَ مِنْ نَجِيرِيَا وَيَجُونَ مِنْ بَعْظِ هَالِدُولِ هَازِي. يُجِيبُونَهَا لَيْشْ؟ يُجِيبُونَهَا لَأَنَّ يَتَكَسَّرُ... يُبِيعُونَهَا، يَتَكَسَّبُونَ فِيهَا، لَأَنَّ فِيهَا مَبْلَغًا ظَخْمًا وَمَبْلَغًا كَبِيرًا، ظَرْبَهُ.

أ : فِيهَا أَرْبَاحٌ كَثِيرٌ.

ب : أَيْهَ نَعَمْ، فِيهَا رِبْحٌ مُوبٍ سَهْلٌ. إِي يُجِيبُونَهَا، وَيَنْ يَحْطُونَهَا؟ بَعْظُهُمْ يَحْطُهَا فِي أَشْرِطَةٍ كَاسِيَتٍ، بَعْظُهُمْ يَحْطُهَا فِي... فِي بَطْنِهِ فِي أَحْشَاءِهِ، يَبْلَعُ مِنْهَا، يَحْطُهَا فِي أَكْيَاسٍ وَيَبْلَعُ، وَيَبْلَعُ، وَيَبْلَعُ، وَيَبْلَعُ، بَسْ تَنْبَهُوا الْحُكُومَةَ فِي ذَا الشُّغْلَاتِ وَعَارَفِينَ. بَعْظُهُمْ يَحْطُهَا فِي صُورٍ، بَعْظُهُمْ يَحْطُهَا فِي... أ... يَعْطِيهَا أَوْفَالَ، يَحْطُهَا فِي مَلَابَسٍ الْأَوْفَالَ وَيُجِيبُهَا لَهُمْ، بَعْظُ يَغْنِي بِأَشْكَالٍ مُخْتَلِفَةٍ تَدْخُلُ هَالِدِيرَهُ. لَكِنَّهُمْ الْحُكُومَةَ، أَجْهَزَتَهَا وَأَعْيَاهُ وَنَتَبَهُوا لِلْأَمْرِ. فِي شَيْءٍ يَغْدِي وَفِي شَيْءٍ وَاللَّهُ يَمْسُكُوهُ، لَكِنْ مُعْظَمُهَا يَمْسُكُونَهُ، إِلَى صَارَتْ كَمِّيَّاتٍ تُشَبِّيرُهُ، وَ... وَبَعْدَيْنِ إِذَا مَسْكُوهُ تَتَبَّعُوهُ، مَا هَمَّهُمْ يَمْسُكُونَهُ

هَالِحِينَ، هَمَّهُمْ مَنْ " اللّٰي وَرَاهَ ذَا الرَّجَالِ، هَالِئِي كَاعِ يَبِيعُ وَيَشْرِي " مَا عَلَيْهِمْ مِنْهُ، أَوْ اللّٰي وَاللّٰهَ يَتَعَاطَى يَمْسُكُونَهُ، لَكِنَّهُ مَا عَلَيْهِمْ مِنْهُ... لَكِنْ يَشُوفُونَ مَنْ اللّٰي وَرَاهَ، وَاللّٰي وَرَاهَ مَنْ اللّٰي وَرَاهَ، وَاللّٰي وَرَاهَ مَنْ اللّٰي وَرَاهَ إِلَى أَنْ يَمْسُكُونَ الْخِطَّةَ... إِي شَبَّكَهَ كُلَّهَا. فِيهِ يَتَعَاوَنُونَ بَيْنَ الدُّوَلِ اللّٰي حَوْلَهُمْ وَالدُّوَلِ اللّٰي دُونَهُمْ إِنْ يَعْنِي تَرَى، إِسْمُ... إِذَا إِحْنَا وَاللّٰهَ تَتَبَعْنَا قَظِيَّةً، أ... عِنْدَنَا الْقَظِيَّةُ بَدِينَا خِيُوطَهَا عِنْدَنَا وَوَجَدْنَا وَاللّٰهَ إِنَّهُ خِيُوطَهَا تَاصِلٌ " ل... مَصْرًا، خَلُونَا نَلْحَكُهَا فِي مَصْرًا، يَتَبَعُونَهَا، يَتَبَعُونَهَا، يَتَبَعُونَهَا، لَيْهَ؟ لَأَنَّهَُا كِلَا يَشْتِكِي مِنْ هَالْمُخَدَّرَاتِ، وَكِلَا يَشْتِكِي مِنْ هَالظَاهِرَةِ ذِي اللّٰي مَا هَيْبَ زَيْنَهَ، وَمَا هَيْبَ وَاللّٰهَ يَعْنِي أ... ظَاهِرَةً مِثْلَ مَا تَكُولُ وَاللّٰهَ إِنَّهَا طَيِّبَةٌ وَلَا فِيهَا مَرَابِجٌ، وَلَا... حَتَّى مَكْسَبَهَا حَرَامٌ. مَا حَدَّ يَرْظَى عَلَى هَال... إِنَّهُ وَاللّٰهَ أَنَا أَكْسَبُ عَلَى سَبِيلِ الْغَيْرِ يَمُوتُ. إِيحْكُومَهَ كَامَتَ وَاللّٰهَ كَالَتْ إِي اللّٰي يَرُوجُ وَاللّٰي كَذَا وَاللّٰي هَذَا تَرَاهَ بِ... يَعْنِي مَا لَهُ إِلَّا الْإِعْدَامُ. أَمَا " اللّٰي يَتَعَاطَى...

أ : يُعَدَمُ الْمَرْوَجُ؟

ب : أَيْهَ نَعَمْ يُعَدَمُ، وَإِذَا كَانَ عِنْدَهُ... وَاللّٰهَ حَدُّوَا، حَتَّى فِي حُبُوبٍ مُعَيَّنَةٍ، يَعْنِي مَثَلًا وَاللّٰهَ مَدْرِي يَوْمَ كَالُوا مَتَيْنِ حَبَّةً، مَدْرِي ثَلَاثَ مِئَةِ حَبَّةً، مَدْرِي أَرْبَعَ مِئَةِ حَبَّةً، مَا أَذْرِي وَاللّٰهَ، هَه؟ أَوْ إِنَّهُ أ... بِ... هَذَا مَا لَهُ إِلَّا الْإِعْدَامُ. أَللّٰي يَتَعَاطَى بِ... يِعَالِجُونَهُ فِي مُسْتَشْفَى يِكَاَلُهُ مُسْتَشْفَى الْأَمَلِ.

أ : الأمل؟

ب : الأمل، نعم. مِسْتَشْفَى الأمل هَذَا حَطُّوه لِلنَّاسِ الَّلِي يَشْتَكُونَ مِنْ
المُخْذِرَاتِ.

Vocabulary

min feen مِنْ فَيْنَ *interrog.part.* from where

ʕaadataan عَادَةً *adv.* usually, customarily, ordinarily, habitually

ʕan ʔariig عَنْ طَرِيقَ *phr.* by; via; by means of

barriyyah بَرِّيَّةَ *adj.* mainland; land; rural; open country

bahriyyah بَحْرِيَّةَ *adj.* naval; marine; maritime

jawwiyyah جَوِّيَّةَ *adj.* air, aerial; atmospheric

baakistaan بَاكِسْتَانُ *prop.n.* Pakistan

nayjiiryaa نَيْجِيرِيَا *prop.n.* Nigeria

tkassab fii- تَكْسَبُ فِي *imperf.* ytkassab *v.* to profit from; to earn a
living; to acquire

zaxm ظَخْمَ *adj.* huge; large; big

zarbah ظَرْبَهُ *n. (pl. -aat)* striking {it rich}; ■ hit; blow; plague; affliction

ribh رِبْحَ *v.n. (pl. ʔarbaah)* profit, gain; earnings

muub sahl مُوبٌ سَهْلٌ *adj.* not simple; not easy; not little

ʕariit kaaseet شَرِيطُ كَاسَيْتَ *phr. (pl. ʔaʕritah)* Eng. cassette tape

baṭn بَطْنُ *n. (pl. b(u)ṭuun)* abdomen, belly, stomach

ḥaʕaa حَشَا *n. (pl. ʔahʕaaʔ)* gut, bowels; belly, abdomen

balaʕ بَلَعَ *imperf. yiblaʕ v.t.* to swallow; to gulp down

kiis كَيْسُ *n. (pl. ʔakyaas)* bag; at the expense of (when preceded with
ʕala)

ʕuurah صُورَهُ *n. (pl. ʕuwar)* picture; manner; shape, form

malaabis مَلَابِيسُ الْأَطْفَالِ *phr.* children's clothing

ʕakil شَكْلُ *n. (pl. ʔaʕkaal)* fashion; shape, form; way, method; one's
appearance

- waaʕyah وَأَعْيَه *act.par.f.* (pl. -aat) being alert to; being attentive to; being careful of; being awake (the form waaʕii is used for masculine)
- ʕadda عَدَا *imperf.* yʕaddii *v.* to make it in (to ■ place); to come in, to enter
- laakin لَكِنْ *conj.* but; however, yet (var. bass)
- hamm هَمَّ *n.* (pl. h(u)muum) concern; worry, care; intention; important matter; burden
- man مَنْ *interrog.part.* who (var. min; minhu; manhu)
- gaaʕ ybayyiʕ w-yaʕriي وَيَشْرِي *expr.* He is selling and buying; He is trading; He sells and buys.
- ʕabakah شَبَكَه *n.* (pl. -aat, ʕibaak, ʕabak) network; net; system; trap
- t(a)ʕaawan تَعَاوَنَ *imperf.* yiʕaawan *v.* to cooperate; to support one another; to help; to assist
- xeeʕ خَيْطُ *n.* (pl. x(u)yuuʕ, xiiʕaan) string; thread; cord
- waʕal li- وَصَلَ لَ *imperf.* yaaʕil *v.i.* to lead to; to arrive; to reach; to connect (without li-) (var. yuuʕl)
- ʕiftaka min اِشْتَكَى مِنْ *imperf.* yiʕti(a)kii *v.* to complain (of or about s.th.); to suffer (from s.th.)
- marbah مَرْبَحَ *n.* (pl. maraabiḥ) gain, profit; benefit; a source of profit
- maksab مَكْسَبَ *n.* (pl. makaasib) profit, gain; ■ source of profit
- ʕaksab ʕala sabiili -lyeer ymuut أَكْسَبَ عَلَى سَبِيلِ الْغَيْرِ يَمُوتُ *expr.* (lit. I profit by the death of others.) I profit at the expense of others.
- ʕamma أَمَّا *part.* but for, as for; as far as s.o. or s.th. is concerned
- murawwij مُرَوِّجُ *act.par.* (pl. -iin) pusher (of the sale of s.th.); marketer; promoter
- ḥabbah حَبَّةُ *n.* (pl. -aat, ḥbuub) pill, tablet; ■ piece, a grain (of s.th.)
- ʕaalaj عَالَجُ *imperf.* yʕaalij *v.t.* to treat (a person; a disease; ■ subject)
- mustaʕfa -lʕamal مُسْتَشْفَى الْأَمَلِ *prop.n.* (lit. the Hope Hospital) the Amal Hospital (located in Riyadh)

Notes

- 1) min feen: *From where*. The interrogative particle //feen// is not as common as //ween//, which is the common form of the literary //ʔayna//. One may also hear //min ween, or, mneen// *from where*.
- 2) ʕan ʔariig: *By, by means of*. This phrase is borrowed from MSA. Note that the speaker uses some MSA words and expressions in this selection due to the nature of its subject matter.
- 3) barriyyah: *Land*. Adjectives can be formed from many types of nouns by adding the suffix //-ii// for masculine and //-iyyah// for feminine, e.g., //barr// *desert; land*; //barrii// *rural*; //barriyyah// *rural f*. The speaker in this selection uses many adjectives in this form.
- 4) liʔann: *Because*. This conjunction introduces a clause that expresses cause or reason. It usually follows the main clause, e.g., //yjiibuunhaa liʔann ybiisuunhaa yitkassabuun fiihaa// *They bring it because they sell it and profit from it*. Note that if the subject of the clause is a pronoun, it is suffixed to this conjunction, e.g., //liʔanhum// *because they*.
- 5) tkassab: *To profit from*. Note that this reflexive verb Form V //tC₁aC₂C₂aC₃/tfaʕʕal// is usually derived by prefixing //t-// to verb Form II //C₁aC₂C₂aC₃/faʕʕal//, e.g., //kassab// *to make someone profit*; and //takassab// *to profit oneself*.
- 6) muub sahl: *Not simple*. The negative particle //muu(b)// is the most commonly used with adjectives, nouns, pronouns, adverbs, and prepositional phrases. Note that when participles are used in a verbal sense, they are usually negated by the particle //maa//.
- 7) ʕariiʔ kaaseet: *Cassette tape*. Note that it is very common to hear the word //kaaseet, pl. kaasetaat// without the word //ʕariiʔ// preceding it.
- 8) ʔahʕaaʔ pl. of haʕaa: *Gut, bowels*. This is a literary word usually used to describe one's inner feelings. The word //baʕn// *belly, abdomen* is more common in Gulf Arabic.

- 9) *laakin*: *But; however; yet*. This conjunction connects sentences or clauses or phrases of more or less equal importance. Usually it does not modify the meaning of anything in the sentence, but it modifies or clarifies the relationship of the sentence to its context, or to the circumstances of its utterance. Note that *//laakin//* may take pronoun suffixes, but the *//-n-//* is doubled before adding the suffix, e.g., *//laakinnhum// but they*.
- 10) *man* (var. *min*): *Who*. This is one of the most common interrogative particles. Note that *//man//* is used after a noun to mean *whose*, e.g., *//malaabis man haaðii// Whose clothes are these?*
- 11) *gaaſ ybayyiſ w-yaſrii*: *He is selling and buying*. The word *//gaaſ//* is a contraction of the word *//gaaſid//*, which is also used before imperfect verbs to form the imperfect progressive tense, as is the case in this text.
- 12) *waſal imperf. yaaſal*: *To lead to; to arrive*. Note that some verbs with the initial *//w-//* take the form *//yaaC₁aC₂//* in the imperfect tense, e.g., *//wagaf, yaagaf// to stop*. The forms *//yooſal; yoogaf//* are also used.
- 13) *ʔamma*: *But for, as for*. The particle *//ʔamma//* is usually followed by a noun or a pronoun, e.g., *//ʔamma -lii yiſaaſa -lmuxaddaraat yiſaaljuunah fii mustaſa -lʔamal// As for the one who uses drugs, he is treated (lit. they treat him) at the Amal Hospital*. The particle *//ʔamma//* is also used to mean *or* e.g., *//ſaſnii ʔummak ʔammaa ʔubuuk// Give me your mother or your father*.

How Do Drugs Get into Saudi Arabia?

A : Usually, where do the drugs come from?

B : M... well, the drugs always come from abroad. For instance, it comes via the borders, or, for instance, it comes via land borderlines, or by sea [borders], or it comes by air [borders]. Always...

A : Is it possible?

B : Always, yes, by those who come from Pakistan, from Nigeria, and from some of these countries. Why do they bring it for? They bring it because... they sell it and profit from it and because there is a huge amount {of money} in it, striking {it rich}.

A : There is a lot of profit in it.

B : Yes indeed, its profit isn't small (lit. simple). Yes, they bring it and where do they hide it? They put it in cassette tapes. Some put it in their stomach, in their gut. They swallow it. They put it in bags, they swallow it, and swallow, and swallow. However, the government became aware of these things, they know. Some of them put it in pictures. Some of them give it to children. They put it in children's clothes and bring it in. Well, it comes into this land in many different fashions, but the government systems are careful of these things. So some of it makes it in, and they confiscate some. If the quantity is big and... later if they catch the one who has it, they follow him. Their concern is not arresting him at this time. Their concern is to know who is behind this man. They don't worry about the one who is selling and buying, or they {may} arrest the user, but he isn't their concern; however, they want to know who is behind him, who is behind the one behind him, and the one behind him, until they catch the plan... the whole network. They {seek the} cooperation of the countries around them, or the faraway countries. They say, well the name... if we have followed up on a case in our country and the strings of the case start here, and we found out that its strings lead to Egypt, we (lit. so let's) follow it up in Egypt. They keep on following up, following up, why? Because every one is complaining about drugs, and everyone is complaining about this phenomenon which isn't good. Well, it isn't, m... ■■ you may say ■ good phenomenon, or there are benefits from it. Even its profit is unlawful. No one approves the... fact that one's profit should be on the expense of other peoples lives (lit. I profit by the death of others). So the government said, he who markets and he who does this... yes, he does not get other than the death sentence, but for he who uses...

A : Will the pusher be executed?

B : Yes indeed, he will be executed, if he has, well... they specify how many pills, well, for instance... I don't know if then they said two hundred pills, three hundred pills, maybe four hundred pills. I don't know, huh? Or that he m... this one gets nothing but the death sentence. They treat the user in a hospital called Al-Amal Hospital.

A : Al-Amal?

B : Yes, Al-Amal. Al-Amal Hospital was established for the people who suffer from {using} drugs.

ḥukumatnaa waaʿyah -lḥamd li-llaah

This selection shows that nouns such as, //saaʿah; saaʿaat; yoom, hour; hours; day // may assume the function of adverbs in most Gulf dialects.

A : ?lḥukuumah waaʿyah, w-baʿdeen¹ sannat ha-lqawaaniin, w-fiih lajnah waṭaniyyah li-mukkafaḥti -lmuxaddaraat. haaḍii yarʿashaa ?alʿamiir feeṣal bin fahd, ?arraʿiisi -lḥam li-riʿaayati -ʃʃabaab². haaḍii lajnah...

B : leej, liʿann haaḍii ʿaadatan muʃkilah li-ʃʃabaab?

A : ?eeh naʿam, liʿann hum yabuun yabuun yrakkzuun ʿala ʃʃab... hii mrakkazah ?ala man huu? w-hii taqliiʿah la-man³? taqliiʿah li-ʃʃabaab, rajjaalin ʿibiir maa ʿaad b-... xalaṣ⁴ w-maa ʿaad... lwaahad bi-lxamsiin weej luh bi-lmuxaddaraat? w-ḥatta law⁵ taʿaataahaa weejji -lfaaydah leh? ddiirah maa ʿaad... tibiihi -ʃʃabaab ha-llii ykuun ḥamanʿaf w-sabaṭaʃʃ, w-xamṣaʃʃ, w-hah? haaḍaa -llii yruuh fiihaa⁶. ?allajnah lwaṭaniyyah li-mukaafahat lmuxaddaraat haaḍii tkaafi? ?annaasi -llii... yaʿnii ysaahmuun fii... fii mukaafahat lmuxaddaraat, maḥalan lhayʿaat, lʿafraad, lmuʿassasaat, taʿṣiihum ʃahaadaat taqdiir, ?innhum wallah lahum door, w-lahum musaahamah, w-yitsajjal ʿaleehum, yaʿnii ʿindahum ʃafḥatin beezah, hah? ?innuh ḍaa -rrajjaal haaḍaa, ?aw ḍaa -lmaraa haaḍii⁷, ?awi -lʿisrah haaḍii, ?awi -l... lmuʿassasah ḍii, ?awi -ʃʃarikah ḍii, ?awi -ddaaʿirah -lḥukuumiyyah ḍii saahamat fii ḥamlat mukaafahati -lmuxaddaraat. ḥatta ?aḍkar lʿaami -lmaazii ?aw gabla -lʿaami -lmaazii kill lʿandiyah -rriyaaziyyah ʿindanaa yalbasuun falaayin... fanaayil⁸ ʿaleehaa ʃi-smeh⁹? ?iʃʃiʿaar maktuub “laa li-

muxaddaraat, laa li-lmuxaddaraat, laa li-lmuxaddaraat.” tuul moosimeen madrii θlaaθat muwaasim w-hum yalbisuunhaa “laa li-lmuxaddaraat, li-muxaddaraat”... leef? SaJaana ywaſſuun ha-ſſabaab. saaſaat¹⁰ lmaſab -ddaaxiliyyah ha-llii yhuſſuun ſaleehaa nataayiji -lmubaarayaat w-madrii weeſſu, hah? haaðii kill ʔabad... ʔazraar bi-lmuxaddaraat, ʔazraar bi-lmuxaddaraat, kill haaðaa risaalah mwajjhathaa -lhukuumah li-man? li-ſſabaab. ʔammaa -rrajjaal ččabiir lwaaſii -llii jidah¹¹ fi -lʔarbſiinaat¹² wallaa -lxamsiinaat maa ſaad, yaſnii yafham llia... ʔatta law ʔanna bah bala, huu balaah fii makaaneh, laakin lhaçii weeſſi -lgool бага ſala ha-l... ſſabaab haaðaa.

B : hal ʔa... fii ʔamriika ʔahyaan kaθirah bi-nſuuf ʔannuh haaðii -zzaahirah ʔa... ſaaʔiſah beeni -rriyaaɗiyyiin, hal hii ſaaʔiſah beeni -rriyaaɗiyyiin fi -ssuſuudiyyah?

A : laa wallah maa fiih ʔabad, maa fiih , maa hiib ſaaʔiſah, wu-lee? w-ʔilaa ſaarat naθalan la... ſe... ſaaʔiſah, ybaan.

B : ybaan ʔawa...

A : ybaan, ybaan ʔin haaðaa rajjaal ʔawwal fii yinxafiz mustawaah, w-baſdeen laa huu b-yihtamm fii tamaariin, w-baſdeen ʔaaltah taſiir ʔaalah, yaſnii ybaan, maa huub wallah yabyii SaJaana wallah niguul wallah... ʔatta -llii fii ʔamriika hinaa ʔila mannah... maradoonaa¹³ xabarah ʔanna yoom ʔinnah¹⁴ taſaata -lmuxaddaraat ſuufii ſ-ſaar fiih. gaam ſaalam killah ſaleeh, ʔatta -lʔittihaadi -ddawlii ſaaqabah.

B : sahḥ.

A : w-dawlitah ṣaaqabitah, fa-maa huub yaṣnii... maa hnaa jayyin yuxfaa ṣaleeh, wallah maa huub wallah ṭaṣrab-līi maṭalan kaas xamr wa-ṭadxul lmaṣab maa ḥad¹⁵ daar¹⁶ ṣannii, ṭaw ṭaṣrab-līi biirah w-ṭadxul lmaṣab wallah maa ḥad daraa weej ṭanaa ṣaleeh.

حُكُومَتُنَا وَاعْيَهُ الْحَمْدُ لَهُ

أ : الْحُكُومَةُ وَاعْيَهُ وَبَعْدَيْنِ سَنَتِ هَالْقَوَانِينَ، وَفِي لَجْنَةِ وَطَنِيَّةٍ لِمُكَافَحَةِ الْمُخَدَّرَاتِ، هَازِي يَرَأْسَهَا الْأَمِيرُ فَيَصِلُ بِنَ فَهْدُ، الرَّئِيسُ الْعَامَ لِرِعَايَةِ الشَّبَابِ^١. هَازِي لَجْنَةُ...

ب : لَيْشْ، لَأَنْ عَادَةُ هَازِي مُشْكِلُهُ لِلشَّبَابِ؟

أ : أَيْهِ نَعَمْ لَأَنْ هُمْ يَبُونُ يَبُونُ يَرْكَزُونُ عَلَى الشَّ... هِيَ مَرْكَزُهُ عَلَى مِنْهُمْ؟ وَهِيَ تَقْلِيْعُهُ لَمَنْ^٢؟ تَقْلِيْعُهُ لِلشَّبَابِ، رِجَالُ تَشْبِيرِ مَا عَادَ ب... خَلَصَ وَمَا عَادَ الْوَاحِدُ بِالْخَمْسِينَ وَيَشْ لَهُ بِالْمُخَدَّرَاتِ؟ وَحَتَّى لَوْ تَعَاطَاهَا وَيَشْ الْفَائِدَةُ لَهُ؟ الدَّيْرَةُ مَا عَادَ... تَبِيْعُهُ الشَّبَابُ هَاللِّي يَكُونُ ثَمَّنَطْعَشْ وَسَبَطْعَشْ، وَخَمْسَطْعَشْ، وَهَهُ؟ هَازَا اللَّي يَرُوحُ فِيْهَا. الْأَلْجَنَةُ الْوَطَنِيَّةُ لِمُكَافَحَةِ الْمُخَدَّرَاتِ هَازِي تُكَافِي النَّاسَ اللَّي... يَغْنِي يَسَاهِمُونَ فِي... فِي مُكَافَحَةِ الْمُخَدَّرَاتِ، مَثَلُ الْهَيْئَاتِ، الْأَفْرَادِ، الْمَوْسَّسَاتِ، تَعْطِيَهُمْ شَهَادَاتُ تَقْدِيرِ، إِنَّهُمْ وَاللَّهِ لَهُمْ دُورٌ، وَلَهُمْ مُسَاهَمَةٌ، وَيَتَسَجَّلُ عَلَيْهِمْ، يَغْنِي عِنْدَهُمْ صَفْحَةٌ بَيْظُهُ، هَهُ؟ إِنَّهُ ذَا الرِّجَالُ هَازَا، أَوْ ذَا الْمَرَا هَازِي^٣، أَوْ الْإِسْرَهُ هَازِي، أَوْ الـ... الْمَوْسَّسَةُ ذِي، أَوْ الشَّرِكَةُ ذِي، أَوْ الدَّائِرَةُ الْحُكُومِيَّةُ ذِي سَاهَمَتْ فِي حَمَلَةٍ مُكَافَحَةِ الْمُخَدَّرَاتِ. حَتَّى أَذْكَرُ الْعَامَ الْمَاضِي أَوْ قَبْلَ الْعَامِ الْمَاضِي كُلَّ الْأَنْدِيَةِ الرِّيَاضِيَّةِ عِنْدَنَا يَلْبَسُونَ فَلَايْنِ*... فَنَائِلٌ عَلَيْهَا شِسْمُهُ؟ الشُّعَارُ مَكْتُوبٌ لَا لِلْمُخَدَّرَاتِ، لَا لِلْمُخَدَّرَاتِ، لَا لِلْمُخَدَّرَاتِ. طُولُ الْمَوْسِمِينَ مَدْرِي ثَلَاثَةُ مَوَاسِمٍ وَهُمْ يَلْبَسُونَهَا لَا لِلْمُخَدَّرَاتِ، لِلْمُخَدَّرَاتِ... لَيْشْ؟ عَشَانُ يَوْعُونَ هَالشَّبَابِ. سَاعَاتُ الْمَلْعَبِ الدَّاخِلِيَّةِ هَاللِّي

يَحْطُونَ عَلَيْهَا نَتَائِجَ الْمُبَارَيَاتِ وَمَذَرِي وَيَشُو، هَه؟ هَازِي كُلِّ أَبَدٍ...
 أَظَرَارُ بِالْمُخَدَّرَاتِ، أَظَرَارُ بِالْمُخَدَّرَاتِ، كُلِّ هَازَا رِسَالَه مُوجَّهَتَهَا
 الْحُكُومَه لِمَنْ؟ لِلشَّبَابِ. أَمَّا الرَّجَالُ التَّشْبِيرُ الْوَاعِي اللَّي جِدَه " فِي
 الْأَرْبَعِينَاتِ " وَلَا الْخَمْسِينَاتِ مَا عَادَ، يَعْنِي يَفْهَمُ اللَّي... حَتَّى لَوْ أَنَّ
 بِهِ بَلَى، هُوَ بَلَاهُ فِي مَكَانِهِ، لَكِنْ الْحَتَشِي وَيَشُ الْكُولُ بَكَّى عَلَى
 هَال... الشَّبَابِ هَازَا.

ب : هَلْ أ... فِي أَمْرِيكَ أحيانَ كَثِيرَه بِنَشُوفٍ أَنَّهُ هَازِي الظَّاهِرَه أ... شَانِعَه
 بَيْنَ الرِّيَاضِيِّينَ، هَلْ هِيَ شَانِعَه بَيْنَ الرِّيَاضِيِّينَ فِي السَّعُودِيَه؟
 أ : لَا وَاللَّهِ مَا فِيهِ أَبَدٌ، مَا فِيهِ، مَا هَيْبُ شَانِعَه، وَلِيَه؟ وَإِلَى صَارَتْ مَثَلًا
 ل... شَد... شَانِعَه يَبَانُ.

ب : يَبَانُ أَوَا...

أ : يَبَانُ، يَبَانُ إِنْ هَازَا رَجَالُ أَوَّلُ شَيْ يَنْخَفِظُ مُسْتَوَاهُ، وَبَعْدِينَ لَا هُوَ
 بِيَهْتَمُ فِي تَمَارِينِ، وَبَعْدِينَ حَالَتَهُ تَصِيرُ حَالَهُ، يَعْنِي يَبَانُ، مَا هُوبُ
 وَاللَّهِ يَبْغِي عَشَانَ وَاللَّهِ نِكُولُ وَاللَّهِ... حَتَّى اللَّي فِي أَمْرِيكَ هِنَا إِلَى
 مِنْهُ... مَرَدُونَا " خَبَرَهُ أَنْ يَوْمَ إِنَّهُ " تَعَاطَى الْمُخَدَّرَاتِ، شُوفِي شُصَارُ
 فِيهِ. كَامَ الْعَالَمُ كُلُّهُ عَلَيْهِ، حَتَّى الْإِتِّحَادُ الدَّوْلِي عَاقِبَهُ.

ب : صَحَّ.

أ : وَدَوْلَتَهُ عَاقِبَتَهُ، فَمَا هُوبُ يَعْنِي، مَا هِنَا شَيْ يَخْفَى عَلَيْهِ، وَاللَّهِ مَا
 هُوبُ وَاللَّهِ أَشْرَبَلِي مَثَلًا كَاسُ خَمَرٍ وَأَدْخَلَ الْمَلْعَبُ مَا حَدَّ " دَار (ي)
 عَنِّي "، أَوْ أَشْرَبَلِي بِيرَهُ وَأَدْخَلَ الْمَلْعَبُ وَاللَّهِ مَا حَدَّ دَرَا وَيَشُ أَنَا
 عَلَيْهِ.

Vocabulary

sann سَنَّ imperf. ysinn *v.t.* to enact, to pass (a law); to establish; to sharpen (s.th.)

?al?amiir feesal bin fahd الأمير فيصل بن فهد *prop.n.* Prince Faysal bin Fahd (the son of King Fahd of Saudi Arabia)

ra?iis ?aam li-ri?aayati -/Jabaab رئيس عام لرعاية الشباب *phr.* the Chief General of the Organization for Youth Welfare

rakkaz ?ala ركّز على imperf. yrakkiz *v.* to concentrate; to focus; to devote one's main attention

mrakkazah مركّزه *pass.par.f.* concentrated; centralized; focused

taqlii?ah تقليعه *n.* (pl. -aat, taqaalii?) fad, trend

la-man لمن *interrog.part.* for whom (var. li-man)

xalaş خلاص imperf. yixlaş *v.* That's it; It's finished; enough; It's over (when used alone); to run out; to finish (when used as a regular verb)

hatta law حتى لو *cond.part.* even if (var. hatta lo)

faaydah فائده *n.* (pl. fawaayid) benefit, advantage; gain; interest (on money)

maa ?aad ما عاد *v.* not anymore

raah fiihaa راح فيها imperf. yruuh *v.* (lit. He went in it.) to get involved; to be entangled; to be afflicted

kaafa كافى imperf. ykaafii *v.t.* to reward, to recompense

hay?ah هيئة *n.* (pl. -aat) organization; board (of trustees); appearance

Jahaadat taqdiir شهادة تقدير *phr.* certificate of appreciation

tsajjal ?aleehum تسجل عليهم imperf. yitsajjal *v.* to be put on their record; to be documented; to be recorded

saf?ah bee?ah صفح بيظه *phr.* white page; a new start

ðaa -lmaraa ذا المرأة *phr.* this woman

hamlah حمله *n.* (pl. -aat) campaign; expedition; pregnancy

ðakar ذكر imperf. yaðkar *v.* to remember; to mention

gabl قبل *adv.* before; previously; ago

naadii نَادِي *n.* (*pl.* ?andiyah, nawaadii) sports institute; recreation center

fanaayil فَنَائِيل *n.* Eng. t-shirts

ji-smeh شِسْمَه *expr.* What you may call it; What's its name?

fiisaar شِعَار *n.* (*pl.* -aat, faisaayir) motto; slogan; symbol; emblem

moosim مُوسِم *n.* (*pl.* muwaasim) season; harvest; time of year

saaʿah سَاعَه *n.* (*pl.* -aat) oftentimes (when used in *pl.* form); sometimes; hour; clock; watch; time

natiijah نَتِيْجَه *n.* (*pl.* nataayij) result; score

mubaaraat مُبَارَاة *n.* (*pl.* mubaarayaat) game; competition

zarar ظَرْر *n.* (*pl.* ?azraar) harm

jidah جِدَه *part.* he is already (by this or a specified time) (var. gad, gid)

?arbaʿiin أَرْبَعِيْنَ *n.* (*pl.* -aat) forty

balaa بَلَا *n.* (*pl.* balaayaa) problem; affliction

baga بَغَى *imperf. yabga v.* to stay; to be for (s.o. or s.th.); to remain for (s.o. or s.th.)

ʿaam ʿaam شَائِعَة *act.par.f.* common; popular

riyaazii رِيَاظِي *adj.* (*pl.* riyaaziyyiin) an athlete; athletic

?ila ʿaarat إِلَى صَارَتْ *cond.part.* when it becomes; if it becomes; if it happens

baan بَانَ *imperf. ybaan v.* to show; to be apparent

?awwal fii أَوَّلُ شَيْ *phr.* first of all; first thing

htamm fii اهْتَمَّ فِي *imperf. yihtamm v.* to care (about s.th. or s.o.); to take care of; to take responsibility (of s.th. or s.o.)

haaltah tʿsiir haalah حَالَتَه تَصِيرُ حَالَه *expr.* He will be in shambles; He will be in very bad shape.

maradoonaa مَرْدُونَا *prop.n.* {Deigo} Maradonna (of Argentina, played in the '98 World Cup)

yoom ?innah يَوْمَ إِنَّه *phr.* (lit. the day he...) when

gaam lʿaalam killah ʿaleeh غَامَ الْعَالَمُ كُلُّهُ عَلَيْهِ *expr.* The whole world was against him; Everybody was against him.

?ittihaad dawliي اتحاد دَوْلِي *prop.n.* Federation of International Football Association (FIFÁ); international unity

kaas كَاسٌ *n.* (*pl.* -aat) cup; ■ glass

maa hadd مَا حَدَّ *quant.* no one (var. ?ahad)

daar(ii) fanni دَارِي عَنِّي *phr.* (S.o.) knows about me.

Notes

- 1) ba?deen: *Later; then; afterwards; something else.* Note that this conjunction also functions as an adverb. It is usually used for marking the elements in a narrative sequence. It is derived by adding the suffix //een// to the preposition //ba?id// *after*. //ba?deen// is also used in a consequential sense rather than in a purely temporal sense to render the English meaning of *or, or else*.
- 2) ra?iis ʕaam li-riʕaayati -ʕʕabaab: *The Chief General of the Organization for Youth Welfare.* This organization serves as the fountainhead for many of the sporting enterprises in Modern Saudi Arabia and protectively watches over the several youth and sporting federations.
- 3) la-man: *For whom?* Note that //la(i)-// is prefixed to //man// to render the meaning *whom*. (See Selection 14, Note 10.)
- 4) xalaʕ: *That's it.* Although this is an MSA verb, it is used in most Arabic dialects in this frozen form to mean *having enough, or being fed up of s.o. or s.th.; it's over*.
- 5) ʕatta law: *Even if.* The conditional particle //law var. lo(o)// introduces a hypothetical condition or conditions contrary to fact. The verbs in the conditional and the main clause are often in the perfect tense. The particle //ʕatta// is used before the conditional particle to emphasize this condition, e.g. //ʕatta law taʕaataahaa, weeʕʕi -lfaaydah// *Even if he uses it, what good does it do him?*
- 6) raah fiihaa: *He got involved in it.* The verb //raah// followed by the preposition //fii + pron. suffix// is used to mean *gone; deeply involved in*, e.g., //jaalah maraʕ w-raah fiih// *He had ■ disease and he died of it.*
- 7) ʕaa -lmaraa haaʕii: *This woman.* Note that the speaker did not use //ʕii//, the feminine form of the demonstrative before the word //lmaraa//, which is not common in Gulf dialects; however, he used the feminine form //haaʕii// after it.
- 8) fanaayil: *T-shirts.* Note that the speaker mispronounced this word the first time by saying //falaayin//. The word //faanilla// may be used for *one t-shirt* or for *flannel*.

- 9) *ji-smeh*: *What you may call it*. Note that the speaker uses several variations of this expression when he could not remember the right word to say.
- 10) *saaʕaat*: *Often times*. As discussed before, some adverbs can be formed from nouns by adding a prefix or by suffixing the indefinite marker *//a(i)n//*. Also, there are some adverbial adjectives and some adverbial nouns, such as *//saaʕaat, saaʕah, yoom//*, when nouns assume the function of adverbs.
- 11) *jid-ah*: *He is already (by this or a specified time)*. Cf. MSA *//qad//*. This particle and its variants *//gad, gid//* do occasionally occur before present tense verbs to render a present progressive meaning. They may also be used in non-verbal sentences or before pseudo-verbs.
- 12) *ʔarbaʕiinaat*: *Forties*. The regular feminine plural suffix *//-aat//* is added to numbers 20, 30, 40, etc. to produce the plural, e.g., *//ʔarb(a)ʕiinaat; xamsiinaat// forties; fifties*.
- 13) *maradoonaa*: *Maradonna*. The speaker here is referring to Deigo Maradonna of Argentina, whose team was beaten in the last minute during the quarterfinal match between the Netherlands and Argentina in the World Cup Finals in '98 at the Stade Velodrome in Marseille, France.
- 14) *yoom*: *Day*. Note that this noun also functions as an adverb of time when introducing a temporal clause. It is usually followed by *//ʔinn + pron. suff.//* and the verb is almost always in the perfect tense.
- 15) *maa ʔadd var. ʔaʔad*: *No one*. This quantifier usually means *no one*, e.g., *//maa ʔadd nabbahnii ʕan ʔazraari -lmuxaddaraat// No one warned of the harms of drugs*. It is also used to mean *someone*. In this case it is a way of expressing the passive voice, e.g., *//ʔadd gal-lii ʔinnak ruʔt makkah// Someone told me that you went to Mecca*. It is also used in questions followed by *//min + pron. suff.//* and in statements in which the verb is in the negative to mean *anyone* e.g., *//ʔad minkum saaʕad fi mukaafahat lmuxaddaraat?// Has anyone of you helped in the fight against drugs?* and *//maa lageet ʔadd fi -lbeet// I didn't find anyone at home*. The word *//ʔadd//* is negated either by *//maa* or *laa//*.
- 16) *daar ʕannii*: *(Someone) knows about me*. Note the deletion of the final vowel in the word *//daarii//* due to rapid speech, a common phenomenon in most Arabic dialects.

Thank God! Our Government Is Alert

A : The government is alert and something else, it passed those laws. There is a national committee for fighting drugs. This committee is headed by Prince Faysal Bin Fahd, the General President for Youth Welfare. This committee...

B : Why? Is it because usually this is a youth problem?

A : Yes indeed, because they want to concentrate on the youth... it concentrates on whom? This fad is for whom? It's ■ fad for the youth. An old man doesn't, well ... that's it {for him}, a person in his fifties, what does he have to do with drugs? Even if he uses it, what good does it do him? The world isn't... anymore... It is the youth, the eighteen, seventeen, and fifteen {year olds} who want it, huh? These are the ones who get involved in it. This National Committee for Fighting Drugs rewards people that... well... participate in... in fighting drugs, such as, organizations, individuals, establishments. It gives them certificates of appreciation, that is, they have a role, and they have a share {in fighting drugs}. It will be on their record, well, they have a white page, OK? That is, this man, or this woman, or this family, or this government directorate has participated in the campaign against drugs. I even remember last year or the year before last all the sports institutes in Saudi Arabia were wearing T shirts {written} on them, what's its name? A written motto "no to drugs, no to drugs, no to drugs." They were wearing them throughout the two or three seasons. I don't know, "no to drugs, no to drugs"... why? To awaken the youth. Oftentimes, inside the field where they post the results of the games/scores, and I don't know what, all of it is absolutely {covered} with the dangers (lit. harms) of drugs, the dangers of drugs. All of this is ■ message from the government directed to whom? To the youth. But for an old, mature man who is already in his forties or his fifties is not any more... I mean he understands that... Even if he has a problem, his problem is contained (lit. in its place), but this talk is for the... the youth.

B : Is... oftentimes we see that this phenomenon is common among the athletes in the United States, is it common among athletes in Saudi Arabia?

A : Well, no, it isn't at all. It is not common, why? Because when it becomes common it will show.

B : It will show or...

A : It shows, it shows that this man, first of all, his status will be lower.

Something else, he will not care about practice, and he will be in shambles. Well, it will show. It is not that he wants us to say... Even those in the United States when one... when the news was out about Maradona that he is using drugs, you saw what happened to him. The whole world was against him, even the Federation Internationale De Football Association punished him.

B : True.

A : And his country punished him. So it is not, well... something hidden. For instance, I drink a glass of alcohol and enter the playground and no one knows about me, or I drink a beer and go to the playground and no one knows what is going on with me.

lwalad yubba sayyaarah

This selection shows that speakres of Qatif and other Gulf dialects may use the word //ʔumm mother// before feminine nouns and the word //ʔabu father// before a masculine noun to express possession.

A : nzeen, weef raʔyok¹, nruuh baačir? ʔindak ʔii. faazii baačir ʔinta?

B : weefuu baačir, maʔyuul baa-jii min lʔamal maʔyuul, weef ʔindeef²?

A : maswah -lʔihhaal yumba³ yruuhuu yiʔtaruu liihum ʔalʔaab limma nruuh maḥall lʔaʔaabi -hnii. libnayyah⁴ daaggah⁵ ʔafraanah⁶ timba baarbii. wi-lwalaad yubba -ssiyyaarah ʔummi -llaasilkii⁷.

B : ha-lḥa...

A : ʔinta taʔaala nruuh leechum niʔtarii leechum lʔalʔaab.

B : weef ʔalʔaab? weef tiʔtaruun (hadaanaa ʔii... ʔidne, (these two words are not clear)). ʔalʔaab dakkuu⁸... malyaanah w-ma -ʔraf weef, yiʔabuu. ʔalʔaab ha... ha-zzaman maa tiʔlaah! maa tiʔlah, wa-laa hii zeeneh. txarrab liʔyuun.

A : ʔilaa ma-hii⁹ zeeneh? ḥagwah txarrab liʔyuun? dakkuu baarbiyyeh¹⁰ b-tigʔid tiʔab fiihee b-tistaanees¹¹ wi-llaasilkii -ssiyyaarah, ʔilaa w-ma-hii ʔadleh? weef fiih yaʔnii law ʔinta miʔtorod¹²?

B : ?ayy¹³ baarbii? ?ayy baarbii? w-?ayy kumbyuutar? kumbyuutar, sala kull kumbyuutar haada w-ma-ʕraf weef, hadii ?illaa tilʕabuu -sseekal lii yʔiih w-yitkassar. ?eh, laʕaabi -llawwal ?ahsan. laʕaab llawwal ?ahsan min ?ahiin. laʕaabi -llawwal yiʔlaʕuu -ljihhaal yiʔlaʕuu wiyya baʕood, yruuhuu yilʕabuu, yilʕabuu -ʔteer, yilʕabuu -ʔteer w-yilʕabuu ?alʕaab ʕaanyeh, wi-ntuuna maʕi...

A : weeffu -llawwal killah fi -ʔtirgaat yaa dah! killah fi -ʔtirgaat llawwal. ?ahiin ʕa-lʔaqall fi -lbeet gaaʕdiin fi -lbaraad, fi -lmukayyif, w-gaaʕdiin yilʕabuu tahti ʕyunn¹⁴, taht nazame, muu -llawwal killah fi -ʔtirgaat wi-ssakiik gaaʕdiin yilʕaboo, tumba... min hiin ruuhii w-fi-lixwaar w-ha-ljaw gaal yilʕabuu leene¹⁵ fi -ffa... fi -ffawaariʕ, ?ah? muu ʕadil haʕyek?

الْوَلَدُ يُبَيِّ سِيَّارَهُ

- أ : نَزَيْنُ، وَيَشْرُ رَأْيُكَ^١، نُرُوحُ بَاتَشِيرُ؟ عِنْدَكَ شَيْءٌ؟ فَاضِي بَاتَشِيرُ إِنْتَ؟
- ب : وَيَشُو بَاتَشِيرُ، مَشْفُولُ، بَاجِي مِنْ الْعَمَلِ مَشْفُولُ، وَيَشْرُ عِنْدَيْشِ^٢؟
- أ : مَسْنُوهُ الْجِهَّالُ يُمْبُ^٣ يَرُوحُوا يَشْتَرُوا لِيَهُمُ الْغَابُ لِمَا نُرُوحُ مَحَلُّ
الْأَلْعَابِ هُنِي. لِبْنِيَّةُ دَاكْهُ^٤ عَفْرَانَهُ^٥ تَعْبُ بَارَبِي. وَالْوَلَدُ يُبَيِّ السِّيَّارَهُ
أُمُّ الْأَسْلِكِي^٦.
- ب : هَالْحَ...
- أ : إِنْتَ تَعَالِ^٧ نُرُوحُ لِيَهُمُ نَشْتَرِي لِيَهُمُ الْأَلْعَابُ .
- ب : وَيَشْرُ الْغَابُ؟ وَيَشْرُ تَشْتَرُونَ (هَدَانَا إِب... عِدْنَا) الْغَابُ. دَكُو^٨ مَلِيَانَهُ
وَمَا عَرَفَ وَيَشْرُ، يَلْعَبُوا. الْغَابُ ه... هَالزَّمَنُ مَا تَصْلَاحُ، مَا تَصْلَحُ وَلَا
هِي زَيْنَهُ. تَخْرُبُ لِعِيُونُ.
- أ : إِلَّا مَا هِي زَيْنَهُ^٩؟ حَكُوهُ تَخْرُبُ لِعِيُونُ؟ دَكُو بَارَبِيَّةُ^{١٠}، بَتَكْعِدُ تَلْعَبُ
فِيهَا بَتَسْتَانِيْسُ^{١١}، وَالْأَسْلِكِي السِّيَّارَهُ إِلَّا وَمَا هِي عَدْلَهُ؟ وَيَشْرُ فِيهِ
يَعْنِي لَوْ إِنْتَ مِعْتَرَضُ^{١٢}؟
- ب : أَيَّ^{١٣} بَارَبِي؟ أَيَّ بَارَبِي؟ وَأَيَّ كُمْبِيُوتَرُ؟ كُمْبِيُوتَرُ، عَلَى كُلِّ كُمْبِيُوتَرُ
هَادَ وَمَا عَرَفَ وَيَشْرُ، هَادِي إِلَّا تَلْعَبُوا السِّيَكْهُ اللَّي يَطِيحُ وَيَتَكْسَرُ. أَيَّ،
لِلْعَابِ الْأَوَّلُ. أَيَّ، لِلْعَابِ اللَّوْلُ أَحْسَنُ. لِلْعَابِ اللَّوْلُ أَحْسَنُ مِنْ أَحِينُ.
لِلْعَابِ اللَّوْلُ يَطْلَعُوا الْجِهَّالُ، يَطْلَعُوا وَيَا بَعْضُ يَرُوحُوا يَلْعَبُوا. يَلْعَبُوا
الطَّيْرُ. يَلْعَبُوا الطَّيْرُ وَيَلْعَبُوا الْغَابُ ثَانِيَّةً، وَانْتُون مَع...

أ : وَيَشُّو الْأَوَّلُ كُلَّهُ فِي الطَّرِيقَاتِ يَأْدَهُ، كُلَّهُ فِي الطَّرِيقَاتِ الْأَوَّلِ. الْحِينَ
عَالَاكُلَ فِي الْبَيْتِ كَاعِدِينَ فِي الْبَرَادِ، فِي الْمَكِيفِ، وَكَاعِدِينَ يَلْعَبُوا
تَحْتَ عُيُونًا، تَحْتَ نَظَرِنَا، مُو الْأَوَّلُ كُلَّهُ فِي الطَّرِيقَاتِ وَالسُّكِينِ
كَاعِدِينَ يَلْعَبُوا لَيْنَا فِي الشُّ... فِي الشُّوَارِعِ، أَه؟ مُو عَدَلْ حَتَشِيكَ.

Vocabulary

nzeen نَزِين *part.* well! good; fine, OK (var. zeen, ʔinzeen)

raʔiy رَأْيِي *n.* (pl. ʔaaraaʔ) opinion

maswah مَسْوَه *n.* (pl. maswiyyaat) evening; one evening

yumba يُمْبِي *v.* he wants

bnayyah بَنِيَّه *n.* (pl. -aat) little girl

daaggah دَاكَّه *act.par.f.* (lit. beating (drums)) insisting; nagging; pounding

ʔafraanah عَفْرَانَه *act.par.f.* dying (to have s.th.)

baarbii بَارْبِي *n.* (pl. -aat) Eng. Barbie doll (var. baarbiyyeh)

yubba يُبِّي *v.* to want

ʔummi-llaasilkii أُمُّ اللَّاسِلِكِي *phr.* (lit. the mother of the wireless)
remote-control (car)

dakku(u) دَكُّو *demons.part.* here; That is him/it. (var. hakku(u), hadakku(u))

malyaanah مَلْيَانَه *act.par.f.* a lot; full of

ʔalah صَلَح imperf. yiʔlah *v.* to be good; to be right; to be proper; to be
useful

ʔilaa ma-hii إِلَّا مَا هِي *neg.part.* why it is not

ʔagwah حَكْوَه *interrog.part.* why; how come (var. ʔ-ʔagwah)

xarrab خَرَّب imperf. yxarra(i)b *v.t.* to ruin; to destroy; to mess (things up)

staanas اسْتَانَس imperf. yistaane(e)s *v.* to enjoy (s.th. or s.o.); to be
amused, delighted, entertained (by s.th. or s.o.)

ʔadleh عَدَلَه *adj.f.* right, true

miʔtorod مَعْتَرَض *act.par.* objecting; refusing

ʔayy أَي *interrog.part.* which

- kumbuutar كُمْبِيُوتَرُ *n.* (pl. -aat) Eng. computer
- seekal سَيْكَلُ *n.* (pl. -aat) Eng. bike, bicycle
- ʔaḥsan min أَحْسَنُ مِنْ *compar.adj.* better than
- yiṭlaʕuu wiyya(a) baʕood يِطْلَعُوا وَيَا بَعْضُ *expr.* They go out together.
- ṭteer الطَّيْرُ *n.* ■ game for children; a bird
- ʔintuuna إِنْتُونُ *pron. c.pl.* you (var. ʔintuun, ʔintum, ʔintuu)
- ṭariig طَرِيكُ *n.* (pl. ṭirgaat) street, road; way
- yaa dah يَاهُ *part.* a particle for exclamation
- baraad بَرَادُ *n.* cool; cold weather; cold breeze
- mukayyif مَكْيِفُ *n.* (pl. -aat) air conditioner; air-conditioned
- yilʕabuu taḥti ʕyuuṇe يَلْعَبُوا تَحْتَ عَيْوُنَا *expr.* (lit. They play under our eyes.) They play under our supervision.
- nazar نَظَرُ *n.* supervision (when preceded with taḥt); seeing, eyesight
- xwaar خَوَارُ *pl.n.* valleys
- yilʕabuu leene يَلْعَبُوا لَيْنَا *expr.* (lit. They play for us.) they play

Notes

- 1) raʔyok: *Your opinion*. Note that the Qatif dialect uses the pronoun suffix // -ok// for the second person masculine more often than the Riyadh // -ak// suffix. The use of the singular form of this noun is more common than its plural form //ʔaaraaʔ//, even when one is asking more than one person about their opinions. Note that it is very common to delete the hamzah and lengthen the vowel before it, e.g., //raayok//.
- 2) ʕindeeʃ (var. ʕindič): *You (f.) have*. Usually, vowels are lengthened by most Qatif speakers. This vocalic change occurs quite often in this text. Note the vowel change: // -e-// is lengthened to // -ee-//. The pronominal suffix for the second person singular feminine // -ik// changes to // -eeʃ//.
- 3) yumba: *He wants*. This verb may be ■ variation of the verb //yubba// with the assimilation of //b ---> m//, a common linguistic change in some Arabic dialects. This verb does not have a perfect tense form. This form of the verb was not detected in the Riyadh dialect.
- 4) bnayyah: *Little girl*. This is the diminutive form of //bint//. Cf. MSA //bunayyah// in pausal form.

- 5) **daaggah**: *Insisting; nagging (lit. beating; knocking; pounding)*. There is a clear semantic transition between *pounding* ---> *nagging*. Usually when one nags, one either pounds on something or stomps one's foot.
- 6) **ʕafraanah**: *She is dying (to have something)*. The patterns //faʕlaan m. and faʕlaanah f.// are used to form some active participles from triliteral root verbs, e.g., //taʕab// *to be tired*, //taʕbaan m., taʕbaanah f.// *the person who is tired*; //kasil// *to be lazy*, //kaslaan m. kaslaanah f.// *a lazy person*.
- 7) **ʔummi -llaasilkii**: *A remote-control car*. The use of //ʔumm// *mother* and //ʔu(a)bu// *father* to denote possession is very common in Gulf dialects. However, it is usually the possession of certain inalienable characteristics. It is always expressed in a noun-noun construct, in which the first noun is either //ʔumm or ʔubuu//, e.g., //sayyaarah ʔummi -llaasilkii// *a remote-control car*; //ʕifti -rrajjaal ʔabuu raas ʕabiir// *I saw the big-headed man (lit. I saw the man the father of the big head)*. The words //ʔabuu and ʔumm// are commonly used to informally address someone by his/her firstborn son, e.g., //ʔabuu ʔahmad// *the father of Ahmad*; //ʔumm feeʕal// *the mother of Faysal*.
- 8) **dakkuu** (var. **hadakku(u) hakku(u)**): *That is him; here*. This form of the demonstrative //hadaak// is typical of Eastern Saudi Arabia dialects. Note that this demonstrative is in liason with the pronominal suffix for a far person or object. The //ha-// prefix may be deleted as it is deleted from any other demonstrative. //hadakku// is more common in some dialects of Bahrain.
- 9) **ʔila maa hii**: *Why it is not*. Note that the preposition //ʔila// followed by the negative particle //maa// is used in Al-Qatif dialect as an interrogative particle.
- 10) **baarbiyyeh**: *Barbie doll*. Note that the speaker derived a feminine form from the English borrowed word *Barbie*, a common practice when dealing with foreign words.
- 11) **tistaanees**: *She enjoys (s.th. or s.o.)*. Cf. MSA //tastaʔnisu//. Note the vocalic changes in this verb; the vowel of the present tense marker //ta- ---> ti-//; the second vowel //-a- ---> -aa-// resulting from the deletion of the glottal stop; and a compensatory lengthening of the final vowel //-e- ---> -ee-//. It is worth noting that the initial vowel of the perfect form of this verb form is almost always deleted in most Gulf dialects, e.g., //staanas//.

- 12) miṣtoroḍ: *Objecting*. Cf. MSA //muṣtarid// (pausal form). The change of //mu- ---> mi-// in this active participle pattern is very common in most Arabic dialects. The other vocalic changes in this word are typical of Al-Qatif dialect.
- 13) ʔayy: *Which, what*. Unlike other interrogative particles, //ʔayy// cannot be used independently as a one-word question. It is also used to express surprise.
- 14) yilṣabuu taḥti ṣyuunne: *They play under our supervision (lit. they play under our eyes)*. This is an expression used to portray parents' protection of their children.
- 15) yilṣabuu leene: *They play (lit. they play for us)*. It is very common in most Arabic dialects for a speaker to engage the person spoken to in the action that is being described, e.g., //ṣareet-lak baarbiyyeh zeeneh// *I bought a nice Barbie (lit. I bought for you ■ nice Barbie)*. This form of addressing others is also used for expressing amazement or exaggeration.

The Boy Wants a Car

A : Well, how about (lit. what is your opinion) ~~we~~ go tomorrow? Do you have anything? Are you free (lit. empty) tomorrow?

B : What's tomorrow? I am busy. I will be busy after I come back from work. What do you have {in mind}?

A : The children want to go buy toys in the evening when we go to the nearby (lit. here) toy store. The little girl is nagging (lit. pounding). She is dying to have a Barbie doll, and the boy wants a remote-control car (lit. the mother of the wireless).

B : Th...

A : Come on, let's go there to buy them the toys.

B : What toys? What toys are you going to buy? Here, there are a lot of toys and... I don't know what, let them play. The modern (lit. of this time) toys are not good. They are not good, they are not nice. They ruin the eyes.

A : Why aren't they nice? How do they ruin the eyes? Here is a Barbie. Your daughter sits and plays with it, and she enjoys it. Why is the remote-control car not good? What's wrong with it, and why are you objecting?

B : Which Barbie? Which Barbie, and which computer? Every computer has... I don't know what. You have to play with the bike that tips and breaks. Well, the toys of the past are better. The toys of the past are better than today's. The children go out with each other {when they play} the old games. They go out and play. They play the "Tair" game and other games. You are...

A : What past? All of the games were out on the streets. All of the old games were on the streets. Nowadays, at least they stay in the cool and air-conditioned home, and they play under our supervision (lit. under our eyes, under our eyesight). Unlike the past, they used to play in the streets [and roads]. Do you want... them from now on to go play in the valleys in such weather, right? What you are saying is not right.

ʔaʕsaab zamaan

The speakers in this selection add a final vowel //-(e)// at the end of a sentence to mark a question or an exclamation, a linguistic feature of the Qatif dialect.

A : ljihaal maa yaʕirfuu ʔaḥaad. ljihaal llawwal lle... yruuḥuu yilʕabuu wi-yya baʕoz, yiṭlaʕuu, yilʕabuu -ttiileh¹. ttiileh yjammʕuu wi-yyaa baʕoz w-yilʕabuu. yilʕabuu fi -ṣṣawaabiiṭ², ʔii ʔaḥiin maa ḥad yiʕruf ʔaḥad. ja... ʔitjaar maa yiʕruf jaarooḥ wa-laa yiʕruf hadaak³, haade...

B : ʔaḥiin ʔinta tumba ljihaal yilʕabuu -lʔaʕsaab lli-nta tiʕab fiihum, ʔinta w-ʔabuuk wa-xwatk wuw... w-jiddok.

A : weeʕ fiihaa? ʔaḥsan min la... laʕsaab weeʕ fiihaa. yaʕnii ʔaḥiin bi-llaah ʕaleeʕ⁴ liʕbet ʔiṭteer weeʕ fiihe?

B : ʔeh, yitraakazuu wi-yṭiiḥuu leene⁵ w-yijuu killah xummgaat w-ḥamet w-ḥaalathum ḥaalah w-haada⁶ mutṣawwab⁷, w-daa ʕaaliʕ minnah daam... w-daa mitʕaabig⁸ wi-yya daa, w-daa maʕ... ʔe... daa ʔe... m...

A : maʕʕaʕ.

B : maʕʕaʕ ʕaʕri -lfaanii⁹ haada huwwa, ʕu ha-lʔaʕsaab? laa bi-llaah!

A : laa.

B : laa hii ʕadlah wa-laa ʕii.

A : liʕbati -ttiilee yfakkir fiihaa -lwaahheed ʕeef ygiisi -ttiilah -ḥḥaanii, w-keef hadaak w-weeʕ... weeʕ... lfaanii... lfaanii yʕaddii... daak... wi-ykassib. lammaa ykassib ʕaadi -tyeel, yjii ybiiʕhum baʕd. yistaʕiid

minhom.

B : ?eh, w-?idaa xallaṣati -lliṣbeh yguumuu yitjaabaguu kull¹⁰ waahad yrammii¹¹ -lfaanii bi-ttiileh, wi-yduggi ſyuunah, wi-ydugg xafmah wi-ykassruh.

A : jihhaal baṣd č... ſ... Jaayfah jihhaal bi-duun maa yitjaabaguu...

B : laa, laa, laa, ?alṣaab ha-l?ayyaam ?ahsan, şaraahah.

A : ?inti Jaayfah -llawe... ?e... jjihhaal maa yitjaabaguu. hatta law gaṣaduu fi -lbeet maa yitjaabaguu humee¹²?

B : yitjaabaguu, bass maa ydugguu ruuḥhum¹³ bi-lliṣbeh bi-ttiileh, fagiileh¹⁴ tkassar.

A : wejja fagiileh? weej fa... fagaalathee, tiileh xafiifah maa fiihaa jii...

B : ?itjabax¹⁵ haadii maa hii fagiileh, ?eh?

الْعَابُ زَمَانُ

أ : الْجِهَالُ مَا يَعْرِفُوا أَحَدٌ. جِهَالُ الْوَلِّ يَرْوَحُوا يَلْعَبُوا وَيَأْ بَعْظُ،
يَطْلَعُوا، يَلْعَبُوا التَّيْلَهُ. التَّيْلَهُ يَجْمَعُوا وَيَأْ بَعْظُ يَلْعَبُوا، يَلْعَبُوا فِي
الصُّوَابِيَّةِ، إِي أَحِينَ مَا حَدَّ يَعْرِفُ أَحَدٌ. ج... إِتْجَارُ مَا يَعْرِفُ جَارُهُ وَلَا
يَعْرِفُ هَذَا^٢، هَذَا^٣.

ب : الْحِينَ إِنْتَ تُمْبَ هَالْجِهَالُ يَلْعَبُوا الْأَلْعَابُ اللَّيْ إِنْتَ تَلْعَبُ فِيهِمْ، إِنْتَ
وَأَبُوكَ وَآخُوتُكَ وَجِدُكَ.

أ : وَيَشْ فِيهَا؟ أَحْسَنُ مِنْ ل... لِلْعَابِ، وَيَشْ فِيهَا. يَعْنِي أَحِينَ بِأَلِّهِ
عَلَيْشْ لِعِبَةِ الطَّيْرِ وَيَشْ فِيهَا؟

ب : أَيْهِ، يَتْرَاكَظُوا وَيَطِيحُوا لَيْنَا وَيَجُوا كُلَّهُ خُمُكَاتٍ وَحُمَتٍ وَحَالَتِهِمْ
حَالَهُ وَهَذَا مُتَّصُوبٌ^٤ وَذَا طَالِعٌ مِنْهُ دَمٌ وَذَا مِتْشَابِكُ^٥ وَيَا دَا، وَذَا مَش...
أ... دَا أ... م...

أ : مَشْعُ.

ب : مَشْعُ شَعْرِ الْفَانِي هَادُ هُوَ، شُو هَالْأَلْعَابِ؟ لَا بِأَلِّهِ!

أ : لَا.

ب : لَا هِي عَدْلَهُ وَلَا شِي.

أ : لِعِبَةِ التَّيْلَهُ يَفْكَرُ فِيهَا الْوَاحِيدُ تَشِيفُ يَكْسِرُ التَّيْلَهُ الثَّانِي، وَكَيْفُ
هَذَاكَ وَوَيْشْ... وَيَشْ... الْفَانِي... الْفَانِي يَعْدِي... دَاكَ... وَيَكْسِبُ. لَمَّا
يَكْسِبُ عَادَ تَيَالُ، يَجِي يَبِيعُهُمْ بَعْدَ. يَسْتَفِيدُ مِنْهُمْ.

ب : أَيْه، وَإِذَا خَلَصْتَ اللَّعْبَةَ يَكُومُوا يَتَشَابِكُوا، كُلُّ وَاحِدٍ يَرْمِي " الْفَانِي
بِالتُّيْلَةِ، وَيَدُكُ عَيُونُهُ، وَيَدُكُ خَشْمُهُ وَيَكْسِرُهُ.

أ : جِهَالٌ بَعْدَ تَشْنُ... ش... شَايْفُهُ جِهَالٌ بِدُونِ مَا يَتَشَابِكُوا...

ب : لَا، لَا، لَا، أَلْعَابُ هَالِائِيَّامُ أَحْسَنُ، صَرَّاحُهُ.

أ : إِنْتِ شَايْفُهُ الْوُ... أ... الْجُهَالُ مَا يَتَشَابِكُوا. حَتَّى لَوْ كَعَدُوا فِي الْبَيْتِ
مَا يَتَشَابِكُوا هُمَا؟

ب : يَتَشَابِكُوا، بَسْ مَا يَدُكُ رُوحُهُمْ " بِاللَّعْبَةِ بِالتُّيْلَةِ، فَكَيْلُهُ " تَكْسَارُ.

أ : وَيَشْ فَكَيْلُهُ؟ وَيَشْ فَ... فَكَالَتْهَا، تَيْلُهُ خَفِيفُهُ مَا فِيهَا شَيْ...

ب : إِتْشَبَخْ " هَادِي مَا هِي فَكَيْلُهُ، أَيْه.

Vocabulary

tiileh تَيْلُهُ *n.* (pl. tyeel, tiyal) marbles (toy)

ṣawaabiit صَوَابِيْطُ *prop.n.* Sawabit, a game played by children (similar to sack racing)

jaar جَارُ *n.* (pl. jiiraan) neighbor

hadaak هَدَاكُ *demons.part.* that (m.)

ʔabuu أَبُو *n.* father (of) (var. ʔubuu)

ʔax أَخُ *n.* (pl. ʔixwah, (ʔi)xwaan) brother

ji(a)dd جَدُّ *n.* (pl. j(u)duud, ʔajdaad) forefather; grandfather

bi-līaah بِاللَّهِ عَلَيَّشْ *expr.* by golly; say

traakaz تَرَكَظُ *imperf.* yitraakaz *v.* to race; to run

ṭaah leene طَاحَ لَيْنَا *imperf.* yṭiih *v.* to fall down

xummgaat خُمُكَاتُ *adj.* dirty, filthy, soiled; garbage

ḥamet حَمَةٌ *n.* hot, feverish

ḥaalathum ḥalah **حَالَتُهُمْ حَالَهُ** *expr.* They are in a very bad condition.

haada **هَذَا** *demons.part.* this (m.)

mutṣawwab **مُتَّصَوَّبٌ** *pass.par. (pl. -iin)* injured

ṭaaliṣ minnah daa **طَالِعٌ مِنْهُ دَا** *phr.* (lit. something coming out of him) to be bleeding

mitjaabig wi-yya **مِثْجَابِكُ وَيَا** *act.par. (pl. -iin)* fighting with (s.o.)

maḷḷaṣ **مَشَّعٌ** *imperf. ymaḷḷiṣ v.* to pull one's hair

faanii **فَانِي** *adj.* the other; second; next; again (var. θaanii)

kassab **كَسَّبٌ** *imperf. ykassib v.* to make oneself win

tjaabag **تْجَابِكُ** *imperf. yitjaabag v.* to fight; to quarrel

ramma **رَمَى** *imperf. yrammii v.* to throw (s.th. at s.o.)

dagg **دَكَّ** *imperf. ydu(i)gg v.* to hit; to ring; to knock; to beat (drums); to hammer

xalṣ **خَشَمٌ** *n. (pl. xḷuum)* nose

kassar **كَسَّرَ** *imperf. ykassir v.t.* to break

ṣaraaḥah **صَرَّاحَهُ** *n.* honesty; frankness; frankly, honestly (var. ṣaraaḥatan, bi-ṣaraaḥah)

hume(e) **هُمْ** *pron.* (var. ṭuhma) they (var. huma)

ruuḥhum **رُوحُهُمْ** *ref.pron.* themselves

fagiile(e)h **فَكِيلَهُ** *adj.f.* heavy (var. θagiileh)

fagaalah **فَكَّالَهُ** *n.* heaviness; weight; dullness (var. θagaalah)

ṭitjabax **إِتْجَبَخَ** *v. Per.* to hurt (s.o. or s.th.)

Notes

1) tiileh: *Marbles (used for the toy only)*. This is an old boys' game, which, according to the husband in this text, is better than modern toys because it enhances children's thinking ability.

2) ṣawaabiṭ: This is a children's game, similar to sack racing. The word //ṣabbat// in the Kuwaiti dialect and the word //jalgah// in the Iraqi dialect are used for the same game.

- 3) **hadaak**: *That*. This demonstrative particle is used for masculine remote objects. The variant //daak// is also used. Note the sound change of //ð ---> d// which is a common phonological feature of Al-Qatif dialect.
- 4) **bi-llaah ṣaleeḥ**: *Say! By golly*. This expression, one of many common set phrases for expressing exhortation to the deity, can be used in most Gulf dialects to encourage the addressee to try harder.
- 5) **yīiḥuu leene**: *They fall down (lit. they fall for us)*. Note the //ṛimaalah// in the first person plural pronoun suffix //-na ---> ne//. That is, the deflection of the final vowel //-a ---> -e//, which is a phonological feature of Eastern Saudi Arabia dialects. See Selection 16, Note 16.
- 6) **haada**: *This (m.)*. This demonstrative is used for singular masculine close objects. Note that the //ha-// may always be dropped from any demonstrative. Note also that the change of //ð ---> d//. This sound change does not occur in the Riyadh dialects.
- 7) **mutṣawwab**: *Injured*. Most passive participles derived from verb Form V //tC₁aC₂C₂aC₃/tfaṣṣal// are formed by adding the prefix //mu- or mi-// to the verb, e.g., //tṣawwar// *to be photographed*; //mutṣawwar// *photographed*. The feminine singular is usually formed by deleting the final vowel and suffixing the feminine ending //-ah//, e.g., //mutṣawwbah//.
- 8) **mitṣaabig**: *Fighting with (s.o.)*. Active participles derived from verb form VI //tC₁aaC₂aC₃/tfaaṣal// are usually formed by adding the prefix //mu- or mi-// to the verb and changing the final vowel //-a- ---> -i-//, e.g., //tṣaabag ---> mitṣabig//. The feminine is formed by deleting the final vowel //-i-// of the masculine form and suffixing the feminine ending //-ah//, e.g., //mitṣaabgah//.
- 9) **faanii**: *The other; second; next; again*. One must be really careful in recognizing the sound changes in Al-Qatif dialect, or else one may miss the meaning of the text. Note that if one is not aware of the phonological change of //θ ---> f// in the word //faanii// from the way it is uttered, one would think that it means *vain*.
- 10) **ku(i)ll**: *Every, each, all*. The word //kull// functions as an intensifying quantifier. It collocates with nouns only. It is used to carry the emphasis in a statement, e.g., //kill yoom yruuḥi -lmaḍrasah// *He goes to school every day*. It may be used also as a modifier before a noun construct, e.g., //kull muṣallmiin lmaṣrasah// *all (of) the schoolteachers*. It can be used to mean *whole* when followed by a definite noun, e.g., //kulli -lgabiilah// *the whole tribe*.

- 11) ramma: *To throw (s.th. at s.o.)*. This form of the verb //rama// *to throw* is not used in MSA.
- 12) humee: *They*. The phonetic feature //ʔimaalah//, a deflection of the short vowel //-a// towards //-e// and the long vowel //-aa// towards //-ee//, is usually present in most Eastern Saudi Arabia dialects. (See the chapter on //ʔimaalah// in Siibawayh and Al-Tajir 1982, 152–3.) Note that Al-Qatif speakers add a final vowel //-e(e)// at the end of ■ sentence to mark a question or an exclamation, as is the case here.
- 13) ruuḥhum: *Themselves*. The noun //ruuḥ// *soul, spirit* may take pronoun suffixes to form reflexive pronouns, e.g., //ljiḥhaal ydigguu ruuḥhum bi-ttiileh// *The children hit themselves with the marbles*.
- 14) fagiileeh: *Heavy*. Cf. MSA //θaqiilah//. Note that the //f// is a free variant of //θ// in most of Eastern Saudi Arabia Shi'a dialects and also in most of the Shi'a dialects of Bahrain. Note the lengthening of the final vowel, a linguistic feature of Shi'a dialects.
- 15) ʔitjabax: *It hurts (s.o. or s.th.)*. This word does not exist in MSA. Some Arabic dialects use the word //jabaq// to render the meaning of *to hit someone*. This could be the same verb with the sound change of //-q ---> -x//.

Toys of the Good Old Days

A : The children don't know anybody. In the past... the children used to go play with each other; they went out and played Marbles. They gathered together and played Marbles. They played Sack Race. Well, nowadays {they} don't know each other. One (lit. the neighbor) does not know his neighbor, and does not know that one, {and} this...

B : Now, you want the children to play the games you, your father, your brothers, and your grandfather played.

A : What's wrong with that? It is better than... the games... what's wrong with that? Well, I swear, what's wrong with the Tair game?

B : Yeah, they run and fall down. They come {home} dirty, hot, and in a very bad condition. This one is injured, and one is bleeding (lit. this coming out of him) and this one is fighting with that, and this one is...

A : Pulled {the hair}...

B : Pulled the hair of the other. This is it, what kind of games are they? No! I swear to God.

A : No.

B : It is not good or anything.

A : {When playing} the Marbles game, one thinks how to measure the other one's marble, and how the other... how... to pass the other and win. When he wins marbles, he goes and sells them also. He profits from them.

B : Yeah, and when the game is over, they fight with each other. Each one throws marbles at the other. He hits his eyes, he hits his nose and breaks it.

A : The kids also... have you seen kids who don't fight...

B : No, no, no! Today's games are better, honestly.

A : Have you seen kids who don't fight? Even if they stay at home, don't they fight?

B : They fight, but they don't hurt themselves with the toys, but with the Marbles game... It is heavy, it could hurt (lit. break) {someone}.

A : Heavy what? What's its weight (lit. heaviness)? The marble is light and there is nothing wrong with it...

B : Oh yeah! Isn't this heavy? It hurts.

byuut lawwal

This selection shows the use of the ethic dative phenomenon to express intimacy or liveliness or exaggeration to the discourse by engaging the addressee in the action.

A : kidaa gaṣadlook¹ ljaahil... maṯalan, libnayyah gaaṣdatlook masakatlak ha-Ḵaraayis² loo ha-lbaarbiyyaat wuw... w-gaṣadat tilṣab fiihaa wi-tmaffit jaṣirhoom, w-gaṣadat...

B : killaa³ xasaayir fluus.

A : laa xasaayir fluus walaa jii...

B : ?ana de... (?)

A : Ṣa-l?aqall fluus f-maḥallhee, f-makaanhee⁴...

B : weejuu -llii xed daak, liṣib Ṣaleena...

A : tnammi... tnammi daa... ?e... mawaahibhum. txallii libnayyah ?um ṣadleeh, muu -llawwal karaaju. lkurju walaa fiihaa jaṣir, laa fiihaa ma-drii weef, ?e... min xalaagiin⁵ min de, b-surṣah yitlaṣwazuu, w-yiddaḥḥanuu⁶. ?alḥiin weef ḥalaawathum Ḵaraayis?

B : bass maa Ṣalee⁷, llawwal jamb baṣood libyuut, ?alḥiin tjuufii ?ahad yih... yijiih ?ahada⁸? maa ḥad yijii, lawwal jamb baṣod, killah jamb baṣod...

A : ?ii, w-ḥatta loo laṣab la-ḥaalah -jjaahil...

B : wi-l?ahseen... llawwal maa fii siyyaaraat zay ?alḥiin fidii⁹ w-kill hadaak. ?alḥiin killaa siyyaraat wuw... yi... yiṭlaṣi -djaahil w-yiz... tizdumah

siyyaarah¹⁰...

A : ?eh, hadaanii¹¹ ?ana ?agul-lak maa ti?la? leeh? maa yi?la? barra -?tariig, yig?id f-beeteh ?ahsan-lah.

B : ?ii, bassi -lawwal ?ahseen, llawwal ?ahsen, li?baatum¹² ?ahsen, muu zayy ?ahiin.

A : ?ii, hadaanii ?aguul-lok ?ida ga?duu f-beethoom zayy ljaahil ?ahiin waladk muu killah b-kombyuutara? haadaa baa?ir b-yijii ma?razi - lkombyuutar yimba yruuh yi?tarii-leh ?a?ri?ah. yig?id-lak ?ala - lkombyuutaar yi?fallam ?aleeh, ?eefa y?ayluuh, ?eefa ybannduuh, ?eefa yhi?ti -lli?beeh, w-?eefa yi?saab. ha-l?a?yaa haadii killhe. laa bi-llaah, y?iir-lak ba?deen zeen fi -lmidraseh, m?allmiinah yista?insuu fiih...

B : haadi ?ihnaa ?urnaa zeeniin... haade ?ihnaa ?urnaa zeeniin... ya?nii muu -hnaa zeeniin? haana trabbeenaa ?idii w-la?ibnaa -l?a?saab w-?urnaa zeeniin w-?uu lem... weef xa... xaanatna... weef xaanati -l... de -llii yigi?duu ?uuli -lyoom fi -lkombyuutar wi-?awaayinhum raahaat¹³.

A : maa ?aleeh ?awaayinhum haadii, haada -lkill yilbas, yilbasuu nazzaaraat. ta?uuf waahid maa yilbas nazzaarah, ?ah? kabiir loo ?ay?iir, jaahil loo de...

B : bass maa ?aleeh...

A : w-?eef ?aleeh?

B : bass maa ?aleeh min ?ayarii laabis na?daarah w-ma-?raf weef.

A : maa ?aleeh, laakin dakkum¹⁴ daaggiin ?aafreen yimbuw -la?saab.

B : maa ?anaa, maa ?alayye, ?anaa la!... la!saab yil?abuuhaa zayyi -llawwal.
yil?abuu sab?i -lhajar.

A : weeffi dii ba?eed?

B : sab?i -lhajar yjamm?uu -lde... yjiibuu yil?abuu jaay yitjamma?uu, wi-
yhu?tuu gawaat?ii w-yidurbuuhaa b... bi-lkuurah, wii-yfallhuu w-ba?deen
yilhaguuhum yizirbuuhum bi... Ilii taraa (interrupting each other) ba?deen.

A : ?inta timba waladk ?alhiin yjiib leene hjaarah w-gawaat?ii fi -lbeete?...

B : muu hjaarah... muu hjaarah...

A : kaan tfallxuh tfillux¹⁵ ?inte.

B : muu hjaarah, ma-simhaa hjaarah...

A : ?a...

B : ?isimhaa sab?i -lhajar, ya?nii kuurah fakilhee zayyi¹⁶ -lhajar...

A : kuurah w-gawaat?ii nzeen, kuurah w-gawaat?ii...

B : kuurah w-gawaat?ii maa fihee fii...

A : ?ajaani ykassir leene -lbeeti -tkissur¹⁷.

B : maa ykassiri -lbeet walaa ?umm yahzanuun¹⁸...

بَيُوتُ لَوُلْ

أ : كِدَا كَعْدَلُكَ الْجَاهِلُ... مَثَلًا لِبَنِيَّهْ كَاعْدَتُكَ مَسْكَتُكَ هَالْعَرَايسُ لُو
هَالْبَارِبِيَّاتِ وَوُ... وَكَعْدَتِ تَلْعَبُ فِيهَا وَتَمَشُّطُ شَعْرَهُمْ، وَكَعْدَتِ...

ب : كِلَا خَسَايرِ فُلُوسٍ.

أ : لَا خَسَايرِ فُلُوسٍ وَلَا شَيْءٍ...

ب : أَنَا دَ...

أ : عَالَا قَلْ فُلُوسٍ فَمَحَلَّهَا، فَمَكَانَهَا...

ب : وَيَشُو اللَّيْ خَدُ دَاكْ، لِعِبْ عَلَيْنَا...

أ : تَنَمِّي... تَنَمِّي دَا... أ... مَوَاهِبُهُمْ. تَخْلِي لِبَنِيَّهْ أَمْ عَدْلَهْ، مُو اللَّوُلْ
كَرَجُو. الْكَرَجُو وَلَا فِيهَا شَعْرٌ، لَا فِيهَا مَذْرِي وَيَشْ، أ... مِنْ خَلَائِكِنْ مِنْ
دَا، بِسُرْعَهْ يَتَلَفُوزُوا، وَيَدْحَنُوا. الْحَيْنُ وَيَشْ حَلَاوَتُهُمُ الْعَرَايسُ؟

ب : بَسْ مَا عَلَيْهِ ٧، اللَّوُلْ جَمْبُ * بَعْضُ لِبَيُوتِ، أَحِينُ تَشُوفِي أَحَدُ يَحْدُ...
يَجِيهِ أَحَدًا ٨؟ مَا حَدُ يَجِي، اللَّوُلْ جَمْبُ بَعْضُ، كِلَهْ جَمْبُ بَعْضُ...

أ : إِي، وَحَتَّى لُو لَعَبْ لِحَالَه الْجَاهِلُ...

ب : وَالْأَحْسَنُ... اللَّوُلْ مَا فِي سِيَّارَاتِ زِي أَحِينُ شِدِّيْ وَكِلَ هَدَاكْ. أَحِينُ كِلَا
سِيَّارَاتِ وَوُ... ي... يَطْلَعُ الدَّجَاهِلُ وَيَزُ... تَزْدُمُهْ سِيَّارَهْ'...

أ : أَيْهْ، هَدَانِي " أَنَا أَكُلُّكَ مَا يَطْلَعُ لَيْهْ؟ مَا يَطْلَعُ بَرَا الطَّرِيكْ، يَكْعِدُ
فَبَيْتَه أَحْسَنُ لَهُ.

ب : إي، بس اللؤلُ أحسن، اللؤلُ أحسن، لعباتكم^{١٣} أحسن مؤ زي أحين.

أ : إي هداني أكل لك إذا كعدوا فبيتهم زي الجاهل أحين ولدك مؤ كله بكمبيوتر؟ هادا باتشر بيحي مفرض الكمبيوتر يمش يروح يشتري له شرطه. يكد لك على الكمبيوتر يتعلم عليه، تشيف يشغلوه، تشيف يبتدوه، تشيف يحط اللغه، وتشيف يلعب. هالأشياء هادي كلها. لا بالله، يصير لك بعدين زين في المدرسه، معلمينه يستنسوا فيه...

ب : هاد إحننا صرنا زينين... هاد إحننا صرنا زينين... يعني مؤ حنا زينين؟ هانا تربنا تشيدي ولعبنا الألعاب وصرنا زينين وشو لم... ويش خ... خانتنا... ويش خانه ال... د اللي يكدوا طول اليوم في الكمبيوتر وعواينهم راحت^{١٤}.

أ : ما عليه عواينهم هادي، هادا الكل يلبس يلبسوا نظارات. تشوف واحد ما يلبس نظاره، أه؟ كبير لو صغير جاهل لو د...

ب : بس ما عليه...

أ : وأيش عليه؟

ب : بس ما عليه من صغيري لابس نظاره وما عرف ويش.

أ : ما عليه، لكن دكم^{١٥} داكين عافرين يمشوا اللعب.

ب : ما أنا، ما علي، أنا الـ اللعب يلعبوها زي اللؤل. يلعبوا سبع الحجر.

أ : ويش دي بعد؟

ب : "سَبْعَ الْحَجَرِ" يَجْمَعُوا الدَّ... يَجِيبُوا يَلْعَبُوا جَاءِي يَتَجَمَّعُوا وَيَحْطُوا
 كَوَاطِي وَيَضْرِبُوهَا بِ... بِالْكُورَةِ، وَيَفْلَحُوا وَيَبْعِدِينَ يَلْحَكُوهُمْ
 يَظْرِبُوهُمْ بِ... اللَّي تَرَا... بَعْدِينَ.

أ : إِنْتَ تِمْبَ وَلَدَكْ أَلْحِينَ يَجِيبُ لَيْنَا حِجَارَه وَكَوَاطِي فِي الْبَيْتِ؟...

ب : مُو حِجَارَه... مُو حِجَارَه...

أ : كَانَ تَشْلَخُهُ تَشْلُخُ^{١٥} إِنْتَ.

ب : مُو حِجَارَه، مَاسِمَهَا حِجَارَه...

أ : أ...

ب : إِسْمَهَا سَبْعَ الْحَجَرِ، يَعْنِي كُورَه شَكْلَهَا زِي^{١٦} الْحَجَرِ...

أ : كُورَه وَكَوَاطِي نَزِينَ، كُورَه وَكَوَاطِي...

ب : كُورَه وَكَوَاطِي مَا فِيهَا شَي...

أ : عَشَانِ يَكْسِرُ لَيْنَا الْبَيْتِ تَكْسِرُ^{١٧}.

ب : مَا يَكْسِرُ الْبَيْتِ وَلَا أُمَّ يَحْزَنُونَ^{١٨}...

Vocabulary

gaʕadlook گَعْدَلُوكْ imperf. yagʕidlok v. (lit. he sat for you) to sit around

ʕaruus عَرُوسُ n. (pl. ʕaraayis) Per. a doll

maʕfaʕ مَشْفُطْ imperf. ymaʕfiʕ v.t. to comb

xsaarah خَسَارَه n. (pl. xasaayir) waste; loss

f-maḥallhee فَمَحَلَّهَا phr. (lit. in its place) well (spent); properly

liʕib ʕala لَعِبَ عَلَى imperf. yilʕab v. to cheat (s.o.); to trick (s.o.); to play
 (without ʕala)

namma نَمَّى imperf. ynammii *v.t.* to develop; to enhance; to make (s.th. or s.o.) grow

mawhibah مَوْهَبَ *n.* (*pl.* mawaahib) talent, gift (natural skill)

kurju كُرْجُ *n.* (*pl.* karaaju) Per. toy; hobbyhorse

xalag خَلَكُ *n.* (*pl.* xalaagiin; xilgaan) rags; old worn-out clothes

tlaṣwaz تَلْعَوْزُ imperf. yitlaṣwaz *v.pass.* (lit. to be messed up) to be worn out; to be bothered

ddahḥan دَحْنُ imperf. yiddahḥan *v.pass.* (lit. to become weak) to be worn out

weeḥ ḥalaawathum وَيَشْرُ حَلَاوَتَهُمْ *phr.* What's good about them? What's nice about them?

bass maa ṣalee بَسْ مَا عَلَيْهِ *phr.* it's OK; never mind; don't worry

ḷ(č)idüي شِدِي *adv.* like this; in this manner; so, thus

tizdumah siyyaarah تَزْدُمَهُ سِيَّارَهُ to be hit by a car (var. tiṣdumah sayyarah)

hadaanii هَدَانِي *demons.part.* This is me; Here I am; Look at me.

liṣbaatum لَعِبَاتُمْ *n.* their toys; their games; their dolls

tṣallam ṣala تَعَلَّمَ عَلَى imperf. yitṣallam *v.* to learn; to practice (on s.th.)

ṣayyal شَغَّلُ imperf. yṣayyil *v.t.* to use (s.th.); to operate (s.th.); to turn on

bannad بَنَدُ imperf. ybannid *v.* Per. to shut (s.th.) down; to close

trabba تَرَبَّى imperf. yitrabba *v.pass.* to be raised; to be reared; to be brought up

xaanah خَانَهُ *n.* (*pl.* -aat) status; (social) class; place; rank

ṣawaayinhum raahat عَوَايِنُهُمْ رَاحَتُ *expr.* (lit. Their little eyes are gone.) Their eyesight is gone.

dakkum دَكُّمُ *demons.part.* there, they are; That's them.

sabṣi-lḥajar سَبْعُ الْحَجَرِ *prop.n.* Sab' Al-Hajar, ■ children game

guuṭii گُوْطِي *n.* (*pl.* ga(u)waatii) Per. a tin can; box; a case (of s.th.); pack (of s.th.)

fallah فَلَاحُ imperf. yfallah *v.* to win; to succeed; to prosper

tṣallxuh tṣillux تُشَلِّخُهُ *expr.* (lit. you rip him ripping) You would rip him to pieces.

zayy زَيّ *prep.* like; as

ykassir... tkissur تَكْسُرُ ... يَكْسُرُ *expr.* (lit. he breaks... breaking) He {totally} wrecks (s.th.); He {totally} breaks (s.th.) .

ʔumm yahzanuun أُمّ يَحْزَنُونَ *expr.* nothing, nothing of this sort

hazan حَزَنَ imperf. yihzan ي. to grieve; to be sad

Notes

- 1) gaʕad-lok: *To sit around*. Note the suffixed prepositional phrase *//-lok// for you* after the verb *//gaʕad-//*. This use of the second person pronominal suffix is known as the ethic dative (Ingham 1994, 205). This dative case does not occur in MSA. It is used in some Arabic dialects as a way of adding intimacy or liveliness or exaggeration to the discourse by engaging the addressee in the action. Usually, it consists of a *//v. or act. par. + -l- + 2nd persons suff. pron.//*. It also occurs when the subject of the verb and the secondary recipient of it refer to the same person (see Selection 1, Note 11). There are several examples of this pattern in this text.
- 2) ʕaraayis: *Dolls*. Although this word is exactly like the Arabic word *//ʕaraaʔis//* (with the normal dialectal change of the the glottal stop to *//-y-//*), it is a Persian word meaning *dolls*.
- 3) killaa: *All of it*. Note that the sound *//-h-//* in the pronominal suffix *//-haa//* assimilates with the preceding consonant *//-l-//*.
- 4) f-maḥallhee: *Well-spent (lit. in its place)*. This phrase is used to indicate that an action is done properly. Note the contraction of the preposition *//fii* to *f-//* when prefixed to a noun.
- 5) xalaagiin: *Rags*. Cf. MSA *//xalaq//*. Note that both forms of the plural *//xalaagiin, xilgaan//* do not exist in MSA.
- 6) yiddaḥḥan: *To become weak*. Note that Form V perfect tense verbs are derived from Form II *//C₁aC₂C₂aC₃/faʕʕal//* by prefixing a *//t-//*. When verbs begin with *//d, ṭ, s, š, z, j, θ, ʔ, or ɖ//*, the *//t-//* assimilates with them, e.g., *//daḥḥan ---> tdaḥḥan ---> ddaḥḥan ---> yiddaḥḥan//*. Likewise, the imperfect tense marker *//t-//* assimilates with any of the above consonants as well.

- 7) bass maa ʕalee: *It's OK*. The prepositional pseudo-verb //ʕala// is negated by the negative particle //maa//. Note that //ʕala// can take pronominal suffixes like any other preposition. The final short vowel //-a// changes to the long vowel //-ee-// before all pronominal suffixes. However, the form for the first person singular in most Eastern Saudi Arabia dialects is either //ʕaleeyi or ʕalee-ya//.
- 8) ʔahada: *Anybody*. Note the employment of the vowel //-a// at the end of the sentence to indicate a question. The female speaker uses the vowel //-e// for the same purpose, e.g., //fi -lbeete// *at the house*. This peculiar feature occurs in some dialects of Bahrain and Oman as well.
- 9) ʕ(j)dii: *Like this, in this manner; thus*. This is a very common word, often used with the negative particle //muu// *not* to form what is known as a tail question, e.g., //hii mini -lgaʕiif, muu ʕiðii?// *She is from Qatif, isn't she?* Note the sound change //-ð ---> d//. Note also that Al-Qatif speakers have no rules for changing the //k ---> ʃ or ʕ//. The same speaker in this text says //ʕidii and fidii//.
- 10) tizdumah sayyarah: *A car hits him*. Cf. MSA //taʕdumuḥu sayyaaratun//. Note the change of the sound //ʕ ---> z//. This is not a common feature of Gulf Arabic dialects, but it occurs in only a few words, e.g., //ʕayir ---> zayir// *small*.
- 11) hadaanii: *This is me*. Demonstratives in liaison with suffixed pronouns are common in most Eastern Saudi Arabia dialects and in some dialects of Bahrain as well. This feature does not occur in MSA.
- 12) liʕbaatum: *Their toys*. It is very common in Gulf Arabic to assimilate the sound //-h-// to the preceding consonant //-t-// when both occur medially, e.g., //liʕbaathum ---> liʕbaatum//.
- 13) ʕawaayinḥum raahat: *Their eyesight is gone*. The speaker here uses the diminutive plural form of the word //ʕeen//. //ʕyuunḥum raahat// is also used. Note that the inanimate plural noun in this sentence took a verb form for the 3rd p.s.f.
- 14) dakkum: *There they are; That's them*. See Note 11 above. Demonstratives in liaison with pronoun suffixes are very common in Al-Qatif dialect. The form //hadakkum// is also used.
- 15) tʕallxuh tʕillux: *You would rip him into pieces*. Note that the object of this verb is its verbal noun. The object of cognate verbs is used to intensify the meaning of the verb.

- 16) zayy: *Like; as*. The word //zayy// is not as common as the word //miθil// in most Gulf dialects. It may occur due to the effect of the Egyptian dialect.
- 17) ykassir... tkissur: *He (totally) wrecks (s.th.)*. See Note 15 above for objects of cognate verbs.
- 18) ʔumm yaḥzanuun: *Anything; nothing of this sort (lit. mother of they grieve)*. This expression occurs after a negative statement followed by //walaa// *or*. It is used to indicate disagreement with what has been said before, e.g., //maa ykassiri -lbeet walaa ʔumm yaḥzanuun// *He does not wreck the house or anything*. //man yaḥzanuun// is also used.

Homes of the Past

A : The child sits around like this (lit. sat for you)... for example, the little girl sits and holds the dolls, or the Barbies and... she sits, plays with them, combs their hair, and does...

B : This is all ■ waste of money.

A : It isn't a waste of money at all (lit. or anything)...

B : I...

A : At least it is money well-spent (lit. in its place)...

B : What about that one who takes the money (lit. that) and cheats us...

A : The toys develop the children's talents. They make the little girl {learn how to be} a good mother. They are not like the old Karaaju toys. The Kurju doesn't have hair, and doesn't have, I don't know what, a... it is made of rags. They are worn out quickly. The modern (lit. the now) dolls are beautiful.

B : That's fine. In the past the homes used to be close to each other. Can you see anyone visiting anyone else in this day and age? No one comes over. In the past they, the homes, used to be next to each other. All of them were close to each other...

A : Even though if the child plays by himself...

B : What's best... there were no cars like this. Now, there are cars all over and... the child g... goes out and a car hi... hits him.

A : Huh. That's why I am telling you that he should not go out. He should not go out on the street. It is better for him to stay at home.

B : Yes, but the good old days were better, the toys were better, not like today's.

A : Yes, I am saying if they stay at home, just like the boy, your son, {he spends all his time} on the computer, isn't it? The computer exhibit is coming up {soon}. He wants to go buy him tapes. He sits in front (lit. on) of the computer and he learns how to use it, how to shut it down, how to install ■ game, and how to play. {He learns} all these things. No, I swear, he will later become very good at school, and his teachers will enjoy {having} him...

B : Look at (lit. this) us, we turned out OK. Look at us, we're... You mean that we are not good? We were raised this way, we played those games and we turned out to be good. What... what is... What's our {social} status (lit. what is our rank)?... What's the status of th... those who sit in front of the computer all day long, when they have lost their eyesight.

A : Don't worry about their eyes. Everybody wears eyeglasses. Do you see anyone who doesn't wear eyeglasses, whether old or young, a boy or this...

B : But is it OK...

A : What's wrong with that?

B : Is it OK to wear eyeglasses since my childhood, and I don't know what?

A : It is OK. However, there, they are insisting and dying to have the toys.

B : Not me, I don't want, I... I want them to play the games just like the good old days. Let them play Sab'i Lhajar.

A : What {on earth} is this?

B : For the Sab'i Lhajar game, they get together and play. They place tin cans {as a target} and they hit them wi... with the ball, and when they fall, they follow them and hit them, you see with...

A : Now, do you want your son to bring stones and cans to the house?...

B : Not stones... not stones...

A : You would have ripped him into pieces.

B : They are not stones... they are not called stones...

A : Uh...

B : Its name is "Sab'i Lhajar," I mean it is a ball in a shape of a stone...

A : Well, well, a ball and cans! A ball and cans...

B : There is nothing wrong with a ball and cans...

A : So that he wrecks the house [for us].

B : He will not wreck the house down or anything.

gaṣḍati -lbeet

Speakers of Al-Qatif dialect use the sounds //f and θ// interchangeably, and one has to be aware of this sound change.

A : gaṣḍati -lbeet ṭaguul-lok fi -lbaraad wuw... w-ṣa-lṭaqall hadaanii ṭaṣuufhoom giddaamii loo¹ waḥad ṭaah, loo waḥad ṭṣawwaab, loo waḥad ṣaabah ṣii², hadaanii mawjuudeh.

B : (He mumbles) ṭaruḥuu ṭintuune³!

A : maa ṣuuf ruḥii⁴ ṭillaa ṭagṣid ṭaṣayyiṭ ṣaleehum fi -ṣṣawaariṣ wa-ssakeek⁵ ṭaṣaal dxill, w-ṭaṣaal ṭyadda, w-ṭaṣaal miṣṣ⁶ wihok, w-ṭaṣaal ma-drii weeṣe.

B : maa ṣiihee ṣii...

A : weeṣ ha-lḥaṣy ṭintee?

B : maa ṣiihee ṣii, bass yiṭṣallamuu kill ṣii, yiṭṣallamuu yṣiiruu zayyiin⁷. yiṭṣallamuu -lḥayaat ṣeeṣee, ṣeeṣe ṣuṣuubathe w-ma-ṣraf weeṣ, keeṣe... ṣeeṣe... ṣeeṣe -nnaas ṣiiṣ, muu ṣidii gaaṣdiin fi -lbeet ṣaar... ṣaarfiin gaaṣdiin yaakluu -w-yiṣrabuu wi-ynaamuu⁸, weeṣ huu? weeṣ stafadnaa? maa stafadnaa mini -lḥajaat de, ṭabdan niḥnaa. de ḥnaa weeṣ... weeṣ ḥalaawatnaa! weeṣ xaanathuma liwlaad!

A : ṭalḥiin ṭinte muu tigṣed... been lfatraḥ wi-lfaaniyah⁹ b-tigṣid wiyyaa waladk ṣa-lkombyytara?

B : ṭanaa...

A : čaannak¹⁰ tigfid wi-yyaah¹¹.

B : ?anaa... bass ?ajuuf, ?ajuuf weefi -jjaylaat haadii...

A : čaanak tigfid wi-yyaah...

B : ?ab...

A : zeen, w-daa laafab-lok bi-ssiyyaarah -llaasilkii. dakkuu yitfalleem čeeffe yiff de yamiin w-yisaar, wi-čeeffe ywaddiiha siide, wi-yreewees, w-yitfallam čeeffe ysuug, b-yiswaa yhibbuu¹² liswaagah hum min şayarhum, ljihaal bass maşbaneh...

كَعْدَةُ الْبَيْتِ

أ : كَعْدَةُ الْبَيْتِ أَكُولُ لَكَ فِي الْبَرَادِ وَوُ... وَعَالَاكُلَ أَدَانِي أَشُوفُهُمْ كِدَامِي
لَوْ وَأَحَدُ طَاخٍ، لَوْ وَأَحَدُ تَصَاوَبٍ، لَوْ وَأَحَدُ صَابَةٍ شَيْءٍ، هَدَانِي
مَوْجُودَهُ.

ب : أَرْوَحُوا إِنْتُونْ.

أ : مَا شُوفَ رُوحِي إِلَّا أَكْعِدُ أَعِيْطُ عَلَيْهِمْ فِي الشُّوَارِغِ وَالسَّكِيكِ تَعَالِ
ادْخُلْ تَعَالِ تَغْدِي، وَتَعَالِ مِشْ وَجْهَكَ، وَتَعَالِ مَذْرِي وَيَشْ.

ب : مَا فِيهَا شَيْءٌ...

أ : وَيَشْ هَالْحَتَشِي إِنْتَ؟

ب : مَا فِيهَا شَيْءٌ، بَسْ يَتَعَلَّمُوا كُلَّ شَيْءٍ، يَتَعَلَّمُوا يَصِيرُوا زَيَّيْنٌ. يَتَلَمَّوْا
الْحَيَاةَ تَشِيْفًا، تَشِيْفَ صُعُوبَتِهَا وَمَاعْرِفَ وَيَشْ، كَيْفَ... تَشِيْفَ...
تَشِيْفَ النَّاسِ تَعِيْشْ، مَوْ تَشِيْدِي كَاعْدِيْنَ فِي الْبَيْتِ عَارٍ... عَارْفِيْنَ
كَاعْدِيْنَ يَأْكُلُوا وَيَشْرَبُوا وَيَنَامُوا، وَيَشْ هُو؟ وَيَشْ اسْتَفْدْنَا؟ مَا
اسْتَفْدْنَا مِنَ الْحَاجَاتِ دِي أَبْدًا نَحْنَا. دَا حْنَا وَيَشْ... وَيَشْ حَلَاوَتْنَا؟
وَيَشْ خَانَتَهُمْ لَوْلَادْ؟

أ : الْحَيْنَ إِنْتَ مَوْ تَكْعِدُ... بَيْنَ الْفَتْرَةِ وَالْفَانِيَةِ بَتَكْعِدُ وَيَا وَلَدَكَ
عَالْكَمْبِيُوتَرْ؟

ب : أَنَا...

أ : تَشَانُكَ تَكْعِدُ وَيَاهْ.

ب : أَنَا... بَسَّ أَشُوفُ، أَشُوفُ وَيَشْرِ الشُّغْلَاتُ هَادِي...

أ : تَشْنُكَ تَكْعِدُ وَيَاه.

ب : أَب...

أ : زَيْن، وَذَا لَاعْبَلُكَ بِالسِّيَارَةِ اللَّاسِلِكِي. دَكُو يَتَعَلَّمُ تَشِيفَ يَلِفَ دَا يَمِينُ
وَيْسَارَ، وَتَشِيفَ يُوْدِّيَهَا سِيدَا، وَيَرِيوسَ، وَيَتَعَلَّمُ تَشِيفَ يَسُوغَ،
بَيْسَوَى يَحْبُوا "لِسَوَاكِهِ هُمْ مِنْ صَفَرُهُمْ، الْجِهَالُ بَسَّ مَصْبَنَهُ..."

Vocabulary

loo لُو *cond.part. if (var. lo, law)*

tšaawab تَصَاوَبَ imperf. yitšaawab *v. to be injured*

šaabah fii صَابَهُ شَيْ imperf. yšiibah fii *expr. Something {bad} happened to him. He was hit by something.*

mawjuudeh مَوْجُودَه *pass.par.f. to be available; present; found*

?a-ruuḥuu ?intuune أَرْوَحُوا إِنْتُونْ *expr. (lit. you (pl.) go!) OK, I've had enough!; Look who is talking!; Get out of town!*

ruuḥ رُوْح *n. (pl. ?arwaah) self; soul; spirit*

ʕayyaʕ ʕala عَيَّطْ عَلَى imperf. yʕayyiʕ *v. to shout (at s.o.); to scream*

si(e)kkah سَكَّة *n. (pl. si(a)kak) alley; road*

taʕaal dxill تَعَالَ ادْخِلْ *v.impv. come inside*

miʕ miʕ مِشْ imperf. ymiʕ *v.impv. to wash; to soak*

wijh وَجْه *n. (pl. w(u)juuh) face; surface; right side of a fabric*

yitʕallamuu -lḥayaat čeeʕe يَتَعَلَّمُوا الْحَيَاةَ تَشِيفَ *expr. They learn how life is.*

ʕuʕubah صُعُوبَه *n. (pl. -aat) difficulty; hardship*

gaaʕdiin yaakluu w-yiʕrabuu wi-ynaamuu يَأْكُلُوا وَيَشْرَبُوا وَيَنَامُوا *expr. They sit around and eat, drink, and sleep.*

been lfatrah wi-faanyah بَيْنَ الْفَتْرَةِ وَالْفَانِيَةِ *expr. (lit. between one time and the other) every now and then; from time to time*

- čannak تَشَنَّكَ *conj.* as if you; if you
 wi-yyaah وَيَّاه *part.* with him
 laff لَفَّ *imperf. yliff v.* to turn; to roll; to wrap up; twist
 yamiin يَمِين *adj.* right (direction); right (hand); taking an oath (when used after the verb ḥalaf)
 yisaar يَسَار *adj.* left (direction); left (hand)
 siide سِيد *adv.* Per. straight on
 reewas رِيَّوس *imperf. yreewe(i)s v.* Eng. to back up, to go in reverse
 b-yiswa yhibbuu بَيَسْوَى يَحِبُّوْا *expr.* they may like; it is possible that they like
 maṣbaneh مَصْبَنَه *n.* boyish, childlike; childish

Notes

- 1) loo (var. lo; law): *If*. This conditional particle usually introduces a hypothetical conditional clause, which often has a verb in the perfect tense, e.g., //loo waahad ṭaah// *if one (lit. fell) falls*.
- 2) ṣaabah jii: *Something {bad} happened to him*. Note that this is a hollow verb; its medial is a long vowel //-aa-/. There is no single pattern for deriving the imperfect form of a hollow verb; however, there are three most commonly used stem patterns: //yC₁uuC₂; yC₁iiC₂; yC₁aaC₂//, e.g., //gaal ---> yguul// *to say*; //ṣaab ---> yṣiib// *to hit*; //naam ---> ynaam// *to sleep*. This verb is passive in meaning, and is used to imply that someone is *struck, hit; afflicted with something bad*.
- 3) ʔa-ruuḥuu ʔintuune: *OK, I've had enough!* There is no English counterpart for this expression. This structure //imp.v. ruuḥ + pron. suff. + independent personal pron// is an exclamatory phrase used for expressing a command, protest, disagreement, or disbelief. The verb is frequently repeated twice in a sarcastic tone. Note that the helping vowel //ʔa-// is prefixed to the verb, a very common feature in Gulf dialects. Note also that the pronoun //ʔintuune// *you f.pl.* does not occur in Riyadh dialect.
- 4) ruuḥ-: *-self; soul; spirit*. This noun is used as a reflexive pronoun in Eastern Saudi Arabia dialects and in many other Arabic dialects as well. It is usually used in association with pronominal suffixes, e.g., //ruuḥii; ruuḥhum// *myself, themselves*.

- 5)-sekeek: *Alleys; roads*. Note that the female speaker exaggerates in lengthening the final vowel, a common feature in most dialects of Eastern Saudi Arabia.
- 6) maʃʃ: *To wash; to soak*. This is clearly an old MSA verb *to soak s.th. in water; to wipe s.th. clean*. However, the use of the verb //yasala// is more common. This is a double verb; the last two radicals of the stem are identical. The stem does not change before third person suffixes and the long vowel //-ee-// is added before the rest of the suffixes, e.g., //maʃʃ, maʃʃat, maʃʃuu// *he washed, she washed, they washed*, and //maʃʃeet, maʃʃeena, maʃʃeetuu// *I washed, we washed, you (pl.) washed*.
- 7) zayyiin: Most probably, the speaker made ■ mistake here. He probably intended to say //zeeniin// *They are nice*.
- 8) gaaʃdiin yaakluu -yiʃrabu wi-ynaamuu: *They sit around and eat, drink, and sleep*. This expression is usually used to describe someone who does not take responsibility, a good-for-nothing. Note that the imperfect verb for 3 m.pl. does not take the final //-n// as it does in Riyadh dialect.
- 9) been lfatrah wi-lfaanyah: *Every now and then*. Cf. MSA //bayna -lfatrati wa -θθaaniyah// with the common Al-Qatif sound changes in this expression. One has to be very careful not to mistake the word //faanyah// *second (f.); other* and the MSA adjective //faaniyah// *vain*.
- 10) čannak: *As if you, as though*. In this text, this conjunction introduces ■ comparison which is contrary to fact.
- 11) wi-yyaah: *With him*. This //waaw// is known in literary Arabic as the //waaw ʔalmaʃiyyah// *the //waaw// of accompaniment*. The most common use of this //waaw// in Gulf dialects is in the preposition //wiyya// *with*, which is really a compound formed by //w- and iyya//. In literary Arabic //ʔiyya// always has a pronominal suffix added to it, e.g. //wa ʔiyyaahaa// *with her*. In Gulf Arabic it may have a pronoun suffix or it may be followed by a noun. Note that the form //iyya// with any of third person pronoun suffixes is used in most Arabic dialects as an independent pronoun in the objective case, e.g., //ʔatni yyaah, or yyaahaa, or yyaahum// *Give him, or her, or them to me*.
- 12) b-yiswa yhibbuu: *They may like*. This structure //b- + verb yiswa + imperf. verb// is used to indicate possibility. The verb //yiswa// *to be equal, to be worth* functions as an auxiliary and is not inflected for number or gender.

Staying at Home

A : I tell you, staying at home in ■ cool {atmosphere} and... at least I see them right in front of me. If one [of them] falls, or if one is injured, or if anything wrong happened to one, I am right there.

B : (He mumbles.) I had enough {of you all} (lit. you all go).

A : {If they play outdoors}, I just {suddenly} see myself shouting at them on the streets and alleys, "Come inside, you come eat lunch, and you wash your face, and you come {do} I don't know what."

B : There is nothing wrong with that...

A : What are you talking about?

B : There is nothing wrong with that. They just learn everything. They learn how to be nice. They learn how life is, and what are its difficulties, and they {learn} I don't know what, how... how... how people live. Not just like this, staying at home [knowing that] eating, drinking, and sleeping. What is this? What did we gain? We didn't gain anything from these things, nothing at all. We are... how... how nice we are! Where do the kids stand {in comparison with us}!

A : Don't you sit... do you sit from time to time with your son in front of the computer?

B : I...

A : As if you sit with him.

B : I... just see... look at what these things...

A : As if you spend time with him...

B : A...

A : Well he plays with the remote-control car. He learns how to turn {it} right and left, and how to drive straight forward, and how to back up. He learns how to drive. The kids may like to drive from their childhood, or the kids are just being children...

weef kunnaa nsawwii -lgaarii

This selection shows the common use of the possessive pronouns //maal m.// and //maalat f.// before nouns or in association with pronominal suffixes. It also presents different patterns of broken plural.

B : lʔawwal nsawwii -lgaarii¹, daak² lgaarii llii mini -lxaʃeb, gaarey.

A : ʔeh.

B : gaarii, njiib kafaraat.

A : ʔeh.

B : zeen? wi-nʔuʔ lence kafar ʔadiidah min taaʔt, zeen? wi-nliffa bi-lkafareen, w-zeen, wi-n... niʃab bi-lgaarii. ʔaʃsan mni -ssiyyaarah, weeʃʃu -lgaarii? gaarii ʔalaawa... weef ʔalaawata -dduffeh. baʃdeen ʔasawwiif haada... ʔanaa... ʔanaa msawwiinne w-ma-ʃraf weef w-mustaʔnis beh w-de... walaa diiki³ -lilʃbeh, diik lammaa yʔuʔtuu -l... yjiibuu -le... m... l-haade l-yilʃboo bi-ttaayer...

A : ʔeh.

B : bi-ttaayer yjiibuu xaʃabeh wi-yʔarrkuuhaa. haadii ʔalaawatha -lʔaʃaab de...

A : w-min-huu⁴ ysawwiihaa? huu bi-sawwiihaa, bi-jiib-lak masaamiir⁵, w-bi-jiib-lak muʔragaa⁶, w-bi-jiib-lak ma-drii weef.

B : ʔeh, yitʃallam.

A : laa, ssaalfah ʃaraaʔah ma-hii ʃadleh... ʔaa de...

B : ?anaa, ?ahiin wlaadiſ yiſirfuu ydigguu...

A : maa fiihaa nazaafah.

B : ?ahiin wlaadiſ yiſirfuu ydigguu muṭragah? maa yiſirfuu ydigguu muṭragah.

A : ?ii, taalii⁷ de.

B : ?eh, weef xaanaathom?

A : ydigguu ?iidhum.

B : weef xaanaathoom?

A : bidaal-ma⁸ ydigguu mismaar, ydigguu ?ayaadiihum w-?aṣaabiiſhum.

B : ?il?awwal niḥna niſraf kill jii. nsawwii ſeerabaaneḥ⁹, nsawwii fallaatiyyeh¹⁰, lfallaatiyyeh lamma -ḥna... bu... ?ahiin weefu? ?ahiin weef ſala bindigiyyeh maa bindigiyyeh¹¹ ?illaa wa-lfallaatiyyeh...

A : tibbuu lawaaṣṭiig wi-tguuluu lii ma-drii weef.

B : ?ii, ?ii, lfallaatiyyeh nsawwiihaa min xaſabeh w-njii wi-nṣiidi -lſaṣaafiir, haadaa wa-ḥne weefi -llii saalif jiik.

A : ?alḥiin lamma -nta tſuuf ḥijrathom liwlaad...

B : ?i.

A : banaatok wi-wlaadok, wi-tſuufhom wi-tſuuf laſaab haadii yista?insuu fiihaa, yiſmaxuu¹² ſaleehee yigſiduu bi-ssaaſaat¹³, w-yista?insuu w-yilſabuu wi-yyaa baſḗhom lbaaſḗ¹⁴ la... yitſabaguu, maa ?agul-lak maa yitſaabaguu, bass muu zayy ſabgaatkom maal¹⁵ ?awwal, muu zayy ?alſaab maal ?awwal ylaſwizuu ruuḥhom...

B : weef... weef? lifluusi -lii şaraftiie ʔintii, la-weef lifluusi -lii şaraftiie,
lʔawwal maa ʔaşruff,¹⁶ ʔihnee.

تَشِيفُ كُنَّا نَسُوِّي الْكَارِي

ب : الأولُ نَسُوِّي الْكَارِي^١، دَاكُ الْكَارِي اللَّي مِنْ الْخَشَبِ، كَارِي.

أ : أَيْه.

ب : كَارِي، نَجِيبُ كَفَرَات.

أ : أَيْه.

ب : زَيْنُ؟ وَنَحْطُ لَيْنَا كَفَرُ حَدِيدَه مِنْ تَحْتِ، زَيْنُ؟ وَنَلْفَا بِالْكَفَرَيْنِ،
وَزَيْنُ، وَن... نَلْعَبُ بِالْكَارِي. أَحْسَنُ مِنَ السِّيَّارَه، وَيَشُو الْكَارِي؟ كَارِي
حَلَاو... حَلَاوَتَه دُفَّه. بَعْدَيْنِ أَسُوِيْشْ هَاد... أَنَا مَسُوِيْنَه وَمَاعَرَفْ وَيَشْ
وَمُسْتَأْنِسْ بِهِ وَد... وَلَا دِيكَ اللَّعْبَه، دِيكَ لَمَّا يَحْطُوا ال... يَجِيبُوا
ال... م... الْهَادِي الْيَلْعَبُوا بِالتَّائِر...

أ : أَيْه.

ب : بِالتَّائِرِ يَجِيبُوا خَشَبَه وَيَحْرُكُوْهَا. هَادِي حَلَاوَتَهَا الْأَلْعَابُ د...

أ : وَمِنْ هُوَ يَسُوِيْهَا؟ هُوَ بَجِيبْ لَكَ مَسَامِيرْ، وَبِجِيبْ لَكَ مُطْرَكَه،
وَبِجِيبْ لَكَ مَذْرِي وَيَشْ؟

ب : أَيْه يَتَعَلَّم.

أ : لَا، السَّالْفَه صَرَّاحَه مَا هِي عَدْلَه... أ... د...

ب : أَنَا، أَحِينْ وَلَادِشْ يَعْرِفُوا يَدِگُوا...

أ : مَا فِيهَا نَظَافَه.

ب : أَحِينْ وَلَادِشْ يَعْرِفُوا يَدِگُوا مُطَرَكَه؟ مَا يَعْرِفُوا يَدِگُوا مُطَرَكَه.

أ : إِي، تَالِي^٦ دَا.

ب : أَيَه وَيَشْ خَانَاتْهُمْ؟

أ : يَدِگُوا إِيْدَهُمْ.

ب : وَيَشْ خَانَاتْهُمْ؟

أ : بَدَالْ مَا يَدِگُوا مِسْمَارْ يَدِگُوا أَيَادِيَهُمْ وَأَصَابِيْعَهُمْ.

ب : إِلْأَوَّلْ نَحْنَا نَعْرِفْ كُلْ شَيْ. نَسْوِي عَيْرَبَانَه^٧، نَسْوِي فَلَاتِيَه^٨، الْفَلَاتِيَه
لَمَّا حَن... ب... أَحِينْ وَيَشُو؟ أَحِينْ وَيَشْ عَلَى بِنْدِگِيَه مَا بِنْدِگِيَه^٩ إِلَّا
وَالْفَلَاتِيَه...

أ : تَبُوا لَوَاصْطِيَكْ وَتَكُولُوا لِي مَدْرِي وَيَشْ.

ب : إِي، إِي، الْفَلَاتِيَه نَسْوِيَهَا مِنْ خَشْبَه وَنَجِي وَنَصِيدِ الْعَصَافِيرِ، هَادَا
وَحْنَا وَيَشْ اللَّي سَالِفْ جِيَكْ.

أ : الْحِينْ لَمَّا أَنْتَ تَشُوفْ حِجْرَتَهُمْ لَوْلَادْ...

ب : إِي.

أ : بَنَاتُكْ وَوَلَادُكْ، وَتَشُوفُهُمْ وَتَشُوفْ اللَّعَابْ هَادِي يَسْتَنْسُوا فِيهَا،
يَصْمَخُوا^{١٠} عَلَيْهَا يَكْفِدُوا بِالسَّاعَاتِ^{١١}، وَيَسْتَنْسُوا وَيَلْعَبُوا وَإِيَّا
بَعْظُهُمُ الْبَعْظُ^{١٢} ل... يَتَشَابَكُوا، مَا أَكْلُكْ مَا يَتَشَابَكُوا، بَسْ مُو زِي
شَبْگَاتُكُمْ مَالِ^{١٣} أَوَّلْ، مُو زِي الْعَابْ مَالْ أَوَّلْ يَلْعَوُزُوا رُوحَهُمْ...

ب : وَيَشْ... وَيَشْ؟ لِفْلُوسِ اللَّي صَرَفْتِيَهَا إِنْتَ، لَا وَيَشْ لِفْلُوسِ اللَّي
صَرَفْتِيَهَا، الْأَوَّلْ مَا أَصْرَفْشْ^{١٤}، إَحْنَا.

Vocabulary

- gaarii گاري *n.* (*pl.* gawaarii) Hin. bicycle
 daak دَاك *demons.part.* that
 xaʃe(a)b خَشَب *n.coll.* wood
 kafar كَفَر *n.* (*pl.* -aat) rubber tire
 ʃadiidah حَدِيدَه *n.* (*pl.* -aat) a piece of steel
 duffe(a)h دَفَّه *n.* (*pl.* -aat, dufaf) a wooden board
 taayer تَاير *n.* Eng. tire; wheel
 diik دِيك *demons.part.* (var. hadiik)
 min-(h)uu مِنْ هُو *interrog.part.* who is it (var. minhu; manhu)
 mismaar مَسْمَار *n.* (*pl.* masaamiir) nail (for carpentry)
 muṭragah مُطْرَكَه *n.* (*pl.* maṭaarig) ■ hammer
 saalfah سَالَفَه *n.* (*pl.* suwaalif) a story, tale; an account of an event; an account or report regarding the facts of an event
 taalii تَالِي *adv.* afterwards; next; then
 bidaal maa بِدَالْ مَا *conj.* instead of
 ʔiṣbaʔ إِصْبَع *n.* (*pl.* ʔaṣaabiiʔ, ṣabiiʔ) finger
 ʔeerabaaneh عَرَبَانَه *n.* (*pl.* -aat) carriage; cart
 fallaatiyyeh فَلَاتِيَه *n.* (*pl.* -aat) (lit. the thing that releases) a slingshot
 bindigiyyeh maa bindigiyyeh بِنْدِكِيَه مَا بِنْدِكِيَه *expr.* (lit. a gun not ■ gun) a gun and stuff like this
 lawaaṣṭiig لَوَاصْطِيِك *n.* Eng. rubber; elastic; plastic (var. laastiik)
 ʃaad صَاد *imperf. yṣiid v.* to hunt (with the plural form of the thing hunted); to fish (with the word samak *fish*)
 ʃaṣfuur عَصْفُور *n.* (*pl.* ʃaṣaafiir) a bird
 ʃamax ʃala صَمَخَ عَلَى *imperf. yiṣmax v.* to be glued to (s.th. figuratively); to concentrate (on s.th.) for some time
 bi-ssaaʃaat بِالسَّاعَاتِ *expr.* for hours!
 wiyyaa baʔṣhom lbaʔṣ وَيَا بَعْظَهُمُ الْبَعْظُ *expr.* with each other

jabgah شَبَكَة *n.* (*pl.* -aat) a fight

maal مَال *poss.part.* belongs to, owned by

laʕwaz ruuḥah لَعَوْزَ رُوْحَه *imperf.* ylaʕwiz ruuḥah *phr.* to hurt one's self

maa ʔaʕruffi مَا أَصْرَفْتُ *phr.* I don't spend.

Notes

- 1) gaarii: *Bicycle*. Note that the vowel length in most conversations depends on the reaction of the speakers in a given situation. The male speaker voiced the same word changing the final long vowel to a diphthong //gaarey// just for emphasis. This word does not occur in MSA. It is borrowed from the Hindi word for carriage.
- 2) daak: *That (m.)*. Cf. MSA //ḏaaka//. This demonstrative particle is the short form of //hadaak// and it is used for singular masculine far objects. Note the change of //ḏ ---> d//. Note that in regard to their syntactical function, the demonstratives can be used as demonstrative adjectives in apposition to a substantive, e.g., //daak lgaarii// *that bicycle*, or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative, e.g., //haadii yistaansuu fiihe// *They enjoy this*.
- 3) diik: *That (f.)*. This demonstrative particle is the short form of //hadiik// and it is used for feminine singular far objects.
- 4) min-huu: *Who is it?* The interrogative particle //min, man// can be used by itself as a one-word question. It also occurs with pronominal suffixes **هُوَ** is the case in this text.
- 5) mismaar: *Nail*. Just like MSA, Arabic dialects have many broken plural patterns and it is possible for a wide variety of singular noun patterns to take the same plural pattern, e.g., //mismaar, C₁iC₂C₃aaC₄/mifʕaal, pl. masaamiir, C₁aC₂aaC₃iiC₄/mafaaʕiil//. The plurals of the nouns //ʕaʕfuur, C₁aC₂C₃uuC₄// *bird*; and //taqriir, C₁aC₂C₃iiC₄// *report* are //ʕaʕaafiir; taqaariir//, which follow the same pattern. Since broken plurals are irregular, they should be learned as they are encountered.

- 6) mu(a)ṭragah pl. maṭaarig: *Hammer*. Most singular feminine nouns that have the pattern //maC₁C₂aC₃ah/maḥṣalah// and singular masculine nouns that have the pattern //maC₁C₂aC₃/maḥṣal// usually take the broken plural pattern //maC₁aaC₂iC₃/mafaaṣil//, e.g., //madrasah; maktab; maṣnaṣ; pl. madaaris; makaatib; maṣaaniṣ// *school; office; factory* respectively.
- 7) taalii: *Afterwards, next; then*. This adverb is the active participle of the MSA verb //talaa// *to follow; to read out loud*. MSA uses the phrase //bi-ttaalii// to mean *then, later; therefore*. This adverb also functions as a conjunction.
- 8) bidaal maa: *Instead of*. Note that this compound adverbial introduces an adverbial clause which may occur before or after the main clause. Note that the use of an imperfect verb after this expression is indicative of generalization, and a perfect verb is used in reference to accomplished facts.
- 9) ṣeerabaaneh: *Carriage; cart*. Cf. MSA //ṣarabah//. This is a pure dialectal form. Adding the //-aan-// before the feminine ending is also common in the Egyptian dialects, e.g., //ṣuylah ---> ṣuṣaanah// *job; something*.
- 10) fallatiyyeh: *A slingshot (lit. the thing that releases)*. Cf. MSA //miḥḍafah//. Both the MSA and the dialectal words indicate a *tool used to release or to cast away s.th.*
- 11) bindigiyyah maa bindigiyyah: *A gun and something like this*. This structure //noun + maa + the same noun// is very common in most Arabic dialects. It is used when mentioning a list of things done or that needs to be done, e.g., //gilt-lah lawlaad yabbuun ʔalṣaab maa ʔalṣaab w-ʔaṣriṭah maa ʔaṣriṭah// *I told him, the children want games, tapes, and stuff like this*.
- 12) yiṣmaxuu ṣaleehe: *They are glued to them*. This verb does not occur in MSA for this meaning. It could be a form of the MSA verb //ṣamay// *to glue* with the sound change of //y ---> x//, which is a common phonological change in Arabic dialects. Most Arabic dialects use the noun //ṣumx// for glue.
- 13) bi-ssaaṣaat: *For hours*. This expression is used to emphasize the length of time spent on something.
- 14) wiyyaa baṣṣhom lbaṣṣ: *With each other*. The word //baṣṣ//, unlike most quantifiers, functions syntactically as a noun because it can take pronominal suffixes.

- 15) *maal; maalat (f.): Belongs to, for, owned by.* This possessive pronoun is used before nouns or in association with pronominal suffixes. Note that //maal and maalat// are perhaps more common in Al-Qatif dialect than their counterpart //ḥagg//.
- 16) *maa ʔaʃruff: I don't spend.* Note the double negative //maa... -ʃ// in this sentence. The use of double negatives is not very common in most Gulf dialects.

How We Used to Make a Bike

B : In the good old days we used to make a bike, a bike which was made of wood, a bike.

A : Yeah.

B : Yes, a bike. We'd bring tires...

A : Yeah.

B : Well, and we put a piece of steel underneath the tire, OK, and we tie (lit. wrap) it with the two tires, and we play bike. It is better than the car; what's wrong with a wooden board bike? What's nice about the wooden board... and what's nice about it, is that you put it (lit. the sides) together. Something else I make [you] this... I made it. I don't know what, and I enjoy it, and that other toy. That one when they put... they bring that... m... thing they play with the tire...

A : Yeah.

B : With the tire. They bring a log and they make it move. This is what's nice about these toys...

A : And who is going to make them? He will make them. He will bring (for you) the nails. He will bring the hammer and bring I don't know what.

B : Yes, he will learn.

A : Frankly speaking, this whole thing is not good... a...

B : I... now, do your kids know how to hammer...

A : {Doing} this, is not clean (lit. there is no cleanliness in it).

B : Do your kids know how to use a hammer? They don't know how to use a hammer.

A : Yeah! This is {what we need} next.

B : Why are they weak?

A : They will hit their hand.

B : Why are they weak?

A : Instead of hitting the nail, they will hit their hands and fingers.

B : In the good old days, we used to know {how to make} everything. We used to make a carriage, a slingshot. The slingshot when we... What is it nowadays? Now there is the gun and this stuff, but the slingshot...

A : Do you want rubber? I don't know what you are telling me.

B : Yes, yes, we make the slingshot from a piece of wood and hunt birds. This is us and how we used to be in the past.

A : Now, when you see the kids' room...

B : Uh.

A : Your daughters and your sons, when you see them and you see these toys they enjoy so much. They ~~are~~ glued to them. They play with them for hours, and they have fun. They play with each other. No... They fight, I don't tell you that they don't, but not like your fights in the good old days. Not like the old toys which they hurt themselves with...

B : What... what about the money you have spent? What did you spend the money for? We didn't spend {any money} in the past.

Iʔawlaad wa-ttalfazyoon

Speakers of Al-Qatif dialect assimilate //n ---> t// before adding pronominal suffixes.

A : ʂaddag¹ ʕaad, lyoom bittak² jannanatnii ʕala -nnoomah, mata naamat?
maa naamat la-baʕd ʔazzathe yimkin³ yjii gariibi -ssaaʕah.

B : weeʃ gaaʕdah tsawwii hii?

A : weeʃ gaaʕdah tsawwii? gaaʕdah killa⁴ ʕala -ttalfazyoon. ʂamaxat ʕaleeh
min mate, killa ʕala -ttalfazyoon maa raʕat titzaʔzaʔ.

B : ʔintiina mafruuz⁵ maa txallii leehaa talafazyoon kaan ʕala ʔuul lwaqt.

A : ʔanii, ʔanii -llii xalleeta leehaa, ʔeh? ʔanii ʔawwalan zay gaaʕdah
mafʔuuleh, w-hii xallaʕeet...

B : mafʔuulah!

A : w-hii xallaʕet waajibaathaa w-kill jii.

B : w-hii gaaʕdah tʔaahid wi-ʕde...

A : ʔii, smaʕ lee⁶.

B : ʔii.

A : w-hii xallaʕet mudaakarathaa w-kill jii waajibaathaa, w-gaaʕdah
mafʔuulah ʕeeʔa ʔalahhihaa? gitla⁷ yallaa⁸ gʕidii dakku fii kartuun.
karaatiin gaaʕdah ʔtaalʕa (one word not clear) wi-ʔarrikhaa, w-gaʕadat,
w-ʂamaxat ʕalee. jaaybiin kartuun ʔhibb ʕaad. w-gaʕadat ʕalee, xallaas
w-jaabuu jii faanii baʕde, muu raadyah libnayyah tguum. yaa bitti

-lħalaal ɣayyrii baddlii, guumii, ʔaħiin ʔabuuf b-yistaħrug⁹, ʔalħiin ma-drii wee w-baʔd..., maa hii raazyeh. w-baʔdmaa jannanatnii, w-ʔaffaʔatnii yallaa rzeet¹⁰ truuḥi tnaam.

B : traʔ ntibhii law... la-wlaadiʃ, ltiftii ʃaleehom¹¹ ʃadel, traʔ ʃawaayinhum bi-truuḥ!

A : ʔadrii ċeef tʃallimnii!

B : ʔeh.

A : ʔadrii, dakku ʃufte... de... bitti -ljiiraan, nitfah¹² ʃuyirhaa laabsah nazzaarah killa mni -ttalfazyuun, gaʔdathaa ʃaleeh. ʔadrii, yxarrub ʃyuunhum. w-gitleha ha-lħaċii ċeef maa gilt leehaa. gilt leehaa taraa bi-ʔaffiʃ ʃyuuniʃ, bi-xarrubhaa, b-tilbasii nazzaarah zay ʃadiigatʃ, muu raazyah tifham.

B : ʔintiina tguulii leehaa ha-lkalaam haade. laʔ, ʔaffii ʃaleehaa -ttalafazyuun.

A : ċee maa tiʃruf tiftaħee, ʃindhaa -rromoot.

B : laʔ, rromoot, baʔdi -rromoot ʃiilii ʃanhe, maa yʃiir, laa laa laa!

A : maa gdirt, maa maa... maa ʃixt ʃaleehee¹³.

B : ʔanaa maa ʔarza ʃaraaħatan ċidii, maa ʔarzaa.

A : maa ʃixt ʃaleehee.

B : maa ʔarzaa, ʔanaa -ttalafazyuun taraa, taraa ytaʃʃib.

A : ʔadrii yʃawwiruu ʃawaayinhom wi-ytaʃʃibhom. ħatta lʔiʃʃaaʃaat ʃala jisimhom xaṭiirah!

B : ?ii.

A : ?ii, bass weef sawwii, bass maa tigdar ?inta timnaſhom ſanna. tigdar timnaſhom ſanna ljiſhaal?

B : maa ?agdar ?amnaſ ſanhoom.

A : yaſnii yistaſiiduu.

B : juufii, ?anaa... ?anaa ?agullif haajah waḥdeh, bi-nnisbah la-ljiſhaal, xalliuhoom saaſah waḥdah fi -lyoom. muu waajid.

A : ?ii, yaſnii ?inta haada -ssaaſah ?inta... ?inta -llii ṭaddidhe.

B : ?ii.

A : bass ?idaa jaabuulok maṭa... maṭalan kartuun, gaallok nibba nigſid njaahdeh, tgullhom, maa tjaahduuh, bi-jaahduuh, bi-xalliſi -lkartuun wi-yjiiblak braamij ?ahyaanan...

B : maa fii, xalaas. ?abuukom gaal, maa fii yeer kalaam. w-?intiina baſd mu... baſd maa w-tigiſdii tiṭtallſii fiihom.

A : ?aanii... ?anii maa ?agullok ſala wlaadak baass, wallaa ſala -lyoom, wallaa ſala baaṣor...

B : liſyuun ſala -l... ?ii xalaas...

A : bass ?aguullak fii ?ahyaanan yjiibuu baraamidj¹⁴ ſadleh...

B : ?eh.

A : yigſuduu yiſmaxuu ſaleehaa, yigſuduu ſaleehaa lee. baraamidj ḥleewah¹⁵ yaſnii fii. maa gad¹⁶ ?amnaſhom, bass karaatiin yjaahduu, hu miṭtaaj yjaahduu kraatiin, nzeen?

B : ṭayyib maa ṣaleeh...

A : yaṣnii ṣwayy tasliyyeh...

B : ṭidaa jaabuu ṣani -lmidraseh, zeen? yaṣnii maa ṣaleeh...

A : ṭeh haadaa -lḥačiy lee?

B : ṭidaa jaabuu ṣani -lmadaaris...

A : yjiibuu baraamij ṣani -lmadaaris, yjiibuu baraamij taṣliimiyyeh...

B : ṭii, yjiibuu ṣan... maḥalan ṣaalam lḥayawaan...

A : qatiilhom ṣaad¹⁷...

B : ṣaad ṭidaa jaabuu ṣaalam... ṣaalami -lḥayawaan, yjiibuu ḥaajaat zeeneh.
yjiibuu ṣaad čeeḥa -l... ṭabiiṣati -lḥayawaanaat, ṭabiiṣat ma-ṣraf wee,
wuw... wu-yjiibuu -lḥaylaat haadii zeenah.

A : ṭii, yistaffiidi -ṭṭifil lee. haadu ṭaguu-lak waḥad maa yigdar yimnaṣhom.

الأولاد والتلفزيون

أ : صدك عاد، اليوم بتك جئتني على النوم، متى نامت؟ ما نامت
لبعد حزتها يمكن يجي قريب الساعة.

ب : ويش كاعده تسوي هي؟

أ : ويش كاعده تسوي؟ كاعده كل على التلفزيون. صمخت عليه من
متى، كل على التلفزيون ما رظت تتزحزح.

ب : إنتين مفروظ ما تخلي ليها تلفزيون كان على طول الوكت.

أ : أني، أني اللي خلته ليها؟ أه. أني أولاً زي كاعده مشغولة، وهي
خلصت...

ب : مشغولة!

أ : وهي خلصت واجباتها وكل شي.

ب : وهي كاعده تشاهد وعذ...

أ : إي، سمع لي.

ب : إي.

أ : وهي خلصت مداكرتها وكل شي واجباتها، وكاعده مشغولة تشيف
الهيها؟ كتلا يلا غيدي دكو في كرتون. كراتين كاعده طالع (one
word not clear) وتحركها، وكعدت، وصمخت عليه. جايين كرتون
تحيه عاد. وكعدت عليه، خلاص وجابوا شي فاني بعده، مو راطيه

لِبَنِيهِ تَكُومُ. يَا بَتَّ الْحَلَالِ غَيْرِي بِدَلِي كُومِي، أَحِينُ أَبُوشُ
بِيسْتَحْرُكْ؟، أَحِينُ مَذْرِي وَي وَبَعْدُ... مَا هِي رَاطِيَه. وَبَعْدُ مَا
جَنَنْتَنِي، طَفُشْتَنِي يَلَا رُظِيَت. ١ تَرُوحِ تَنَام.

ب : تَرَى انْتَبِهِي لَوْ... لَوْلَادِش، التِفْتِي عَلَيْهِمْ "عَدِلْ، تَرَى عَوَايِنَهُمْ
بِشْرُوح!

أ : أَذْرِي تَشِيفُ تَعْلَمْنِي؟

ب : أَه.

أ : أَذْرِي، دَكُو شُفْتُ... د... بَتَّ الْجِيرَانِ، نِتْفَه "صُغْرَهَا لَابْسَه نَظَّارَه كُلِّ
مَنْ التَّلْفَزِيُونُ كَعَدَّتْهَا عَلَيْهِ. أَذْرِي، يَخْرُبُ عِيُونَهُمْ. وَكَيْتَلَهَا هَالْحَتَشِي
تَشِيفُ مَا كَلَّتْ لَيْهَا. كَلَّتْ لَيْهَا تَرَا بِأَفْصَ عِيُونِش، بِخَرْبُهَا، بِتَلْبَسِي
نَظَّارَه زِي صَدِيغَتِش، مُو رَاطِيَه تَفْهَم.

ب : إِنْتَيْنِ تَكُولِي لَيْهَا هَالْكَالَمُ هَادَ. لَا، طَفِي عَلَيْهَا التَّلْفَزِيُونُ.

أ : تَشْ مَا تَعْرِفُ تِفْتَحَا عِنْدَهَا الرُّمُوتَ.

ب : لَا، الرُّمُوتَ، بَعْدِ الرُّمُوتَ شِيلِيَه عَنْهَا، مَا يَصِيرُ، لَا لَا لَا!

أ : مَا كَدَرْتُ، مَا مَا... مَا شَخْتُ عَلَيْهَا.

ب : أَنَا مَا أَرُظِي صِرَاحَةً تَشِيدِي، مَا أَرُظَا.

أ : مَا شَخْتُ عَلَيْهَا.

ب : مَا أَرُظِي، أَنَا التَّلْفَزِيُونُ تَرَا، تَرَا يَتْعَبُ.

أ : أَذْرِي يَغُورُوا عَوَايِنَهُمْ وَيَتْعَبُهُمْ. حَتَّى الإِشْعَاعَاتُ عَلَى جِسْمِهِمْ
خَطِيرَه.

ب : إي.

أ : إي، بَسْ وَيَشْ سَوِي، بَسْ مَا تَغْدَرْ إِنْتَ تِمْنَعُهُمْ عَنْهُ. تَغْدَرْ تِمْنَعُهُمْ عَنْهُ الْجَهَّالُ؟

ب : مَا أَغْدَرْ أَمْنَعُ عَنْهُمْ.

أ : يَغْنِي يَسْتَفِيدُوا.

ب : شُوفِي، أَنَا... أَنَا أَكُلُّشْ حَاجَه وَحْدَه، بِالنَّسَبِ لِلْجَهَّالِ، خَلِيَهُمْ سَاعَه وَحْدَه فِي الْيَوْمِ. مَوْ وَاجِدْ.

أ : إي، يَغْنِي إِنْتَ هَادِ السَّاعَه إِنْتَ... إِنْتَ اللَّيْ تَحْدَدُّهَا.

ب : إي.

أ : بَسْ إِذَا جَابُوا لَكَ مَثْ... مَثَلًا كَرْتُونْ، كَالْكَ نِبَّ نِكْعِدْ نَشَاهِدَه، تَكْلَهُمْ لَا تَشَاهِدُوهُ، بِشَاهِدُوهُ، بِخَلَصِ الْكَرْتُونْ وَيَجِيبْ لَكَ بَرَامِجْ أَحْيَانًا...

ب : مَا فِي، خَلَاصْ. أَبُوكُمْ كَالْ، مَا فِي غَيْرِ كَلَامْ. وَإِنْتَيْنِ بَعْدْ مْ... بَعْدْ مَا وَتَكْعِدِي تَطْلَعِي فِيهِمْ.

أ : أَنِي... أَنِي مَا أَكُلُّكَ لِي وَلَادَكْ بَاسْ، وَلَا عَلَى الْيَوْمِ، وَلَا عَلَى بَاتَشْرْ...

ب : لِعَيُونْ عَلَى الـ... إي خَلَاصْ...

أ : بَسْ أَكُولْ لَكَ فِي أَحْيَانًا يَجِيبُوا بَرَامِدْجْ "عَدْلَه..."

ب : أِه.

أ : يَكْعُدُوا يَصْنَمُخُوا عَلَيْهَا، يَكْعُدُوا عَلَيْهَا لِي. بَرَامِدْجْ حَلِيَوَه "يَغْنِي فِي. مَا كَدْ" أَمْنَعُهُمْ بَسْ كَرَاتَيْنِ يَشَاهِدُوا، هُوَ مُحْتَاجْ يَشَاهِدُوا كَرَاتَيْنِ،

نُزَيْنُ؟

ب : طَيِّبُ مَا عَلَيْهِ...

أ : يَغْنِي شَوِيَّ تَسْلِيَهُ...

ب : إِذَا جَابُوا عَنِ الْمَدْرَسَةِ، زَيْنُ؟ يَغْنِي مَا عَلَيْهِ...

أ : أَهْ هَذَا الْحَتَشِي لِي؟

ب : إِذَا جَابُوا عَنِ الْمَدَارِسِ...

أ : يُجِيبُوا بِرَامِجٍ عَنِ الْمَدَارِسِ، يُجِيبُوا بِرَامِجٍ تَعْلِيمِيٍّ...

ب : إِي، يُجِيبُوا عَنْ... مَثَلًا عَالَمِ الْحَيَوَانِ...

أ : قَتِيلُهُمْ عَادٌ...

ب : عَادَ إِذَا جَابُوا عَالَمَ... عَالَمِ الْحَيَوَانِ، يُجِيبُوا حَاجَاتِ زَيْنَهِ. يُجِيبُوا عَادَ

تَشْيِفَ الـ... طَبِيعَةِ الْحَيَوَانَاتِ، طَبِيعَةُ مَعْرِفِ وَي، وَو... وَيُجِيبُوا
الشَّغْلَاتِ هَادِي زَيْنَهِ.

أ : إِي، يَسْتَفِيدُ الطِّفْلُ لِي. هَادُ أَكُولُ لَكَ وَاحِدًا مَا يَكْدَرُ يَمْنَعُهُمْ.

Vocabulary

ṣaddag صَدَّكَ imperf. yṣaddag v. to believe

bint بنت n. (pl. -aat) daughter; girl

jannan جَنَّ imperf. yjannin v. to drive one crazy; to give one ■ hard time;
to take one's breath away

noomah نَوْمَهُ n. (pl. -aat) sleep; sleeping; nap

ḥazzah حَزَّه adv. (bed)time; time; now (with def.art.)

yimkin يُمْكِنُ v. maybe; possibly; perhaps

killa كُلْ *intens.* a lot; always; regularly

?awwalan أَوَّلًا *adv.* first(ly)

lee لِي *part.* an exclamation particle

mudaakarah مُدَاكَرَه *n.* homework; studying (var. muḏaakarah)

lahha لَهِي *imperf.* ylahhii *v.t.* to entertain; to keep s.o. busy; to distract

gaal گَال *imperf.* yguul *v.* to say; to tell

yallaa يَلَا *part.* let's (go); come on (to move rapidly)

kartuun كَرْتُون *n.* (pl. karatiin) Eng. cartoons

stahrag اسْتَحْرَكْ *imperf.* yistahrug *v.* to become angry, to become furious (var. stahmag)

ṭaffaṭ طَفَّشْ *imperf.* yṭaffiṭ *v.t.* to give (s.o.) a hard time; to expel (s.o.)

yallaa rzeet يَلَا رَظَيْتَ *expr.* She barely agreed.

ltifat ṣala التَفَتَ عَلَى *imperf.* yiltifit *v.* to take care of (s.o.); to look after (s.o.); to keep an eye (on s.o.)

nitfah نَتْفَه *n.* a little (of s.th.); a small amount

?affaṣ أَفْصَ *imperf.* y?affiṣ *v.t.* to hurt (s.th.); to ruin (s.th.)

ṭaffa طَفَّى *imperf.* yṭaffii *v.t.* to turn off, to switch off; to put out, to extinguish

romoot رُمُوت *n.* Eng. remote control

ṣaal ṣan شَالَ عَنْ *imperf.* yṣiil *v.* to take (s.th.) away from (s.o.)

ṣaax ṣala شَاخَ عَلَى *imperf.* yṣiix *v.* to scream (s.o.), to shout; to scold

taṣṣab تَعَبَ *imperf.* ytaṣṣib *v.t.* to wear (s.o.) out, to make one tired; to trouble (s.o.)

?iṣṣaaṣaat إِشْعَاعَاتُ *pl.n.* rays

jisim جِسْم *n.* (pl. ?ajsaam) body

ṭallaṣ fii طَلَعَ فِي *imperf.* yṭalliṣ *v.* to watch (s.o.), to look out (for s.o.)

barnaamidj بَرْنَامِدْج *n.* (pl. baraamidj) programs (var. barnaamij)

ḥleewah حَلِيوَه *adj.f.* nice, beautiful

gad كَدْ *part.* perhaps (when followed by imperf.v.)

taṣliimiyyeh تَعْلِيمِيَّه *adj.* educational

ṣaalam ḥayawaan عَالَمُ الْحَيَوَانَ *prop.n.* 'Alam Al-Hayawan, the Animal

World (TV show)

gatiilhm ʕaad كَتِيلُهُمْ عَادَ *expr.* (lit. their killed one) They die for (s.th.);
They are crazy about (s.th.).

haadu هَادُ *demons.part.* this

Notes

- 1) ʕaddag: *Believe (me; it).* This imperative verb is usually used to qualify one's statement, and it often takes the object pronominal suffix *//nii//*. It also means *well* with a pause after it. Note that the imperative of a Form II strong verb is formed according to the pattern *//C₁aC₂C₂i(a)C₃/faʕʕi(a)l//*, e.g., *//ʕallam, imp. ʕallim// teach*.
- 2) bittak: *Your daughter.* Cf. *//bintak//*. Note the assimilation of *//n ---> t//* before the pronominal suffix. This is a common feature in Eastern Saudi Arabia dialects and in some dialects of Bahrain.
- 3) yimkin: *Maybe; possibly; perhaps.* This is the imperfect form of the verb *//ʔamkan//*. It is an impersonal verb used as a speculative. It may also stand alone, especially as a conversational turn. It only occurs in the third person singular masculine in the imperfect tense.
- 4) killa: *Always; constantly; a lot.* The word *//killa//* is used as an intensifier to express a degree of quality. It may either follow or precede the word it modifies.
- 5) mafruuz: *Supposed to; to have to; obliged.* This is the passive participle of the verb *//faraz//*. Passive participles of triliteral strong verbs follow the *//maC₁C₂uuC₃/maʕʕuul//* pattern.
- 6) lee!: This particle is used to conclude an exclamatory sentence. It is usually expressed by a sharp rise in voice pitch and extreme lengthening of the vowel *//-e//*. This particle is not used in Riyadh dialect.
- 7) git-la: *I said to her.* Cf. *//gilt-la//*. Note that the *//-l-//* is often assimilated or deleted when it is in liaison with *//-t-//*, which is known in Arabic as *//taaʔ ʔlamutakallim// the speaker's //taaʔ//*.
- 8) yallaa: *Let's (go).* This is a contraction of *//yaa ʔallah//*, and it is used to urge s.o. to action. It can stand alone or may be followed by an imperfect or an imperative verb, e.g., *//yallaa gʕidii// Come on, sit down!; //yallaa nruuh// let's go!* This particle is also used before a perfect verb to mean *barely*. Note in this text the sentence *//yallaa rʕeet truuh tnaam// She*

barely agreed to go to sleep.

- 9) **stahrag**: *To become angry, to become furious.* This is Form X of the verb //ḥarag// *to burn*. This Form is usually derived from a Form I verb by adding the prefix //(ʔi)sta-// and deleting its first vowel. Note the semantic extension in the meaning of this verb.
- 10) **yallah rzeet**: *She barely agreed.* See Note 8 above.
- 11) **ltiftii ṣaleehom**: *Take care of them.* This is the imperative form of a Form VIII verb //ltifat//. It is usually derived from a Form I verb by infixing a //-t-// after its first radical. This verb is always used in liaison with the preposition //ṣala// for this meaning.
- 12) **nitfah**: *A little (of s.th.); a small amount.* This noun is derived from the MSA verb //natafa// *to pluck*. Note that the use of this word is purely dialectical. It is used either as a quantifier or as an adjective.
- 13) **ṣixt ṣaleehee**: *I screamed at her.* This verb could be from the MSA verb //ṣayyaxa ṣala// *to say bad things to s.o.*
- 14) **baraamidj**: *Programs.* Note the change of //j ---> dj//. The native speakers are not usually consistent in making this sound change.
- 15) **ḥleewah**: *Nice, beautiful.* Note that this is the diminutive of //ḥulwah//, which is more common in most Gulf dialects.
- 16) **gad**: *Perhaps, may be.* This particle occurs before an imperfect verb to render a present progressive meaning, e.g., //maa gad namnaṣhom// *We are not going to forbid them*. It also renders the meaning *perhaps, may be*.
- 17) **gatiilhum ṣaad**: *They die for (s.th.).* This expression is used to indicate one's fondness for something.

The Children and the TV

A : Well, believe {it or not}, today your daughter drove me crazy going to sleep. When did she go to sleep? She didn't go to sleep till maybe about an hour after her bedtime.

B : What was she doing?

A : What was she doing? She was sitting in front (lit. on) of the TV all the time. She was really glued to it. She was watching TV constantly. She did not want to budge.

B : You were not supposed to leave her {in front of} the TV all that time.

A : I... was I the one who let her? First of all, I was somewhat busy, and she had finished...

B : Busy!

A : She finished her homework and everything.

B : She was watching and...

A : Yes, listen!

B : Yeah.

A : She finished her studies and all her homework and I was busy; so how should I entertain her? I said to her, "OK sit, the cartoons are on." She was watching cartoons (one word not clear). She was glued to it, you {couldn't} move her. There was (lit. they brought) a cartoon {show} she likes. She sat in front of it, after it was over, there was another one, and the girl didn't want to get up. {I said to her}, "Please, change, get up, now your father will get mad, now I don't know what"... and yet she didn't agree. After she had driven me crazy, and given me a very hard time, she barely agreed to go to bed.

B : Well, take care of your children. Keep an eye on them. Their eyes will be ruined.

A : I know, don't tell me {that}.

B : Yes.

A : I know, I see the... neighbor's daughter, she is just a little girl and she wears glasses. It is all because of the TV. She stays in front of it all the time. I know that it ruins their eyes. I told her this, how {can you say} I didn't? I told her, "Well, it hurts your eyes, it ruins them, and you will wear glasses just like your friend," but she didn't want to listen.

- B : No, turn off the TV { instead } of giving her this talk.
- A : How... she knows how to turn it on. She has the remote control.
- B : No! Take the remote control away from her. No, no, no this could not be!
- A : I was not able, I didn't... scream ■ her.
- B : Honestly, I don't approve of this, I don't!
- A : I didn't scream at her.
- B : I don't approve. You see, the TV wears { you } out.
- A : I know that it hurts their eyes, and makes them tired; even the rays are very dangerous to their bodies.
- B : Yes.
- A : Yes, what can I do. You can not stop them. Can you stop the children from { watching } it?
- B : I can not stop them.
- A : Well, they benefit...
- B : Well, look, I tell you something concerning the children: let them watch one hour ■ day, not a lot.
- A : You mean that you are the one who specifies this hour.
- B : Yes.
- A : But for example... if a cartoon { show } is on, and they say to you, "We want to watch it," you tell them, "Don't watch it." They will watch it, and when the cartoon show is over, sometimes they show other programs...
- B : "No more, that's it, your father said so." There is nothing wrong with this. You also... sit and watch them.
- A : I... I am not telling you about your children only, or about today or tomorrow...
- B : The eyes on the... that's...
- A : But I am telling you that sometimes they show good programs...
- B : Yeah.
- A : They get hooked on them, they sit and watch them. I mean there are nice programs, I am not going to forbid them { from watching }. Let them watch only cartoons. They need to watch cartoons, OK?
- B : Well, it is OK...
- A : I mean a little for entertainment...
- B : If they show { programs } on schools, OK, I mean it is OK...

A : Yeah, what is this [talk]?

B : If they show {programs} on schools...

A : They bring programs on schools, they show educational programs...

B : Yes, for example they show... {programs} on the Animal World.

A : Well, they are fond of that.

B : Well, if they show the world... the Animal World, they have nice things, they show how is the... nature of animals, the nature of I don't know what, and... they show these nice things.

A : Yes, the child benefits {from them}. This is what I am telling you, that one cannot forbid them {from watching}.

yala -lmafiifeh¹

This selection shows the //taaʔ marbuuṭah// in an //ʔidaafah// construct. It also shows the figurative discription of the high cost of living.

A : walaa ʕaad ha-l... ha-lʔajaaraat lla -hnii, ʔintiina maaxdeh²...

B : kill fii ẓaww³, kill fii ẓaaw... kill fii ẓaaww!

A : kill fii ẓaww, naar naar⁴, ẓaww naar!

B : ẓaww ʕaabbeh⁵!

A : ẓaww ʕaabbeh...

B : maa min... maa min ʔabden kill fii...

A : ʕariigah!

B : ʕariigah ʔeh.

A : ʕariigah, ʔiyy, haadileen⁶ libyuut, zeen? ʔaḥiin fi -lʔawwal lbeet haadaa maa ykallif fii. ʔeh, ʔaḥiin libyuut ʔaalyeh, zeen? ʔey, ma-ʕalee... ma-ʕalee xalaʕ ʔeh...) zeen? ʔintiina muu tguulii liyyii⁷ nzeen tidfaʕi -l... lifluus haadii... fi -lʔajaaraat, laʔ, lmafruuz haadii nistafiid minhaa ʔiḥne, naakil minḥee w-niʕrab minhee⁸, ʔeh.

B : ʔiḥnaa muu saalfat⁹ fluus ʔaajaar maa ʔaajaar¹⁰, nubba niʕruf ʕeefe -lgaarf ween nwaddiih¹¹.

A : ?ii, ?ii.

B : ween nwaddiih? yaʕnii da bi-nruuḥ lil... baqqaalaat, libgaalaat¹² haadii, nubba niʕtarii leenaa, muu kill fii naaxeed bi-ddaraazen¹³ w-taalii nṭalliʕi -lguuṭii wi-nṭaaliʕ taariixa ?intaha w-nirmiih...

A : nta... nta...

B : w-niʕlita draam, yinfalaat. law tʕuuf lkaraatiin wi-lgawaaṭii -llii falatnaahum fi lidraam. killhum w-laa-wee, ?intahat muddathum¹⁴ maaxdiin leenaa bi-čaff¹⁵, bi-čaff maaxdiin, darzaan w-ma-drii čam, tubba leenaa ʕwayyii niʕsallam...

A : ?inti... ?intiina min tiʕlitii¹⁶ haaḏe tziig xilgii, ?anaa yʕawwirmii galbii. wallah yʕawwirmii galbii...

B : weeʕ nsawwii baʕed?

A : yʕawwirmii galbii.

B : haada -ḥnaa...

غَلَا الْمَعِيشَةُ^١

أ : وَلَا عَادَ هَال... هَالْجَارَتُ اللَّهْنِي، إِنْتَيْنِ مَاخُذَه^٢...

ب : كُلَّ شَيْءٍ ظَوَّ^٣، كُلَّ شَيْءٍ ظَوَّ... كُلَّ شَيْءٍ ظَوَّ!

أ : كُلَّ شَيْءٍ ظَوَّ، نَارُ نَارٍ^٤، ظَوَّ نَارٍ!

ب : ظَوَّ شَابَهُ^٥!

أ : ظَوَّ شَابَهُ...

ب : مَا مِنْ... مَا مِنْ أَبَدًا كُلَّ شَيْءٍ...

أ : حَرِيْگَه!

ب : حَرِيْگَه أَه.

أ : حَرِيْگَه، إِي، هَادِلَيْنِ لِبَيُوتِ، زَيْنُ؟ أَحِينُ فِي الْأَوَّلِ الْبَيْتِ هَادَا مَا يَكْلَفُ شَيْءٍ. أَه، أَحِينُ لِبَيُوتِ غَالِيَه، زَيْنُ؟ (إِي، مَا عَلِيَه... مَا عَلِيَه خَلَصُ أَه...) زَيْنُ؟ إِنْتَيْنِ مُو تَكُولِي لِي نَزِينُ تِدْفَعِي ال... لِفُلُوسِ هَادِي... فِي الْأَجَارَتِ، لَا، الْمَفْرُوظُ هَادِي نِسْتَفِيدُ مِنْهَا، نَاكِلُ مِنْهَا وَنِشْرَبُ مِنْهَا^٦ أَه.

ب : إِحْنَا مُو سَالَفَةُ فُلُوسِ أَجَارَ مَا أَجَارَ^٧، نُبَّ نِعْرُفُ تَشِيْفَ الْكَرْشِ وَيْنُ نُوْدِيَه^٨.

أ : إِي، إِي.

ب : وَيَنْ نُودِيهِ؟ يَغْنِي دَا بَنْرُوحْ لِنَا... بِقَالَاتْ، لِبِغَالَاتْ^١ هَادِي، نُبْ
نِشْتَرِي لَيْنَا، مُو كُلْ شَيِّ نَاخِيدْ بِالدَّرَازِنْ^٢ وَتَالِي نَطْلَعُ الْكُوطِي
وِنَطَالِعْ تَارِيخَه إِنْتَهَى وَنِرْمِيه...

أ : نَتَّ... نَتَّ...

ب : بِنِفْلِتَه دَرَامْ، بِنِفَلَاتْ. لَوْ تَشُوفْ الْكَرَاتِينَ وَالْكَوَاطِي اللَّي قَلْتَنَاهُمْ فِي
لِدَرَامْ. كُلُّهُمْ وَلَا وَي، إِنْتَهَتْ مُدَّتْهُمْ^٣ مَاخْدِينَ لَيْنَا بِالتَّشَفْ^٤، بِالتَّشَفْ^٤
مَاخْدِينَ، دَرَزِينَ وَمَذَرِي تَشَمْ تَبْ لَيْنَا شُويَّ إِي نِتَعَلَمْ...

أ : إِنْتِ... إِنْتِينَ مِنْ تِفْلِتِي^٥ هَادِي تَخْطِيكَ خِلْجِي، أَنَا يَغُورُنِي كَلْبِي. وَاللَّه
يَغُورُنِي كَلْبِي...

ب : وَيَشْ نُسُوي بَعْدْ؟

أ : يَغُورُنِي كَلْبِي.

ب : هَادِ حَنَا...

Vocabulary

yala -lmaʕiifeh غَلَا الْمَعِيشَه *phr.* high cost of living; inflation

?a(i)jaar أَجَار *n. (pl. -aat)* rent; leasing

maaxdeh مَآخْدَه *act.par.f.* (lit. taker) taking

zaww ظَوَّ *adj.* expensive; fire; a spark of fire; light

naar naar نَارُ نَارُ! *n. expr.* (lit. fire, fire!) very expensive

jaabbeh شَابَّه *adj.* blazing (fire); flaming; sparking; skyrocketing (prices);
a young girl

maa min مَآ مِنْ *neg.part.* not one; there are none; absolutely not

hariigah حَرِيْگَه *n. (pl. haraayig)* very expensive; a fire

haadileen هَادِلِينَ *demons.part.* these (var. hadeleen, deeleen)

liyyii لِي prep. to me; for me

naakil minhee نَاكِلٌ مِنْهَا expr. We live on it; It's my only source of income.

farab شَرَبَ imperf. yifrab v. to drink

saalfat fluus سَالْفَةُ فُلُوسٍ phr. a matter of money

?aajaar maa ?aajaar أَجَارُ مَا أَجَارُ expr. rent and things like that

?a(a)jaar أَجَارُ n. (pl. -aat) rent; fee, rate; (official) charge

garf گَرَشُ n. (pl. gruuf) penny, small change

baqqaal بَقَّالُ n. (pl. -aat) grocers; grocery stores (var. baggaal)

darzan دَرَزَنُ n. (pl. daraazin) Eng. dozen

taala? طَالَعُ imperf. ytaali? v.t. to read; to watch (TV)

taariix تَارِيخُ n. (pl. tawaariix) date; history

rama رَمَى imperf. yi(a)rmii v.t. to throw away

falat فَلَتَ imperf. yiflit v.t. to throw away; to fall; to let loose

draam دَرَامُ n. (pl. -aat) Eng. (garbage) can; barrel

kartuunah كَرْتُونَه n. (pl. karaatiin) Eng. box; carton; crate

laa wee لَا وِي interrog.part. what for (var. laa wee)

?intahat muddathum اِنْتَهَتْ مُدَّتُهَا phr. Their date expired.

čaff تَشَفَّ n. basket; wholesale (with the prefix bi-)

čam تَشَمَّ interrog.part. how much, how many (var. kam)

min tiflitii مِنْ تِفْلِتِي phr. when you throw (s.th.) away

zayyag xilgii ظِيْكَ خِلْغِي imperf. yzayyig xilgii expr. It made me depressed.

xilg خِلْكَ n. (pl. ?axlaag) temper, temperament

šawwar عَوَّرَ imperf. yšawwir v.t. to hurt; to ache; to injure

galb كَلْبُ n. (pl. gluub) heart

Notes

- 1) *yala -lmaʕiifeh*: *High cost of living; inflation*. Cf. MSA //yalaʔu -lmaʕiifeh/. Note the deletion of the glottal stop and the shortening of the final vowel due to the construct.
- 2) *maaxdeh*: *Taking*. Cf. MSA //ʔaaxiðah/. This is the active participle of verb //ʔaxad// or its short form //xad/. Note that adding the initial //m-// had contributed to the deletion of the hamza. This construction is pure dialectal.
- 3) *ṣaww*: *Expensive; fire; light*. The expression //kill ʕi ṣaww// *Everything is very expensive* is a figurative description comparing the increase in prices to fire. The speakers in this text describe inflation using several terms meaning *fire*. This description of inflation is similar to the English *skyrocketing prices*.
- 4) *naar naar*: *Very expensive (lit. fire, fire!)*. Note again how the speaker is dramatizing the increase in prices and the high cost of living by repeating the word *fire* twice. He also says that it is like //ṣaww naar// *sparking fire*. This term is also used in other Arabic dialects to describe inflation.
- 5) *jaabbah*: *Blazing (fire); flaming*. This adjective preceded by //ṣaww// is another figurative expression meaning *skyrocketing inflation*. The word //jaabbah// is used in MSA for a *young lady* not for *blazing fire*.
- 6) *haadileen*: *These*. Cf. MSA //haʔulaaʔ/. This demonstrative substantive is a plural form used to refer to objects that are near the speaker in physical space or time. Note that there are no dual demonstrative forms in Arabic dialects. The plural form is used with dual nouns, e.g., //haadileen lbinteen// *these two girls*.
- 7) *liyyii*: *To me; for me*. Most prepositions ending in the final vowel //-i// change to its basic form //-y-// before the first person singular pronominal suffix //-yi(i) or -ya//, e.g., //liyyii// *to me, for me*; //fiyyii//>, *in me*; //ʕalayyi// *on me*.
- 8) *naakil w-niʕrab minhee*: *We live on it (lit. we eat and drink from it)*. This common expression is used in most Arabic dialects when referring to ■■ only source of income.

- 9) saalfat fluus: *A matter of money*. The feminine suffix //taaʔ marbuuṭah -ah// in singular feminine nouns is usually voiced as a final vowel //-a or -e//, e.g., //xallnii ʔaxabbirk saalfah// *Let me tell you a story*. However, the //taaʔ marbuuṭah// is voiced when a feminine singular noun is in an //ʔidaafah// construct, e.g., //muu saalfat fluus// *It is not a matter of money*. It is also voiced when it occurs before pronominal suffixes, e.g., //sayyaarah// *car*; //sayyaaratii// *my car*.
- 10) ʔaajaar maa ʔaajaar: *Rent and things like that*. (See Selection 20, Note 11.)
- 11) garʃ: *Penny*. The expression //nubba niʃruf čeeʃe -lgaarʃ ween nwaddiih// *we need to learn how to pinch our pennies* (lit. *where we send the penny*) is used to express one's need for money.
- 12) baqqaalaat, libgaalaat: *Grocers; grocery stores*. Note that the female speaker here said this word in its MSA form, and she gave it a regular plural form instead of using its MSA form //baqqaalah//. Note also that she said the same word again in its dialectal form. This element of diglossia is a very common feature in most Arabic dialects.
- 13) naaxeed bi-ddaraazin: *We buy (lit. take) by the dozens*. This structure //verb + bi- + definite plural noun// is used to express the extreme extent of an action. (See Selection 20, Note 13.)
- 14) ʔintahat muddathum: *Their date expired*. Note that the concept of having an expiration date on products had recently been introduced to the area by the West.
- 15) bi-čaff: *By the basket; wholesale; in quantity*. It is possible that this word is the MSA //jaff// which means *whole; wholesale*. (See Note 13 above.)
- 16) min tiftitii haade: *When you throw this away*. Note that in this sentence the preposition //min// is used to introduce a conditional sentence. It precedes an imperfect verb in the protasis plus an imperfect verb in the apodosis, e.g., //min tiftitii haade tziig xilgii// *When you throw these away, I get depressed*. Note also that in MSA, the preposition //min// never precedes a verb. However, it is used in MSA and in most Arabic dialects in a temporal meaning to express the time *from which or since which* the action takes or has taken place.

High Cost of Living

A : Also this... this rent here that you have (lit. you took)...

B : Everything is very expensive (lit. spark of fire), everything is very expensive... everything is very expensive!

A : Everything is very expensive (lit. fire, fire), very expensive!

B : {Prices are going up like} a blazing fire.

A : Like a blazing fire.

B : Not one... not one {thing} at all, everything is {going up like}...

A : Fire.

B : Yes, {like} fire.

A : {Like} fire, yes, these homes, well, in the past this home didn't cost much (lit. ■ thing). Yes, homes are expensive now, ok? ((Background talk) Yes, fine... fine yes... fine). Well, don't you tell me that you pay... this money for rent. No, we are supposed to benefit from it. We should live on it (lit. we eat and drink from it), yes.

B : It is not a matter of money and rent, we need to know how to pinch (lit. where to send) our pennies.

A : Yes, yes...

B : How do we stretch it? I mean we go to these grocery shops to buy groceries. We shouldn't buy everything by the dozens. Later, we take the can out and we see that its date had expired, so we throw it away...

A : Exp... exp...

B : We throw it in the garbage can. It is wasted. I wish you could see the boxes and the cans that we throw in the garbage. Why all of them? Because their date had expired, and we bought wholesale, by the dozens. I don't know how much. We need to learn a little...

A : You... when you throw these away, I get depressed. My heart aches. I swear, my heart aches...

B : What else can we do?

A : My heart aches.

B : Well, this is us...

maşaariif wu-dyuun

This selection presents numerous dialectal expressions that describe one's financial situation. It also shows that the interrogative particle //ween, where// is used in liaison with //maa// to function as an adverb.

A : tuuli -lyoom niſtiyel ſalſaan haadii njii wi-njimmiſ... ha-lgarſ¹ w-ʔintuune tjuu taaxduuhaa w... wi-ṭuṭṭuuhaa ma-drii f-ween...

B : haadaa bass ʔihne? taraa -lkilli yſaanii.

A : ʔeh.

B : haadii baſd beet² ʔixtii čidii, ygullook haadaa rajulhaa wi-wlaadhee ysafftuu³, ysafftuu, ysafftuu raayih, raayih, ween-maa⁴ yruuḥuu gaaluu 'ʔambaa', ʔe... hii bahlawaanaat, w-hii maşşaaşaat⁵ w-ḥalawiyyaat w-hii ma-drii weef, w-yeeri -lʔukuulaat ygullook ʔaſyaa mfallaajaat⁶ w-yeerhaa. ʔagullhum ḥag wee? ḥag weef ha-lsa... lmaşaariif de killhee? ʔigtişdii ſwayy, tſallamii, čeeſe ṭuṭṭii -lgarſ ḥaggiſ. wi-lifyaabi⁷ -lii yruuḥi -ssuug, yaaxduu leehum f-kill ṭalſat suug⁸, taaxid leehaa ma-drii čam foob, hii wi-wlaadha. yaſnii maa min maswah, kill ſii yaalii ʔalhiin...

A : čaan zeen...

B : kill ſii yaalii... kill ſii yaalii...

A : hadeleen ze... hadeleen zeen, maſaaſaathum zeeneh, wi-fluushum raahyah. hadaleen lle fi -l... ligdeeh, ʔii. hadaleen lli fi -lqura hnaak yruuḥuu, lle ſindah beet ḥaalatah la-llah⁹, w-ſaariilah siyyaarah maarsedis b-miʔateen ʔalf, w-laa weef? ḥagg weef ha-ssalfeh ʔeh?...

B : ?i... ?i...

A : ?ag weef yaaxidl原因 siyyaaraah...

B : yitfa?xaruu bass... yitfa?xaruu.

A : b-daak lihsaab, w-huu... w-huu gaafidlii fii beet haalatah la-llah.

B : yigu?duu yitfa?xaruu bass giddaam xalga -llaah w-hom ?ala goolathom¹⁰,
'm-barraa hallah hallah w-min daaxil yi?lam -allah¹¹'.

A : ?eh, maa ?idhum¹² min saalfah...

B : maa min... maa min ya?nii de tguul le... yit?allamuu ?eefe ya?nii
yiqti?duu, ?eefe ya?nii yi?maluu ?saab la-lgar?, haade zay maa yiguulu,
'xaffii -lgarfi -l?aswad... lgarfi -l?abyaz la-lyoom l?aswad'...

A : wallah... wallah ?axuu? haadaa¹³ -lli muu gaadir yitzawwaj wi-lhaalatah
la-llah, bi-yruu?i...

B : laa maa gaadir y?arris, ?ii wallah...

A : bi-yruu? yi?tarlii siyyaarah bi-daak lihsaab, weeffu? laa-weef, la-weef?
w-kill yoom wi-ysaafir, ?aadi -ssafaraat...

B : w-bi-l?aqsaat¹⁴ ba?d b-yaaxide, y?uufi -lfawaayid ?illa b-yaaxidhe.

A : yasaafor... ysaafor, ween ysaafor? ysaafor kill yoom ?e... yu?ruflah
bi-lxamsiin ?alf, bi-lmiyyat ?alf...

B : bi-ttaalii leen je y?arrees...

A : haaltah la-llah.

B : ma?aariif wuw... wu-dyuun ?aleeh.

A : ?ii.

B : yirbaal¹⁵ xoobeh¹⁶.

A : ?inşaḥiih, ?inşaḥiih, guulii leeh... guulii leeh...

مَصَارِيفٌ وَدِّيُونَ

أ : هَالْفُلُوسُ هَالِكٌ... دَاكْ، طُولِ الْيَوْمِ نِشْتِغَلْ عَلَّشَانْ هَادِي نَجِي وَنَجَمْعُ...
هَالْكَرْشُ "وَأِنْتُونَا تَجُوا تَاخْدُوهَا وَ... وَتَحْطُوهَا مَذْرِي فَوِينُ..."

ب : هَادَا بَسْ إِحْنُ؟ تَرَا الْكُلُّ يِعَانِي.

أ : أِهْ.

ب : هَادِي بَعْدُ بَيْتِ إِخْتِيْ تَشِدِي، يَكْلُوكْ هَادَا رَجُلَهَا وَوِلَادَهَا يَسْفَتُوا،
يَسْفَتُوا، يَسْفَتُوا رَايَحْ، رَايَحْ، وَيَنْ مَا يَرُوحُوا كَالُوا "أَمْبَا"، أ... هِي
بَهْلَوَانَاتْ، وَهِي مَصْاصَاتْ وَحَلَوِيَّاتْ، وَهِي مَذْرِي وَيَشْ، وَغَيْرِ
الْأَكُولَاتْ يَكْلُوكْ أَشْيَاءَ مَفْلَاجَاتْ وَغَيْرَهَا. أَكْلَهُمْ حَكْ وَي... حَكْ وَيَشْ
هَالَسَ... الْمَصَارِيفُ دَا كِلَهَا. إِكْتِصَدِي شَوِي، تَعْلَمِي تَشِيفْ تَحْطِي
الْكَرْشُ حَكْشُ. وَلِغِيَابِ اللَّي يَرُوحِ السُّوَكْ، يَخْدُوا لِيَهُمْ فَكِلْ طَلْعَةُ
سُوكْ، تَاخِدْ لِيَهَا مَذْرِي تَشَمْ فُوبْ، هِي وَوِلَادَهَا. يَغْنِي مَا مِنْ مَسُوهُ،
كِلْ شَيْ غَالِي الْحِينُ...

أ : تَشَانْ زَيْنُ...

ب : كِلْ شَيْ غَالِي... كِلْ شَيْ غَالِي...

أ : هَدَلَيْنْ ز... هَدَلَيْنْ زَيْنْ، مَعَاشَاتُهُمْ زَيْنَهْ، وَفُلُوسُهُمْ رَاهِيَهْ. هَدَلَيْنْ اللَّي
فِي الس... لِكْدِيحْ، إِي. هَدَلَيْنْ اللَّي فِي الْقَرْيَ هُنَاكَ يَرُوحُوا، اللَّي عِنْدَه
بَيْتْ حَالَتَه لَاللَّهِ، وَشَارِيَلَه سِيَّارَه مَرْسِيدِسْ بِمِئَتَيْنِ أَلْفَ، وَلَا وَيَشْ؟
حَكْ وَيَشْ هَالسَالْفَهْ أِهْ؟...

ب : إ...إ...

أ : حَكْ وَيَشْ يَاخِدِلِي سِيَّارَه...

ب : يِتَفَشْخَرُوا بَس... يِتَفَشْخَرُوا.

أ : بَدَاكَ لِحَسَابْ، وَهُوَ... وَهُوَ كَاعِدِلِي فِي بَيْتِ حَالَتَه لَ لِلَّهِ.

ب : يِكْغَدُوا يِتَفَشْخَرُوا بَسْ كِدَامْ خَلَكَ اللَّهُ وَهُمْ عَلَى كَوْلَتِهِمْ^١، مَبْرًا هَلْ هَلْ وَمِنْ دَاخِلْ يَعْلَمُ اللَّهُ^٢.

أ : أِهْ، مَا عِدْهُمْ^٣ مِنْ سَالَفَه...

ب : مَا مِنْ... مَا مِنْ يَعْنِي دَ تَكُولُ لَ... يِتَعْلَمُوا تَشِيفَ يَعْنِي يِقْتَصِدُوا، تَشِيفَ يَعْنِي يِعْمَلُوا حَسَابْ لِلْكَرْشِ هَادَا زِي مَا يِكُولُوا، خَشِي الْكَرْشِ الْأَسْوَد... الْكَرْشِ الْأَبْيَضَ لِلْيَوْمِ الْأَسْوَد...

أ : وَاللَّهِ... وَاللَّهِ أَخُوْتَشْ هَادَا^٤ اللَّيْ مُوْ كَادِرْ يِتَزَوِّجْ وَالْحَالَتَه لَ لِلَّهِ، بِرُوح...

ب : لَا مَا كَادِرْ يِعْرُسْ إِي وَاللَّهِ...

أ : بِيَرُوحْ يِشْتَرِلِي سِيَّارَه بَدَاكَ لِحَسَابْ، وَيَشْ؟ لَا وَيَشْ، لَوِيَشْ؟ وَكِلَ يَوْمْ وَيَسَافِرْ، عَادِ السَّفَرَات...

ب : وَبِالْأَقْصَاط^٥ بَعْدَ بِيَاخْذَه، شُوفِ الْفَوَايِدِ إِلَّا بِيَاخْذَهَا.

أ : يَسَافِرْ... يَسَافِرْ، وَيَنْ يَسَافِرْ؟ يَسَافِرْ كُلَّ يَوْمٍ أ... يُصْرِفْهُ بِالْخَمْسِينَ أَلْفَ، بِأَلْفِ أَلْف...

ب : بِالتَّالِي لَيْنَ جَا يِعْرِيْس...

أ : حَالَتَهُ لَدَلُّهُ

ب : مَصَارِيفُ وَوُ... وَذِيُونُ عَلَيْهِ.

أ : إِي.

ب : غَرْبَالٌ^{١٥} خُوبَةٌ^{١٦}.

أ : إِنْصَحِيهِ، إِنْصَحِيهِ، كُولِي لَيْهِ... كُولِي لَيْهِ...

Vocabulary

deen دَيْنٌ *n.* (*pl.* dyuun) debt

maṣruuf مَصْرُوفٌ *n* (*pl.* maṣaariif) expenses; costs

jammaʿ ha-lgarʿ جَمْعُ هَالْكَرْشِ *expr.* (lit. to gather this penny) to save ■
(little) money

beet ʔixtii بَيْتُ إِخْتِي *phr.* (lit. my sister's house) my sister's family

saffat سَفَّتْ *imperf.* ysaffit *v.* (lit. to stack) to spend (excessively)

ween-maa وَيْنُ مَا *adv.* wherever

bahlawaan بَهْلَوَانٌ *n.* (*pl.* -aat) acrobat; clown

maṣṣaaṣah مَصْصَاصَه *n.* (*pl.* -aat) lollipop; pacifier

ʔukuulaat أَكُولَاتٌ *pl.n.* food

mfallaajaat مَفْلَجَاتٌ *pl.n.* frozen things (var. mθallajaat)

ʔigtaṣad اِغْتَصَدَ *imperf.* yigti(a)ṣid *v.* to be economical, to be frugal

foob فُوبٌ *n.* (*pl.* fyaab) dress; garment (var. θoob)

ʔalʕat suug طَلْعَةُ سُوْكِ *phr.* going out shopping

maʕaaf مَعَاشٌ *n.* (*pl.* -aat) income; livelihood

raahyah رَاهِيَه *adj.* abundant

gdeeh غَدِيحٌ *n.* working class; people living in rural areas

maarsedis مَارْسِيدِسْ *prop.n.* Ger. Mercedes

ħagg weef حَكَّ وَيْشْ *interrog.part.* what for?; What is it for? (var. laa weef, laa wee)

- yaaxidlīi يَأْخُذْ لِي *expr.* (lit. He takes for me.) he buys; he takes
 tfaɣxar تَفْخَرُ imperf. yitfaɣxar *v.* to show off; to brag
 ḥsaab حَسَابٌ *n.* installments; bought on credit; account; arithmetic
 xalga -llaah خَلَقَ اللَّهُ *expr.* God's creation; human beings; people
 ʕala goolathom عَلَى كَوَلَّتْهُمْ *expr.* (lit. based on their saying) as they have said; as it is said (var. zayy maa yiguulu)
 m-barraa hallah hallah w-min daaxil yiɣlam ʔallah مَبْرَأًا هَلَهُ هَلَهُ وَمِنْ دَاخِلٍ يَعْلَمُ اللَّهُ *prov.* Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within
 ʕind + pron.suff. عِنْدَ *v.* to have
 yiɣmaluu ḥsaab la-lgarʃ يَغْمَلُوا حَسَابَ لِلْكَرْشِ *expr.* (lit. They make an account for the penny.) They are accountable for their money; They should tighten their belts.
 xaffii lgarʃi lʔabyaḍ la-lyoom lʔaswad خَشِي الْكَرْشِ الْأَبْيَضَ لِلْيَوْمِ الْأَسْوَدَ *prov.* (lit. Hide your white penny for a black day.) Save your money for a rainy day.
 ʔaxuuf haadaa أَخُوْشْ هَادَا *phr.* this brother of yours
 ʕarras عَرَّسَ imperf. yʕarris *v.* to get married
 qisṭ قِصْطٌ *n.* (pl. ʔaqṣaaṭ) installment; share; portion
 yirbaal غَرْبَالٌ *n.* (pl. ʔaraabiil) (lit. sieve with big holes) big spender
 xoobeh خُوبَه *adj.* Per. a good-for-nothing; a failure; unsuccessful; a disappointment

Notes

- 1) njammiɣ ha-lgarʃ: *We save a little money (lit. to gather this penny).* Note that the male speaker here used the first person plural imperfect tense marker //n-// for first person singular, a common practice in Arabic dialects.
- 2) beet ʔixtii: *My sister's family (lit. my sister's house).* Note the use of //beet// before a kinship term often means *the family of*. It is also used before proper nouns to mean the same thing.

- 3) ysafftuu... raayih, raayih: *They spend and spend, always going out (lit. going going); They spend stacks of money.* This verb occurs in MSA to mean *drinking a lot without being satisfied*. It may also be the MSA verb //sataf// *to stack* with the local metathesis and the use of Form II here could be for exaggeration: spending stacks or bundles of money. This kind of semantic function is a very common feature in most Arabic dialects. Note that the speaker repeats the verb three times, indicating that the children spend and spend and eat and eat, but they don't have enough. (See Frayhah 1947, 83.)
- 4) ween-maa: *Wherever.* Cf. MSA //ʔaynamaa//. When the particle //ween// is used in liaison with //-maa//, it functions as an adverb, e.g., //ween-maa yruuḥuu yguuluu ʔambaa// *Wherever they go they say, "I want."* //ween// *where* is also used as an interrogative particle to introduce a question or can be used independently as a one-word question, especially in conversation. It can be preceded by a preposition, e.g., //la-ween; min ween// *where to; from where*. It may also take pronominal suffixes, e.g., //weenak// *Where are you?*
- 5) maṣṣaaṣah: *Lollipop; pacifier.* This word is the feminine active participle of the MSA verb //maṣṣa// *to suck; to absorb*. The masculine active participle //maṣṣaaṣ// means *the one who sucks, sucker*. However, when it is used in the feminine form, its meaning changes to *that which one sucks, lollipop; pacifier*.
- 6) mfallajaat: *Things frozen, chilled, i.e., cold beverages, ice cream, etc.* Cf. MSA //muḥallajaat//. Note the change of //θ ---> f//, a common phonological change in Eastern Saudi Arabia Shi'a dialects.
- 7) foob, pl. fyaab: *Dress, garment.* Cf. MSA //ḥawb, pl. ʔaḥwaab//. Note that the MSA word //ḥiyaab// is used as a collective noun. For the change of //θ ---> f// see previous note. The diphthong //-aw-// corresponds to //-oo-// and the diphthong //-ay-// corresponds to //-ee-// in most Gulf dialects.
- 8) ṭalṭat suug: *Going out shopping.* The feminine ending //taaʔ marbuut -ah// changes to //-t// in a noun/noun construct. The word //ṭalṭah// in MSA is //ʔism marraḥ// *instance noun*. Usually, it has the form //C₁aC₂C₃ah/faṭlah// and indicates the manner of doing what is expressed by the verb.
- 9) ḥaaltah la-llah: *He is in a very bad condition.* This expression is used to describe one's extremely bad condition, which God alone can do something about.

- 10) *ʕala goolathom: As they have said; as it is said.* This phrase is usually used before quoting someone or repeating a saying. The noun //goolah// can either be followed by a pronominal suffix or by a noun. Note that the expression //zayy maa yiguuluu// *as they say* is used interchangeably with this phrase.
- 11) *m-barraa hallah hallah w-min daaxil yiʕlam ʔallah: Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within.* This is a very common saying in the Gulf area. It is often used to describe someone who shows off and hides behind his/her clothes. Note the contraction of the preposition //min ---> m-//. The sound change //n ---> m// in liaison with the sound //b// is very common in most Arabic dialects. (For more information on the assimilation of //n ---> m// see Sibawayh 1316 A.H., the Chapter on //ʔidyaam//, 404.)
- 12) *ʕidhum: They have.* Cf. //ʕindhum//. Three consonant clusters are allowed only if two of the consonants are the same. If this is not the case, the cluster is reduced by the deletion of one consonant or insertion of a vowel, e.g., //ʕindahum//.
- 13) *ʔaxuuf haadaa: This brother of yours.* Note that the demonstrative adjective can be used either before or after the noun it modifies.
- 14) *bi-lʔaqṣaaṭ: By installment; (without the prep.) share; portion.* Note the sound change of //s ---> ṣ// due to regressive assimilation. (For the use of the preposition //bi-// before a plural definite noun see Selection 6, Note 11, and Selection 22, Note 13.)
- 15) *ʔirbaal: A sieve (that has big holes); big spender.* Note the symbolic usage of this word. Using the //ʔirbaal// for sifting indicates that everything put in it passes through, in this case, the man is like a //ʔirbaal//, meaning that he can not hold on to his money.
- 16) *xoobah: Good-for-nothing.* One may think that this word is derived from the MSA verb //xaaba// *to fail; to be disappointed; to become poor*. But the fact of the matter is that it does not occur in MSA. It is borrowed from Persian.

Expenses and Debts

A : I work all day long [to get] to save this {little} money (lit. we come and gather this penny), and you come take it and... and I don't know where you spend (lit. put) it...

B : Is it just us? You see everybody is suffering.

A : Yeah.

B : {Let's take} my sister's family, for example (lit. like this). Her husband says that her children spend, spend, and spend, and wherever they go they say, "I want," whether it is acrobats, lollipops, sweets, and I don't know what {else}. He says, this is other than food and frozen things and others. I tell them, for what... for what are all these expenses. Be ■ little economical. Learn how to spend your money. {Over and above} the clothes one {buys} when he goes to the suq. They buy {clothes} every time they go out to the suq. She buys I don't know how many dresses for her and for her children. I mean there is no way out, everything is expensive nowadays...

A : It was nice...

B : Everything is expensive... everything is expensive...

A : These are well{-to-do people}, their incomes are good, and their money is abundant. However, those who are in the rural areas, yes, those who are there, living in the villages. One has a horrible home, and yet he buys himself a Mercedes for two-hundred thousand {riyals}, what for? Why is this thing, huh?...

B : E... e...

A : Why would he buy a car...?

B : They show off. Just to show off.

A : For that much money, when he is living in a horrible home?

B : They just show off in front of God's creation while they are, as they say, "They are nice and dandy on the outside and only God knows what's on the inside".

A : Yeah, they don't have anything...

■ : There isn't... well you may say why don't they learn how to be economical, and how to think twice before spending money, as they say, (lit. hide your black... white penny for the black day) "Set your money aside for ■ rainy day"...

A : I swear, how about this brother of yours who is not able to get married, and who is penniless, he goes...

B : No, he cannot get married, I swear.

A : He goes and buys an expensive car, what is it for? What for? What for? And he always (lit. every day) travels, and the trips...

B : He also buys on credit. He sees the interest {rates} and yet he buys it.

A : He travels... travels, where does he travel to? He travels every day e... and he spends in the fifty thousands, hundreds of thousands {of riyals}...

B : And when he wanted (lit. came) to get married...

A : He is penniless.

B : He has expenses and... he has debts...

A : Yeah.

B : He is {like} a sieve {with big holes}, a good-for-nothing.

A : Advise him, advise him, tell him... tell him...

suug b-ṣaṣarah¹

This selection shows that //nafs, self// when used after a noun with ■ resumptive pronoun suffix functions as an emphatic word.

A : ʃift ʔaaxir marrah lammaa riḥnaa, ʔah? kam saffatnaa, ʃarafnaa?

B : ʔeh.

A : kam ʔalf wi-ʃwayyah ʃarafna.

B : ʔalf w-xamsmiit ryaal!

A : ʔalf w-xams miyyah, huh, huh.

B : ʃala, ʃala... ʃala weef?

A : wi-lʔaʃyaa nafishaa ʔidaa riḥt leehaa f-ʔamaakin faanyah suug b-ṣaṣrah
maa suug b-ṣaṣrah -lmunazzifaat...

B : ʔeh.

A : lmunazzifaat taaxid falaafeh², ʔagum³ wiyyaa baʃuz b-ṣaṣrah ryaal,
wi-hnii -lwaahid tlaagiih bi-ḡnaʃar ryaal (claps)⁴! nafsi -lmunazzaf,
nafsah huu hu⁵!

B : ḥaraamiyyeh⁶, ḥaraamiyyeh, yiṣabuu ʃaleenee.

A : ḥaraamiyyeh, yaʃnii yiṣabuu ʃaleene, yistʔilluuna -stiʔlaal⁷.

B : laa laa laa laa, ʔanaa wallaahi, laa bi-llaah, haada -lmarrah -jjaayeh
laa tguulii ruuh hnii w-maa marzuug, maa jarraaf, maa da... maa
ba-ruuḥhom, waddiif suuga b-ṣaṣraa zeen, tistaʃjli laa ʃarii -lii tibyaah.

A : ?ii, ha-rraddah⁸ saraahah ma-hnaa raayhiin leehum, bass taalii taʕaal daa nruuh suug b-ʕaʕrah, maa fiihom ?akil w-maa ?akil, ʕeefa -lwaahid yaʕnii de?

B : lʔakeel hnaak w... yruuh weene? lʔamaakin ?e... lʔamaakin maḡalan lʔakil ween yruuh ?amaakin raxiiṣah, zeen? lbaqqaalaati -ṣṣayiirah muu haadi -ll... lsuubar maarkitaat.

A : ?alhiin baa-gul-lok fii, ʕjahoor gal... garrah yxallaṣ, maa ʕidnaa fii ?abdan, maa min! maa min fluus, killa -ntahet, w-baʕdeen deleen, ʔidaa ba-naaxid ʕiʕyaat killa min barraa jaahzeh, ʕaar leenaa⁹ fatrah kinnaa naaxid¹⁰ killi -lʔakil jaahiz, yubba leenaa naaxid fi -lbeet ʕwayy nwaffar, tidrii ?inna ?akil fi -lbeet yaʕnii ?alhiin lpiitze, niʕtariihaa barra b-xams w-ʔarbʕiin ryaal, bass ʔidaa sawweet ?anii¹¹ fi -lbeet, maa bi-tkallifnii wa-laa fii. ?ittahiin, ʕiisi -ttahiin bi-ʕamm¹² niʕtariih? b-ʕaʕr ryaalaat.

B : ʕaʕrah ryaal.

A : zeen?

B : ?eh.

A : w-ʔida xat-lii¹³ xudrah¹⁴ w-maa xudrah wi-ssawaalif dii maa bi-tkallifnii killhaa, killhaa, killhaa, killhaa xamṣaʕṣar ryaal wiḡdit -lpiitzaa.

B : ʕiis da -ttahiin nsawwii fiih ʕiʕriin ?alf biitzaa¹⁵.

A : nsawwii biitzee, nsawwii xoobz, nsawwii w-de... kleejaat¹⁶...

B : ?ii.

A : nsawwii fiihe keek, nsawwii fiihe ?afyaa waajid, fiihe barakah¹⁷, muu naaxid min barra kill fii, yilfabuu Saleene!

B : ?ii wallah laa taaxdi...

A : yubba la-lwaahid yaʼnii şudg, şudg... yi... yigtaşid...

B : wa-laa truuḥii... truuḥii li-l?amaakin deel maa ysammuuhom deleen -lfaast fuud deleen... hadelin maa yişlahuu, deleen ?aşlan, maa yişlahuu. taaxduu mini hnii, taaxduu leekom laḥeem zeen? wi-taswwuuh fi -lbeet.

A : ?idaa -lawaaḥid yubba yitʼallam ſway čeeſe... čeeſe yimsuk ?iidah ſwayy¹⁸. maa yiflit ſala goolathom da... liḥzaam¹⁹.

B : baʼdeen ?intiinee, haadii -lfiizaa -llii ſindeſ, zeen? ?aḥiin kam maaxdeh ſaleehaa deen?

A : waajid, waajid yaaxduu ſalayyi.

B : ſiʼriin ?alfe?

A : la?, yaʼnii... ?i čidii.

سُوكُ بَعْشَرَهٗ^١

أ : شِفْتُ آخِرَ مَرَّةٍ لَمَّا رِحْنَا أَه؟ كَمْ سَفَتْنَا، صَرَفْنَا؟

ب : أَه.

أ : كَمْ أَلْفٍ وَشَوِيَّهٍ صَرَفْنَا.

ب : أَلْفٌ وَخَمْسَمِيتُ رِيَالٍ!

أ : أَلْفٌ وَخَمْسُ مِئَةٍ، هُ، هُ.

ب : عَلَى، عَلَى... عَلَى وَيَشْرُ؟

أ : وَالْأَشْيَاءَ نَفْسَهَا إِذَا رِحْتَ لَيْهَا فَأَمَاكِنْ فَانِيَه سُوْكُ بَعْشَرَه مَا سُوْكُ
بَعْشَرَه الْمُنْظَفَات...

ب : أَه.

أ : الْمُنْظَفَاتُ تَأْخِذُ فَلَافَهٗ^٢، طَكُمُ^٣ وَيَا بَعْظُ بَعْشَرَه رِيَالٍ، وَهْنِي الْوَاحِدُ
تَلَاجِيَه بِثَنَعَشَرَ رِيَالٍ! نَفْسِ الْمُنْظَفِ، نَفْسَه هُو هُو!

ب : حَرَامِيَهٗ، حَرَامِيَهٗ، يَلْعَبُوا عَلَيْنَا.

أ : حَرَامِيَهٗ، يَعْني يَلْعَبُوا عَلَيْنَا، يَسْتَفْلُونَا اسْتِفْلَالٌ^٤.

ب : لَا لَا لَا لَا، أَنَا وَاللَّهِ، لَا بِاللَّهِ هَذِهِ الْمَرَّةُ الْجَائِيَه لَا تَكُولِي رُوحَ هْنِي وَمَا
مَرْزُوكُ، مَا جَرَّاشُ، مَا د... مَا بَرُوحَهُمْ، وَدَيْشُ سُوْكُ بَعْشَرَه زَيْنُ،
تِسْتَعْجِلِ لَا اشْتَرِي اللَّي تَبْغَاه.

أ : إي، هَالرْدَهْ صَرَا حَه مَحْنَا رَايَحِينْ لِيْهَمْ، بَسْ تَالِي تَعَالْ دَا نُرُوْحْ سُوْكَ
أَبُو عَشْرَه، مَا فِيْهَمْ أَكْلٌ وَمَا أَكْلٌ، تُشِيْفَ الْوَاحِدْ يَغْنِيْ دَ؟

ب : الْأَكِيلْ هُنَاكَ وَ... يَرُوْحْ وَيْنْ؟ الْأَمَاكِنْ أ... الْأَمَاكِنْ مَثَلَا الْأَكْلْ وَيْنْ
يَرُوْحْ أَمَاكِنْ رَخِيصَه، زَيْنْ؟ الْبَقَالَاتِ الصَّغِيرَه مُوْ هَادِي الـ... السُّوْبَرُ
مَارَكْتَات.

أ : الْحِينْ بَاكُولْ لُكْ شِي، الشُّهُورْ كَلـ... غَرَبْ يَخْلَصْ، مَا عِدْنَا شِي أَبَدَا،
مَا مِنْ، مَا مِنْ فُلُوسْ، كَلَّا انْتَهَتْ، وَبَعْدَيْنْ دِيلَيْنْ إِذَا بَنَّاخِدْ عِشْيَاتْ مِنْ
بَرَا جَاهِزَه، صَارْ لَيْنَا فَتْرَه كِنَّا نَاخِدْ^١ كُلُّ الْأَكْلِ جَاهِزْ، يُبْ لَيْنَا نَاخِدْ
فِي الْبَيْتْ، شَوِي نُوْفَرْ، تِذْرِي إِنْ أَكْلْ فِي الْبَيْتْ يَغْنِي الْحِينْ الْبَيْتْرَه،
نِشْتَرِيهَا بَرَا بَخْمَسْ وَأَرْبَعَيْنْ رِيَالْ، بَسْ إِذَا سَوَيْتْ أَنِي^٢ فِي الْبَيْتْ
مَا تَكْلَفْنِي وَلَا شِي. الْطَّحِينْ... تُشِيْسِ الطَّحِينْ بِتَشْم^٣ تِشْتَرِيَه؟
بَعَشْرْ رِيَالَات.

ب : عَشْرَه رِيَال.

أ : زَيْنْ؟

ب : آه.

أ : وَإِذَا خَتَلِي^٤ خُدْرَه^٥ وَمَا خُدْرَه وَالسَّوَالِفْ دِي مَا بِتَكْلَفْنِي كِلْهَا، كِلْهَا،
كِلْهَا خَمْسَطَعَشْرْ رِيَالْ وَحِدَه الْبَيْتْرَا.

ب : تُشِيْسْ دَ الطَّحِينْ نَسُوِي فِيْه عِشْرَيْنْ أَلْفْ بَيْتْرَا^٦.

أ : نَسُوِي بَيْتْرَا، نَسُوِي خُوْبَرْ، نَسُوِي وَد... كَلِيْجَات^٧...

ب : إي.

أ : نُسَوِّي فِيهِ كَيْكُ، نُسَوِّي فِيهِ أَشْيَا وَاجِدُ، فِيهَا بَرَكَةٌ^١، مُو نَاخِذُ مِنْ بَرٍّ^٢
كَلِّ، شَيِّ يَلْعَبُوا عَلَيْنَا.

ب : إِي وَاللَّهِ لَا تَاخِذِي...

أ : يَمْبَ لِلْوَاخِذِ يَعْنِي صُدُكُ، صُدُكُ... بِ... يَكْتَصِدُ.

ب : وَلَا تَرُوحِي... تَرُوحِي لِلْأَمَاكِنِ دَيْلُ مَا يَسْمُوهُمْ دَيْلَيْنِ الْفَلَسْتُ فُودُ
دَلَيْنِ... هَدَلَيْنِ مَا يَصْلَحُوا، دَلَيْنِ أَصْلًا، مَا يَصْلَحُوا. تَاخِذُوا مِنْ هُنِي
تَاخِذُوا لَيْكُمُ لَحِيمَ زَيْنُ؟ وَتَسُوهُ فِي الْبَيْتِ.

أ : إِذَا الْوَاخِذِ يُبُ يَتَعَلَّمُ شَوِي تَشَيْفُ... تَشَيْفُ يَمْسُكُ إِيْدَهُ شَوِي^٣ مَا
يَفْلِتُ عَلَى كَوْلَتِهِمْ د... لِحْزَامُ^٤.

ب : بَعْدَيْنِ إِنْتَيْنَا، هَادِي الْفِيْزَا اللَّيْ عِنْدِشْ، زَيْنُ؟ أَحِينُ كَمْ مَاخِذَهُ عَلَيْهَا
دَيْنُ؟

أ : وَاجِدُ، وَاجِدُ يَاخِذُوا عَلَيَّ.

ب : عِشْرِينَ أَلْفَ؟

أ : لَا، يَعْنِي أ... تَشِيدِي.

Vocabulary

suug b-ʕaʕrah سُوْكَ بَعْشَرَه n. a ten {riyal} store (similar to a dollar store)

munazzif مُنْظَفُ n. (pl. -aat) detergent; cleansing agent

falaafeh فَلَاْفَه n. three (var. ʕalaaʕeh)

ʕagum طَكْمُ n. (pl. ʕguum(eh)) Gr. a set (of s.th.)

nafsah, huu hu هُوَ هُوَ نَفْسَه ref.pron. he, himself; the same

haraamii حَرَامِي n. (pl. ʕaraamiyyeh) robber, thief

yilṣabuu ṣaleenee يَلْعَبُوا عَلَيْنَا *expr.* (lit. They play on us.) They cheat us; They toy with us.

stayall اسْتَفْلَ imperf. yistayill *v.* to take advantage (of s.o. or s.th.)

stiytaal اسْتَفْلَال *n.* taking advantage (of s.o. or s.th.)

jaayeh جَايَه *act.par.f.* next (time); coming (event)

marzuug مَرْزُوك *prop.n.* Marzoug (a name for a male); blessed (by God), fortunate

jarraaا جَرَّاش *prop.n.* Jarrash (a name for a male)

staṣjal اسْتَفْجَل imperf. yistaṣjil *v.* to hurry; to be quick

ha-raddah هَالرُدَّه *adv.* this time

ntaha انْتَهَى imperf. yintahii *v.* to be gone; to be expired; to be finished; to be ended

ṣaṣaa عَشَا *n.* (pl. ṣiṣyaat) dinner

jaahzeh جَاهْزَه *adj.f.* already made; ready

min barraa مِنْ بَرَّا *phr.* (lit. from outside) carry-out (food); from outside the country

ṣaar li- صَارْ لـ imperf. yṣiir *v.* it has been

kinnaa naaxid كُنَّا نَأْخِذ *v.* we used to take

waffar وَفَّر imperf. ywaffar *v.* to save (money); to provide

b(p)iitza بِيْتْزَا *n.* Ita. pizza

ṭidaa إِذَا *cond.part.* if (var. ṭiḏa)

ṭanii أَنِي *f.pron.* I

ṭahiin طَحِين *n.coll.* flour

ṭiis تَشِيْس *n.* (pl. (ṭa)kyaas) bag (var. kiis)

bi-ṭamm بِتَشْم *interrog.part.* for how much

xudrah خُدْرَه *n.coll.* vegetables (var. ^)

ṣiṣriin ṭalf biitzaa عِشْرِيْنَ أَلْفْ بِيْتْزَا *phr.* twenty thousand pizzas

xoobz خُوْبْز *n.coll.* bread (var. xubz)

kleerjaat كَلِيْجَات *n.* Per. a loaf of sweet bread

keekah كِيْكَه *n.* (pl. -aat, keek) Eng. a cake

barakah بَرَكَه *n.f.* (pl. -aat) blessing; blessed

deel دِيل *demons.part.* these

faast fuud فَاسْتَفُودَ *n.* Eng. fast food

?aşlan أَصْلًا *adv.* basically; originally, primarily

yimsuk ?iidah fwayy يَمْسُكُ إِيدَهُ شَوِيَّ *expr.* (lit. He holds his hand a little.) He is a bit tightfisted; He has a tight grip on his (money).

hzaam حَزَامَ *n. (pl. -aat)* belt

fiizaa فِيزَا *n.* Eng. Visa (credit card)

kam maaxdeh Saleehaa deen كَمْ مَأْخَذَهُ عَلَيْهَا دِينَ *phr.* (lit. How much debt have you taken against it.) How much have you charged on it?

Notes

- 1) suug b-ʕaʕrah: *Ten {Riyal} Store*. The name of this store is a direct translation of a Western name. The Western influence on the area is apparent throughout this text. The speakers talk about carry-out, pizza, and fast food. Note that after saying a price or an amount of money, the unit of money is not mentioned, but is understood.
- 2) falaafeh: *Three*. Cf. MSA //θalaaθah//. Note the sound change of //θ ---> f//, a feature particular to the Eastern Saudi Arabia Shi'a dialects and to some Bahrain dialects as well.
- 3) ṭagum: *A set (of s.th.)*. Although one may find this word in some Arabic dictionaries, it is borrowed from the Greek //Tagma// *a set of anything; a suit (clothes)*.
- 4) The speaker here claps once after she expresses the difference in prices of the same detergent. Note that a single, forceful, oblique strike of one hand against the other preceded by a sharp rise in voice pitch is used to express exclamation, surprise, disapproval, and/or disbelief. Gestures are very important in Middle Eastern culture, and Western learners may not understand some conversations if they are not aware of them.
- 5) Imunaddif nafsah, huu huu: *The same detergent itself; itself*. Note that the word //nafs// *self* is used as an emphatic word. It occurs after the noun with a resumptive pronoun suffix, and, for more emphasis, a resumptive independent personal pronoun is often used as well.

- 6) *ḥaraamiyyeh: Robbers, thieves.* This is the plural form of *//ḥaraamii//*. Most of the *//nisbah//* and occupational nouns have this unusual broken plural pattern, adding *//-iyyah//* to the singular, e.g., *//kweetii, kweetiyyah// Kuwaiti*.
- 7) *yistylluunaa -stiḡlaal: They take advantage of us {big time}.* The cognate or the absolute accusative is usually used for emphasis, magnifying the force of the verb. Any transitive or intransitive verb may take its abstract noun as an absolute accusative.
- 8) *ha-raddah: This time.* Cf. MSA *//riddah// again*. Note that this instance noun functions as an adverb.
- 9) *ṣaar leenee: We have been.* The verb *//ṣaar// to become* keeps its perfect form when used with the preposition *//li- + pronominal suffix//*. It is usually followed by a word or words that have a durative meaning, as is the case in this selection.
- 10) *kinnaa naaxid: We used to take.* When the verb *//kaan//* precedes an imperfect verb, it indicates a past-habitual action. Note that in this case the verb *//kaan//* is inflected for number and gender exactly like the verb it precedes.
- 11) *ʔanii: I (f.).* First person masculine and first person feminine have two forms in Shi'a and some Bahrain dialects, e.g., *//ʔana(a); ʔani(i)// I (m.); I(f.).* Note that some speakers may not make the distinction between the two forms.
- 12) *bi-čamm: For how much.* The particle *//čamm//* is one of the most common interrogative particles used to ask *how much; how many*. It also means *for how much* when used with the prefix *//bi-//*.
- 13) *xat-līi: I took me.* Cf. MSA *//ʔaxḏtu līi//*. Note the assimilation of *//d ---> t//*, a common phonological feature of most Gulf dialects.
- 14) *xudrah: Vegetable.* Note that the sound *//-ḏ-//* which is usually voiced as *//z//*, is voiced in this word as the sound *//-d-//*. This phonological sound change is not very common in Gulf dialects.
- 15) *ʕīfriin ʔalf biitzaa: Twenty thousand pizzas.* Note that the speaker used this exaggerated number just to indicate that they can make a lot of pizzas with a bag of flour. Note also that the male speaker changed the English sound *//p ---> b//*, while the female speaker voiced it as *//p//*.

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- 16) kleejaat: *A loaf of sweet bread.* This special dessert bread contains sugar, flour, and eggs and is baked in the //tannuur//, a clay-lined bread oven.
- 17) fiihaa barakah: *It goes a long way; it is blessed (lit. there is a blessing in it).* This is a common phrase in most Arabic dialects.
- 18) yimsuk ?iidah fwayy: *He is a bit tightfisted; he has a tight grip on his money.* This is a common expression used to advise one to refrain from spending his money freely and to be a little more frugal.
- 19) yiflit lihzaam: *To give rein to oneself (lit. to let loose of the belt).* This expression is used in this context to mean *One should not spend freely; One has to tighten the belt.*

The Ten {Riyal} Store

A : Did you see how much money we spent the last time we went {to the market}?

B : Yeah.

A : We spent a little over a thousand.

B : Fifteen hundred riyals!

A : Well well, fifteen hundred.

B : For... What for?

A : And the same things you can get (lit. if you go to it) from other stores {such as} the Ten {Riyal} Store... the cleaners...

B : Yeah.

A : You buy cleaners in ■ set of three for ten riyals, while here, you buy (lit. find) one for twelve riyals! The same cleaner, the same one!

B : They are robbers, robbers, they cheat us.

A : They are robbers, I mean they cheat us, they take advantage of us, big time.

B : No, no, no, no, I swear by God, next time you say to go here to Marzoug or Jarrash or that... I will not go to them. I will send you to the Ten {Riyal} Store, OK, and you quickly buy whatever you want.

A : Yes, certainly this time we are not going to them. Let's go to the Ten {Riyal} Store, but it does not have food, well, what can you do?

B : For food there... where would you go? The places e... for instance, the stores where you may find (lit. go) inexpensive food, OK, the small grocery stores, not these supermarkets.

A : Now, I tell you something, the mo... month is about over, and we don't have anything at all. There is no money, all of it is gone, especially if we want to order carry-out dinners. For ■ while, we have been buying prepared food for all {of our meals}. We have to eat at home to save a little. Do you know that eating at home... for example a pizza, we buy it from outside for forty-five riyals, but if I make it at home, it will cost me nothing. How much do we pay for (lit. buy) a bag of flour? Ten riyals.

B : Ten riyals.

A : OK?

B : Yeah.

A : And if I buy some vegetables and this stuff, all in all a pizza will not cost me fifteen riyals.

B : We can make twenty thousand pizzas with a bag of flour.

A : We can make pizza, we can make bread, we can make this... loaf of sweet bread...

B : Yes.

A : We can make cakes, we can make a lot of things with it. It goes ■ long way. We should not buy everything from outside. They cheat us.

B : Yes, I swear, don't take...

A : Honestly, honestly one has to be frugal.

B : And don't go, don't go to these places which they call fast food. These are not good. Basically, these are not good. You buy meat from here, OK, and you fix it at home.

A : Really, one must learn how to... to be ■ bit tightfisted, and as they say, "One should not give rein to himself" (lit. let loose of the belt).

B : Something else, this Visa card of yours, OK, how much [debt] did you charge on it?

A : A lot, I owe them a lot.

B : Is it twenty thousand?

A : No, well... something like this.

suugi -lʔaḥad

This selection presents several comparative adjectives derived of the //ʔaʕʕal/ʔaC₁C₂aC₃// pattern.

A : txayyal¹, şaddag, gabil kam yoom² raayḥah -lmujammaʕ³ llii hnaak fi -lxubar⁴, ʕtareet liyyii da malaabis kallafatni b-daak liḥsaab, w-ruḥt ʔila -ssuug hnii, suugi -lʔaḥad⁵, lageet nafs lifyaab şaddag b-siʕr, b-nuṣṣi -ssiʕr ʔidaa muu ʔaqall mini -nuṣṣ.

B : ʔabʕan.

A : txayyal!

B : taraa hii yiʕabuu ʕala -nnaas. taraa yiʕabuu ʕala -nnaas. ʔilwaahid... lwaahid laazem ykuun ḥadir.

A : ʔim.

B : hnii... hnii lammaa⁶ yruuḥuu yiʕtaruu -l... lʔayraaz, lwaahid laazim yaaxid ḥadar⁷. muu kill jii yruuḥ yiʕruf fluusah w-baass⁸.

A : ʔim...

B : zeen? şaar maa...

A : şaar... şaar tsarig ʕali... yiʕabuu ʕaleenaa, yiʕabuu ʕaleenaa.

B : ʔay.

A : yaʕnii nafsī -lbizaaʕah, jifti -ṭamyah⁹ ḥaggathe nafsī -ṣṣinaaʕah, nafs kill jii, nafs ḥatta -l... de... li... ligmaaf¹⁰ nafsī -lxaamaa. killhe hii hii. w-siʕr yaʕnii ʔanzal¹¹ bi-nnuṣṣ, ʔila weef ʕidii? haadaa -lwaahad ~~ma~~ yibba-leeh yruuh ʔila ha-lʔamaakin di -lyaalayah...

B : hadaleen...

A : ysaffit fluus baass.

B : hadaleen yaʕirfuu keef yiṣṭaadduu fii -lmaaʔi -lʕikir¹² ʔismeh...

A : ʔim...

B : yiṣṭaadduu fi -lmaaʔi -lʕikir. yaʕnii -lwaahid minnaa maa yidriy ween yruuh yiṣṭarii, ween yḥuṭṭ fluusah. yaʕnii leen raah yiṣṭarii ha-l... nafnuuf ʔaw llii yiṣṭarii bi-ha-lfoob, zeen? yruuh, zeen? ʔashal maa kaan¹³, weeneh? yruuh maḥallaat haad lmujammaʕaat ha-liḥleewaa, zeen? maa-hii... ha... yaʕnii haadii -lmujammaʕaat hii -lmakaan lle yiṣṭabuu ʕala -nnaas fiihe...

A : haadduu yinṣubuu ʕaleenaa¹⁴, ʔii, yiṣṭabuu ʕaleenaa...

B : yiṣṭabuu ʕala -nnaas fiihe, laʔ, lammaa ʔintuu truuhuu ʕa-lʔamaakin zzeenah, maḥalan zayy, ruuhuu suugi -(lḥukum...the word is not clear?) bi-ddammaam. ddammaam, ssuug hnaak maa fiihe jii, suug ʕaʕbii¹⁵.

A : laa ḥatta -ddammaam muu ʕaʕbii...

B : yaʕnii taqriiban...

A : muu ʕaʕbii, laʔ... laʔ muu ʕaʕbii...

B : yaʕnii taqriiban... yaʕnii muu ʕaʕbii, bass zeen...

A : laa, bass ?asfaarah ba?id rax... yaalyeh kamaan...

B : ?arxaş... ?arxaş min lmujammaş, ween lmujammafi -rraafid lammaa truuhii ?intenee...

A : ?ii, ?ii, ?ii ?ayla, ?ayla, maa ?agullak la?.

B : daak mujammafi -rraafid, haadaak ?e... daak ?el... nafnuuf ?aw daaki -lfistaan daak, ?aw daaki -lθoob lle... foob daak lle fi -daak lihsaab, b-miyyateen taaxdiih, b-suug hn... bi-ssuug taaxdii b-miyyeh.

A : ?ii, ?aguul-lak nuşşi -ssişr, nuşşuh, nuşşuh, nuşşuh, nuşşuh, čeeŋe čidii ~~maa~~ ?adrii, ?aguul-lak txoobet txoobet. ?agulluh, ?adrii maa ştareet, ?anaa ?adrii, ?aşawwdeh?

B : lah.

A : yirzuu şaad, maa yirzuu ?aşawwdeh. had-aanii saffatti fluusii, w-xassart ruuhii maxaasiir şa-lfaazii...

سُوكِ الْأَحَدُ

أ : تَخَيَّلْ، صَدِّكَ، كَبَلْ كَمْ يَوْمٌ رَأَيْتَهُ الْمُجَمَّعُ^٢ اللَّيْ هُنَاكَ فِي الْخُبَرِ،
اشْتَرَيْتَ لِي دَ مَلَابِسَ كَلَّفَتْنِي بِدَاكَ لِحْسَابِ، وَرُحْتُ إِلَى السُّوكِ هُنِي
، سُوكِ الْأَحَدِ، لَكَيْتَ نَفْسُ لِفِيَابِ صَدِّكَ بِسُغَرٍ... بِنُصِّ السُّغَرِ إِذَا مَوْ
أَكَلَ مِنَ النُّصِّ.

ب : طَبَعًا.

أ : تَخَيَّلْ!

ب : تَرَا هِي يَلْعَبُوا عَلَى النَّاسِ، تَرَا يَلْعَبُوا عَلَى النَّاسِ. إِنْوَاحِدُ... الْوَاحِدُ
لَا زَمَ يَكُونُ حَذَرُ

أ : إِم.

ب : هُنِي... هُنِي لَمَّا يَرُوحُوا يَشْتَرُوا... الْأَغْرَاضُ، الْوَاحِدُ لَا زَمَ يَأْخِذُ
حَذَرُ^٣. مَوْ كُلِّ شَيْ يَرُوحُ يَصْرِفُ فُلُوسَهُ وَبَاسُ^٤.

أ : إِم...

ب : زَيْنُ؟ صَارَ مَا...

أ : صَارَ... صَارَ تَسْرِكُ عَالٍ... يَلْعَبُوا عَلَيْنَا، يَلْعَبُوا عَلَيْنَا.

ب : أَي.

أ : يَغْنِي نَفْسِ الْبَطْأَةِ، شِفَتِ الطَّمْفَةُ حَكَّتْهَا نَفْسِ الصَّنَاعَةِ، نَفْسُ كُلِّ شَيْءٍ، نَفْسُ حَتَّى الْ... دَ... لِ... لِكَمَاشٍ^{١٠} نَفْسِ الْخَامَةِ، كُلُّهَا هِيَ هِيَ. وَسِغَرُ يَغْنِي أَنْزَلَ بِالْخَصْرِ^{١١}، إِلَى وَيَشْرُ تَشْدِي؟ هَذَا الْوَاحِدُ مَا يَبْلِيهِ يَرْوَحُ إِلَى هَالَمَاكِزِ دِ الْغَالِيَةِ...

ب : هَدَلِينَ...

أ : يَسْفَتُ فُلُوسُ بَاسٍ.

ب : هَدَلِينَ يَعْرِفُوا كَيْفَ يَصْنَطَادُوا فِي الْمَاءِ الْعِكْرِ^{١٢} إِسْمُهُ...

أ : إِم...

ب : يَصْنَطَادُوا فِي الْمَاءِ الْعِكْرِ. يَغْنِي الْوَاحِدُ مِثْلًا مَا يَدْرِي وَيَنْ يَرْوَحُ يَشْتَرِي، وَيَنْ يَحْطُ فُلُوسَهُ. يَغْنِي لَيْنَ رَاحٍ يَشْتَرِي هَال... نَفْنُوفُ أَوْ اللَّي يَشْتَرِي بِهَالْفُوبِ، زَيْنُ؟ يَرْوَحُ، زَيْنُ؟ أَسْهَلُ مَا كَانَ^{١٣}، وَيَنْه؟ يَرْوَحُ مَحَلَّاتُ هَذَا الْمُجْمَعَاتُ هَالِحَلِيوَهُ، زَيْنُ؟ مَا هِيَ... هَ... يَغْنِي هَادِي الْمُجْمَعَاتُ هِيَ الْمَكَانُ اللَّي يَلْعَبُوا عَلَى النَّاسِ فِيهَا...

أ : هَادُو يَنْصَبُوا عَلَيْنَا^{١٤} إِي، يَلْعَبُوا عَلَيْنَا...

ب : يَلْعَبُوا عَلَى النَّاسِ فِيهَا، لَأ، لَمَّا إِنْتَو تَرْوَحُوا عَالَمَاكِزِ الزَّيْنَةِ، مَثَلًا زِي، رُوحُوا سَوْقِ (الْحُكْمُ...)، بِالْأَمَامِ. الدَّمَامِ، السُّوْكَ هُنَاكَ مَا فِيهَا شَيْءٍ، سُوْكَ شَعْبِي^{١٥}.

أ : لَا حَتَّى الدَّمَامِ مُو شَعْبِي...

ب : يَغْنِي تَقْرِيْبًا...

أ : مُو شَعْبِي، لَأ، لَأ مُو شَعْبِي...

ب : يَغْنِي تَقْرِيْبًا... يَغْنِي مُو شَغْبِي، بَسْ زَيْنُ...

أ : لَا بَسْ أَسْعَارَهُ بَعْدَ رَخْ... غَالِيَهُ كَمَا نَ...

ب : أَرْخَصْ... أَرْخَصْ مِنْ الْمُجَمِّعِ، وَيَنْ الْمُجَمِّعِ الرَّاشِدُ لَمَّا تَرُوْحِي
إِنْتَيْنَا...

أ : إِي، إِي، إِي أَغْلَى، أَغْلَى، مَا أَكْلُكَ لَا.

ب : دَاكَ مُجَمِّعِ الرَّاشِدِ هَذَاكَ أ... دَاكَ إِل... نَفْنُوفُ أَوْ دَاكَ الْفِسْتَانُ دَاكَ، أَوْ
دَاكَ الثُّوبُ اللَّ... فُوبُ دَاكَ اللَّي فِي دَاكَ لِحْسَابِ، بِمِيَّتَيْنِ تَاخْذِيهِ
بِسُوكِهِ هَذَا... بِالسُّوكِ تَاخْذِيهِ بِمِيَّةِ.

أ : إِي، أَكُولُ لَكَ نَصْرُ السُّعْرِ، نَصْرُ، نَصْرُ، نَصْرُ، نَصْرُ، تَشِيْفَ تَشِيْدِي مَا
أَذْرِي، أَكُولُ لَكَ تَخُوبِيْتِ تَخُوبِيْتِ. أَكُولُ لَا، أَذْرِي مَا اشْتَرِيْتِ، أَنَا
أَذْرِي، أَعَوْدَهُ؟

ب : لَهُ.

أ : يِرْظُوا عَادَ، مَا يِرْظُوا أَعَوْدَهُ. هَذَا نِي سَفَتْ فُلُوسِي، وَخَسْرَتْ رُوْحِي
مَخَاسِيْرُ عَالْفَاظِي...

Vocabulary

txayyal تَخَيَّل imperf. yitxayyal v. to imagine

gabil kam yoom غَبِلَ كَمْ يَوْمٍ phr. a few days ago

mujammaʿ مُجَمِّع n. (pl. -aat) ■ housing compound, a housing complex

ʔalxubar الْخُبْرُ prop.n. Al-Khubar (once a fishing village, now ■ major industrial city on the east coast of Saudi Arabia)

kallaf كَلَّفَ imperf. ykallif v. to cost; to delegate (s.o. to do s.th.)

b-daak liḥsaab بِدَاكْ لِحْسَابْ *expr.* (lit. for that account) for that much (money)

suugi -lʔahad سُوكِ الْأَحَدْ *prop.n.* Sunday Market, Sunday bazaar (a bazaar held anywhere on any Sunday)

laaga لَاكِي *imperf. ylaagii v.* to find

ḥadir حَدِرْ *adj.* being careful, cautious (var. ḥaḍir)

lammaa لَمَّا *conj.* when

ḡaraḍ غَرَضْ *n.* (pl. ʔayraaḍ) things; stuff; motive

ḥadar حَدَرْ *v.n.* caution; carefulness (var. ḥaḍar)

ba(a)ss بَاسْ *conj.* that's it; only; but (var. bass)

tsarig تَسْرِكْ *imperf. yitsarig pass.v.* to be stolen

ṭamyah طَمَنَهْ *n.* Per. label; brand; stamp

ṣinaaṣah صِنَاعَهْ *n.* (pl. -aat) brand {name}; trade; industry; manufacture (of industrial products)

gmaaf كَمَاشْ *n.coll.* fabric, material, cloth

xaamah خَامْ *n.* (lit. raw cotton fabric) material, fabric

ʔanzal bi-nnuṣṣ أَنْزَلَ بِالنُّصْ *adj.* less than half

ṣṭaad اصْطَادْ *imperf. yiṣṭaad v.* to hunt; to fish; to trap

ʔikir عَكِرْ *adj.* troubled (water); muddy, turbid

nafnuuf نَفْنُوفْ *n.* (pl. nafaaniif) (woman's) dress (made from delicate material)

ʔashal maa kaan أَسهْلُ مَا كَانَ *phr.* (lit. the easiest there is) the most convenient

naṣab ṣala- نَصَبْ عَلَى *imperf. yinṣub v.* to deceive; to cheat, to swindle; to throw (the net into); to set

naṣṣaab نَصَّابْ *act.par.* swindler, a crook

suugi -ddammaam سُوكِ الدَّمَّامْ *prop.n.* Dammam Suq, Dammam Market

suug ʃaʕbii سُوكِ شَعْبِي *phr.* (lit. people's market) downscale suq

ʔarxaṣ أَرْخَصْ *compar.adj.* cheaper

raxiiṣ رَخِيصْ *adj.* cheap; inexpensive

mujammaʕi -rraʕid مُجَمِّعُ الرَّاشِدْ *prop.n.* Al-Rashid Compound (a shopping area)

- fistaan فِسْتَانٌ *n.* (*pl.* fasaatiin) (woman's) dress
 txobet تَخُبِتٌ *v.pass.* Per. to be disappointed; to be shocked
 ʕawwad عَوَّدٌ imperf. yʕawwid *v.* to return (s.th.), to take (s.th.) back; to make s.o. get used to s.th.
 xassar خَسَّرٌ imperf. yxassir *v.t.* to cause loss (to s.o.)
 maxaasiir مَخَاسِيرٌ *pl.n.* losses
 ʕa-lfaazii عَالِفَازِيّ *expr.* for nothing; in vain

Notes

- 1) txayyal: *Just imagine.* This is the imperative form of the Form V imperfect verb //yitxayyal//, which is usually formed by the deletion of the imperfect tense marker.
- 2) gabil kam yoom: *A few days ago.* The interrogative particle //kam// *how many; how much* can also function as a quantifier. When it does, it governs the numbered noun, and because of this, it should be preceded or followed by a preposition, e.g., //ʕareet-lī kam min foob// *I bought myself a few dresses.* Note that //kam// is not inflected for number or gender.
- 3) mujammaʕ: *A housing compound.* The use of this word in most Gulf dialects, especially the Saudi, is relatively recent. It may be a direct translation of its English counterpart. After the oil was discovered, compounds were built either to house Western workers in a designated area or to house government and non-government offices.
- 4) ʔal-xubar: *Al-Khubar.* This city is located between Dammam and Dhahran on the East Coast of Saudi Arabia. These coastal cities are mainly petroleum towns that have expanded phenomenally since oil was first discovered.
- 5) suugi -lʔaḥad: *Sunday Market/Bazaar.* Having a flea-market-type bazaar on any day of the week was a very common practice in most countries of the Middle East. (For more information on suqs see Selection 3, "Suqs in Saudi Arabia.")

- 6) **la(i)mmaa**: *When*. This conjunction may introduce an adverbial clause of time which may refer to an action that happened prior to the time of utterance or which may happen in the future, e.g., //lammaa riḥti -ssuug lageet kill jii yaalii// *When I went to market, I found {that} everything was expensive*; //lamma yijii ʔaḥmad bi-nxabbrah// *When Ahmad comes, we will tell him*. //lamma// may also introduce a timeless adverbial clause, e.g., //lammaa -lwaahid yruuḥi -ssuug laazim yimsik ʔiidah// *When one goes to the market, one has to be tightfisted*.
- 7) **laazim yaaxid ḥadar**: *One has to be cautious*. Cf. MSA //ḥalayhi ʔan yaʔxuḍa ḥaḍrahu//. Note the sound change of //ḍ ---> d//, which is a common feature in the Eastern Saudi Arabia dialects. The learner must always keep in mind all these phonological changes in the dialects in order to understand the real meaning of a given word.
- 8) **baass**: *That's it; only; but*. Note the lengthening of the vowel, a very common feature of Eastern Saudi Arabia Shi'a dialects. The word //bass// functions as a coordinating conjunction, e.g., //riḥti -ssuug bass maa jareet jii// *I went to the market, but I didn't buy anything*. It also functions as an interjection, e.g., //bass ʕaad// *Enough! Stop it! That's it!*; //bass ʔummii raaḥt ʔalxubar// *Only my mother went to al-Khubar*.
- 9) **ṭamyah**: *Label; brand; stamp*. This is a dialectal word borrowed from the Persian //ṭamyaa// *to brand by fire*. Most Arabic dialects use its Turkish counterpart //damyah// instead.
- 10) **gmaaʃ**: *Fabric, material, cloth*. One must make the distinction between this word and //gmaaʃ// *pearl*. This word is used figuratively to mean *of the same kind; made of the same material*.
- 11) **ʔanzal bi-nnuṣṣ**: *Less than half*. Note that this comparative adjective is derived from the verb //nazal// *to descend, to go down*. This form of adjective does not occur in MSA. The comparative form of adjectives is //ʔaC₁C₂aC₃/ʔaʕʕal//, e.g., //kabiir, ʔakbar; ʕayyir, ʔaʕʕar// *big, bigger; small, smaller*. Note that the comparative is not inflected for number or gender. The superlative is formed by making the comparative form definite, e.g., //lbeeti -lʔakbar// *the biggest house*, or by using the comparative in construct without agreement in number or gender with the noun it modifies, e.g., //ʔakbar beet//.

- 12) yiṣṭaadduu fi -lmaaʔi -lṣikir: *They fish in troubled water.* Note that the speaker uses the MSA form //maaʔ// instead of the dialect form //maay or muuya//. This is a common saying that means *knowing when to take advantage of someone.*
- 13) ʔashal maa kaan: *The most convenient.* Note the use of the superlative form of the adjective //sahl// *easy.* (See Note 11 above.)
- 14) yinṣubuu ṣaleenaa: *They are cheating us.* Although this verb occurs in MSA, it is not used for such a meaning. The usage is pure dialectal, and it is always followed by //ṣala//. The active participle //naṣṣaab// *swindler* is very common also.
- 15) suug faṣbii: *A downscale suq (lit. people's suq).* Note that the speaker is comparing the downscale old suq with the nice modern suq in the compound.

The Sunday Bazaar

A : Imagine, believe { me }, a few days ago I went to the compound, the one in Khobar. I bought some clothes, they cost me a lot. { Later } I went to the suq here, to the Sunday Bazaar. I found the same clothes for the price... for half the price if not less than half. Can you believe it?

B : Of course.

A : Imagine!

B : Well, the thing is, they cheat the people. They cheat the people. One has to be careful.

A : Hum...

B : Here... when one goes to buy things here, one has to be very careful. He should not spend all his money and that's it.

A : Hum...

B : Fine? It became...

A : It has become... become stealing... they cheat us, they cheat us.

B : Yeah.

A : I mean they are the same merchandise. I saw their label, they are the same brand. Everything is the same. It's even the same e... the same fabric, everything is the same, and the price is less than half. Why is this? One should not go to those expensive places...

B : These...

A : It is just spending money.

B : These people know how to fish in troubled waters. It is called...

A : Mm...

B : They fish in troubled waters. This means that each one of us must know where to shop, and where to spend one's money. For instance, when he goes to buy this dress or to buy this outfit, OK? Well, he goes to the most convenient (lit. easiest) place. Where does he go? He goes to the stores in the nice compounds, fine? They are not... I mean these compounds are places where the people get cheated...

A : These people are deceiving us. Yes, they cheat us...

B : They cheat the people in them. No, when you go to the nice places, for instance, go to (Al-Hukm... the word is not clear) in Damam. There is nothing wrong with the suq there, in Damam. It is a downscale suq.

A : No, even the Damam {suq} is not ■ downscale...

B : Well, just about...

A : It is not down-scale. No, no, it is not downscale...

B : Well, sort of... it is not downscale, but nice...

A : No, its prices are also ch... expensive...

B : They are cheaper... cheaper than the compound's. There, when you go to Al-Rashid Compound...

A : Yes, yes, yes it is more expensive. It is more expensive, I am not saying no.

B : An expensive dress a... or a gown which is for two hundred {riyal} at Al-Rashid Compound, you buy it for a hundred {riyal} at the {downscale} suq.

A : Yes, I am telling you for half-price, half, half, half, half, how is that? I don't know. I tell you I was shocked. I say no, I know what I have bought, should I take it back?

B : No!

A : Will they accept {it}. They would not allow me to take it back. Here I am. I have spent my money and caused myself losses for nothing...

?alxu?ubah fi -lga?iif

This selection shows that expressing an impossible condition in the past can be achieved by using the conditional particle //law, if// to introduce the conditional clause and the indeclinable auxilliary //kaan, to be// before the verb in the main clause.

A : maa dareetii?

B : wejju ba?id?

A : traa faddoo¹ xa?aab.

B : faduu, sa?eeh²? matee?

A : ?eeh, ?axad zakkaay³!

B : mata xa?ab?

A : saarlaha yawmeen ma-drii falaaf ?ayyaam.

B : laa?.

A : xaa?ub wuw...

B : zeen, ?eeefe, min weena farafhaa dii? min nafs baldatah?

A : ?eh, min nafshaa... jiiraanhom.

B : ?eeefa xa?abhaha?

A : jiraanhom.

B : ?eeefa xa?abhaha.

A : haadaa huu kaan killa⁴ yduur find beethom⁵, llawwal.

B : ?uh.

A : w-huu şayir killa yduur, w-saamii... yis... şaar yis?al şanhaa, zeen?
w-sa?al ?ixteeh şanha⁶. w-?ixtah raahat kallamatha.

B : ?um... yaşnii huu yişrufhaa min gabl ?eh, laa maa yişrufhaa?

A : Jaafha, maa şarafhaa?

B : Jaafha, yişruf şakilhe?

A : yişruf şakilhe baas.

B : ?eh, wu-čeeffa ?ixtah xatabathaa ?ilah⁷?

A : ?ii xtaar.

B : zeen, bass maa yişrufhaa, weef xalgathee, weef de?

A : maa yirđaah b-he.

B : čeeffa maa yirđa... da yguul yişrufhaa.

A : yişrufha Jaaf şakilhe, bass mityatıyah hiyya de.

B : čeef Jaaf şakilhee w-hii mityatıyyeh⁸?

A : ?ii, Jaafhaa min Şindi -lbeet marrah...

B : čeeffa yşuufhaa w-hii mityatıyeh?

A : ?ii, kill yoom yruuh wi-yhum şala -lbeet⁹, maa şiftiihom, taşirfihom
deleen lişbayyaan čeeffa tariigathom, ?ey...

B : laakin čeefe yirḍa yixṭub waḥdeh w-huu maa yiṣruf ṣanhaa jii? hii
 čeefa tiqbal ḥidaa maa tiṣirfooh, maa gaṣdat wiyyaah, maa ḥaačateeh,
 maa da čeefa yiṣirfuu yaṣnii yirṭubṭuu b-ha-ṭṭariiqah haadii?

A : haadii law ḥabuuhaa ṣaafhee, kaan dabḥhaa¹⁰, ḥinna tiṣirfooh, maa
 tiṣirfooh, ḥinn, ma... maa yigdar... maa yirḍa ḥabuuhaa, ḥabuuhaa maa
 yirḍa min deleen -nnaasi.

-lgadiimiin...

B : ḥim...

A : ḥabdan maa yirḍaw, ṣaddoo ma yxalluuh yṣuuf banaathom ṣaddu...

B : bass ṣaadil maa yiṣruf ḥinna deleen yaṣnii maa yigdaruu yimkin
 yistamirruu wa..., yixṭubhaa w-yigṣid... w-zeen yṣuufuu baṣḍ wagti
 -lxuṭubah wilaa maa yṣuufuu baṣoḍ?

A : ḥatta yoom lxuṭubah maa yirḍa ḥabuuhaa.

B : ḥuuh!

A : laazim yimlik ṣaleeche¹¹.

B : ḥatta ḥidaa ṣaqadaw?

A : laazim yimlik ṣaleechee.

B : ṣaḥiiḥe?

A : ḥuh.

B : ḥinzeen, w-ḥidaa malačuu w-gaṣduu wiyyaa baṣoḍ...

A : ḥii, yimkin, bass fi -lbeet yigṣid wiyyaahe.

B : ?eh.

A : yigifid wiyyaahe.

B : bass yaʕnii hal¹² ?inta tiʕtiqid ?inna haadii -tariiqah, tariiqah ʕadleh w-ḥadaariyyeh, ?ah?

A : weef haadii -lʕaadaat wi-ttaqaaliid, maa nigdar ʕa... maa yigdaruu ysawwuu fiihaa jii, fa-laazim lʕaadaat wu-ttaqaaliid...

B : bass ?inta nzeen, wijahat nazark yaʕnii...

A : ?anaa ʕaraḥatan...

B : ?inna -lʕilaaqaat haadii -lii min ha-nnoof tistamaar? ?idaa maa yiʕirfuu baʕood, maa yifhamuu baʕood, maa yḥibbuu baʕood, maa de... ʕeefa yʕiifuu?

A : wallaah taraa... ?abaa?naa w-?ajdaadna killhom ʕaafuu ʕidii.

B : bass maa ?adrii, llawwal ʕilaaqaathom yeer lee¹³! tʕuufi -lʔabuu f-waadii wi-lʔummi f-waadii¹⁴. haadaa yruuh wi-yʕarris ʕaleehaa¹⁵ wi-ʕidii w-de w-hii gaaʕdeh w-saakteh.

A : nʕaallah titkallamii ʕani -lḥibb, ha-lʔayyaam, lii ysammuuh -lḥibb.

الخطوبه في الخطيف

أ : مَا دَرَيْتِي؟

ب : وَشُو بَعْدُ؟

أ : تَرَا عَدُّو١ خَطْبُ.

ب : عَدُّو، صَحِيحٌ؟ مَتِي؟

أ : أَيِه، أَخَذُ زَكَّاي٣!

ب : مَتِي خَطْبُ؟

أ : صَارَ لَهُ يَوْمَيْنِ مَدْرِي فَلَا فِ أَيَّْام.

ب : لَا!

أ : خَطْبُ وَو...

ب : زَيْن، تَشِيف، مِّنْ وَينَ عَرَفَهَا دِي؟ مِّنْ نَّفْسِ بَلَدَتِه؟

أ : أَيِه، مِّنْ نَّفْسَهَا... جِيرَانُهُم.

ب : تَشِيفَ خَطْبَهَا؟

أ : جِيرَانُهُم.

ب : هَادَا هُوَ كَانَ كُلُّ يَدُورَ عِنْدَ بَيْتِهِمُ، اللُّوْلُ.

ب : آه.

أ : وَهُوَ صَغِيرٌ كُلُّ يَدُورٍ، وَسَامِي... يَسْت... صَارَ يَسْأَلُ عَنْهَا، زَيْنٌ؟ وَسَأَلُ
إِخْتَهُ عَنْهَا. وَإِخْتَهُ رَاحَتْ كَلَمَتْهَا.

ب : أَمْ... يَعْني هُوَ يَعْرِفُهَا مِنْ كَبَلِ أَهْ، لَا مَا يَعْرِفُهَا؟

أ : شَافَهَا، مَا عَرَفَهَا.

ب : شَافَهَا، يَعْرِفُ شَكْلَهَا؟

أ : يَعْرِفُ شَكْلَهَا بَاسْ.

ب : أَيْه، وَتَشِيفَ إِخْتَهُ خَطَبَتْهَا إِلَهْ؟

أ : إِي، خَتَارْ.

ب : زَيْن، بَسْ مَا يَعْرِفُهَا. وَيَشْ خَلَكَتْهَا، وَيَشْ دَا؟

أ : مَا يَرْضَاهُ بِهَا.

ب : تَشِيفَ مَا يَرْضَى... دَا يَكُولُ يَعْرِفُهَا.

أ : يَعْرِفُهَا شَافَ شَكْلَهَا، بَسْ مِتْغَطِيَهْ هِيْ دَا.

ب : تَشِيفَ شَافَ شَكْلَهَا وَهِيْ مِتْغَطِيَهْ؟

أ : إِي، شَافَهَا مِنْ عِنْدِ الْبَيْتِ مَرَّةً...

ب : تَشِيفَ يَشُوفُهَا وَهِيْ مِتْغَطِيَهْ؟

أ : إِي، كُلَّ يَوْمٍ يَرُوحُ وَيَحُومُ عَلَى الْبَيْتِ، مَا شِفَتِيَهُمْ، تَعْرِفِيَهُمْ دَلَيْنْ

لِصَبْيَانْ تَشِيفَ طَرِيكَتَهُمْ، أَيْ...

ب : لَكِنْ تَشِيفَ يَرْضَى يَخْطُبُ وَخَدَهُ وَهُوَ مَا يَعْرِفُ عَنْهَا شَيْءٌ هِيَ
تَشِيفُ تَقْبِلُ إِذَا مَا تَعْرِفُهُ، مَا كَعَدْتَ وَيَّاهُ، مَا حَاشَتْيهِ، مَا دَا، تَشِيفُ
يَعْرِفُوا يَعْنِي يَرْطِبُطُوا بِهَا لَطَرِيكُهُ هَادِي؟

أ : هَادِي لَوْ أَبُوهَا شَافَهَا، كَانَ دَبَحَهَا، إِنْ تَعْرِفُهُ، مَا تَعْرِفُهُ، أَيَه، مَا... مَا
يَكْدَرُ... مَا يَرْضَى أَبُوهَا، أَبُوهَا مَا يَرْضَى مِنْ دَلِيلِ النَّاسِ الْكَدِيمِينَ...

ب : إِم...

أ : أَبَدًا مَا يَرْضَوُا، عَدُو مَا يَخْلُوهُ يَشُوفُ بَنَاتَهُمْ عَدُو...

ب : بَسَّ عَادِلٍ مَا يَعْرِفُ إِنْ دَلِيلِينَ يَعْنِي مَا يَكْدَرُوا يَمَكِّنُ يَسْتَمِرُّوْا، وَ...
يَخْطُبُهَا وَيَكْعِدُ... وَزَيْنُ يَشُوفُوا بَعْضُ وَكَتِ الْخُطُوبَهُ وَلَا مَا يَشُوفُوا
بَعْضُ؟

أ : حَتَّى يَوْمِ الْخُطُوبَةِ مَا يَرْضَى أَبُوهَا!

ب : أَوْه!

أ : لَازِمٌ يَمْلِكُ عَلَيْهَا.

ب : حَتَّى إِذَا عَقَدُوا؟

أ : لَازِمٌ يَمْلِكُ عَلَيْهَا.

ب : صَحِيحٌ؟

أ : أَه.

ب : إِنزَيْنُ وَإِذَا مَلَّتَشُوا وَكَعَدُوا وَيَّاهُ بَعْضُ...

أ : إِي، يَمَكِّنُ، بَسَّ فِي الْبَيْتِ يَكْعِدُ وَيَّاهَا.

ب : بَسْ يَعْني هل^{١٣} إِنْتَ تَعْتَقِدْ إِنْ هَادِي الطَّرِيقَه ، طَرِيقَه عَدَلَه
وَحَضَارِيَه، أَه؟

أ : وَيَشْ هَادِي الْعَادَاتِ وَالتَّقَالِيدُ مَا نِغْدَرُ عَد... مَا يِغْدَرُوا يَسَوُوا فِيهَا
شَي، فَلَا زِمَ الْعَادَاتِ وَالتَّقَالِيدُ...

ب : بَسْ إِنْتَ نَزِينْ، وَجْهَه نَظَرَكْ يَعْني...

أ : أَنَا صَرَا حَه...

ب : إِنْ الْعِلَاقَاتِ هَادِي اللَّي مِنْ هَالنُّوعِ تِسْتَمَارْ؟ إِذَا مَا يِعْرِفُوا بَعْضْ، مَا
يَفْهَمُوا بَعْضْ، مَا يَحِبُّوا بَعْضْ؟، مَا د... تَشِيفَ يَعْشَوَا؟

أ : وَاللَّ تَرَا... أَبَاءُنَا وَأَجْدَادُنَا كَلْهُمْ عَاشُوا تَشِدِي.

ب : بَسْ مَا أَذْرِي، اللُّولُ عِلَاقَاتُهُمْ غَيْرَ لِي^{١٤}! تَشُوفِ الْأَبُو فَوَادِي وَالْأُمُّ
فَوَادِي^{١٥}. هَادَا يَرُوحْ وَيَعْرُسْ عَلَيْهَا^{١٦} وَتَشِدِي وَدَا، وَهِي كَاعَدَه وَسَاكْتَه.

أ : انْشَالَه تِتَكَلِّمِي عَنِ الْحِبِّ، هَالْأَيَّامِ اللَّي يَسْمُوهُ الْحِبِّ.

Vocabulary

xuṭuubah خُطُوبَه *n.* engagement, betrothal

ṣaddoo عَدُو *prop.n.* Addo (a name for a male)

xaṭab خَطَبَ imperf. yixṭab *v.* to be engaged

ṣaḥeeḥ صَحِيح *adj.* Is that right?; true; right; You're right.

zakkaay زَكَّاي *adj.f. (pl. -aat)* (lit. the one who pays alms tax) a religious woman

baldah بَلْدَه *n. (pl. -aat)* town; homeland (var. garyeh, diireh)

daar دَارَ imperf. yduur *v.* to hang around; to go round; to roam; to turn around

saʔal ʔixteh ʔanhaa سَأَلَ إِخْتَه عَنْهَا *phr.* He asked his sister about her.

xaṭabathaa ʔilah خَطَبَتْهَا إِلَه phr. (lit. She engaged her to him.) She proposed to her for him.

xa(i)lgah خَلْجَه n. outward appearance, (s.o's.) looks

raḍa bi- رَضِيَ بِـ imperf. yirḍa v. to be pleased (of s.th. or s.o.); to approve; to accept; to agree (on s.th.)

miṭyaṭṭiyyeh مِتْغَطِّيْه adj.f. veiled; covered

ḥaam ʕala -lbeet حَامٌ عَلَى الْبَيْتِ imperf. yḥuum expr. to hang around the house; to hover around the house; to go around the house

ṣbayy صَبِيّ n.dim. (pl. ṣbayyaan) youngster, lad

ṭariigah طَرِيْجَه n. (pl. ṭurug) style; method, way

ḥaača حَاشَ imperf. yaḥaačii v.t. to talk (to s.o.)

rṭabaṭ ارْطَبَطَ imperf. yirṭabiṭ v. to be committed; to be tied; to be connected

law ʔabuuhaa ʕaafhee, kaan dabahḥaa لَوْ أَبُوهَا شَافَهَا، كَانَ دَبَحَهَا expr. If her father saw her, he would have killed her.

naas gadiimiin نَاسٌ كَدِيمِينَ phr. old-fashioned people

stamarr اسْتَمَرَّ imperf. yistami(a)rr v. to go on; to continue

malač ʕala- مَلَأَ عَلَى imperf. yimlič v. (lit. to rule (over s.o.)) to marry; to reign (var. malak)

ʕaqad عَقَدَ imperf. yaʕqid v. to sign ■ marriage contract; to hold (a meeting); to make a knot (var. ʕagad, yaʕgid)

hal هَلْ interrog.part. It introduces direct or indirect questions.

ḥaḍaariyyeh حَضَارِيْه adj. modern; civilized

ʕaadah عَادَه n. (pl. -aat) customs (with the def.art. or in pl. form); practice; habit

taqliid تَقْلِيدٌ n. (pl. taqaaliid) traditions (in pl. form); custom; imitation

wijhat naḍar وَجْهَةٌ نَظَرٌ phr. point of view

nooʕ نَوْعٌ n. (pl. ʔanwaaʕ) kind (of s.th.), sort, type

ʔabb أَبٌ n. (pl. ʔabaaʔ, ʔubuwaat) father, dad

lʔabuu f-waadii wi-lʔummi f-waadii الأبو فَوَادِي وَالْأُمُّ فَوَادِي expr. (lit. The father is in one valley and the mother is in another valley.) They are on a different wave length; The father is in one world and the mother is in another.

ʕarras ʕala- عَرَّسَ عَلَى imperf. yʕarris ʕaleehaa v. to marry another wife
(while having the previous one(s))

saakteh سَاكْتَه act.par.f. silent; quiet, calm, still

hibb حَب n. love (var. hubb)

Notes

- 1) ʕadoo(l): This is the diminutive of the proper name //ʕaadil//. Note that the female speaker in this text says the basic name //ʕaadil//. Calling someone (especially a young person) by the diminutive of his name is common among Arabic speakers. It is usually used to express endearment or, at times, sarcasm.
- 2) ʕaḥeeḥ: *Is it true, is that right?* Note the change of the long vowel //ii ---> ee//, ■ common feature of the Eastern Saudi Arabia Shi'a and some Bahrain dialects. This phonological sound change does not occur in Riyadh dialects.
- 3) zakkaay: *A religious woman (lit. the ~~WOMAN~~ who pays alms according to Islamic law)*. This term is used to describe a woman who is a practicing Muslim. Such a woman is distinguished by the way she dresses and by her conduct.
- 4) killa: *A lot; regularly, always*. This adverbial particle is usually found in ■ preverb or a pre-participial position in a sentence, e.g., //huu kaan killa yduur ʕind beethom// *He used to hang around their home regularly*. This particular use of //killa// was not recorded in Riyadh dialect.
- 5) kaan killa yduur ʕind beethom: *He used to hang around their home a lot*. The verb //daar// is a hollow verb, having a medial long vowel //-aa-//. There are three stem patterns to derive the imperfect form of Form I hollow verbs: //-C₁uuC₂-; -C₁iiC₂-; -C₁aaC₂-// e.g., //daar, yduur// *to go round*; //gaal, yguul// *to say*; //ʕaar, yʕiir// *to become*; and //naam, ynaam// *to sleep*. Note that the Saudi society does not allow males and females to socialize with each other even at an early age. This young man has only a vague recollection of how his fiancée looked when she was very young.

- 6) saʔal ʔixteh ʕanhaa: *He asked his sister about her.* Since men and women do not socialize, the role of sisters, mothers, or female relatives is very important in finding a future wife for a brother or a son. It is common for a Saudi man to ask his sister or his mother to give him a full description of the girl and perhaps to show him a picture of her.
- 7) xaṭabathaa ʔilah: *She proposed to her for him.* In a Muslim society such as the Saudi, it is customary for a female from the man's side to talk to the girl and her mother and to receive the initial approval of the girl's family before the men on both sides discuss the issue.
- 8) mityaṭṭiyyeh: *She is veiled; covered.* Cf. MSA //mutayaṭṭiyah//. Note the different forms of this word in the text. The speaker geminated the //-yy-// in this form to express exclamation and surprise.
- 9) yḥuum ʕala -lbeet: *He hangs around the house; he hovers around the house.* For the hollow verb //ḥaam, yḥuum//, see Note 4 above.
- 10) law ʔabuuhaa ʕaafhee, kaan dabahḥaa: *If her father saw her, he would have killed her.* This is a conditional sentence used to express an impossible condition in the past. This type of conditional clause is usually introduced by the conditional particle //law, lo// and by adding the indeclinable auxiliary //kaan// before the verb in the main clause. Note that the verbs in both clauses are in the perfect tense.
- 11) yimliṣ ʕaleehe: *He marries her (lit. he takes possession of her).* Note that a couple are legally married as soon as they sign the marriage contract. However, some conservative people do not allow the groom to see the bride until the wedding day when he takes her to his home.
- 12) hal: This MSA interrogative particle is not very common in the dialect. Note that the question introduced by this particle is mostly in MSA.
- 13) lee!: This interjection occurs in Eastern Saudi Arabia dialects and is used at the end of a sentence to express exclamation or disbelief.
- 14) lʔabuu f-waadii wi-lʔummi f-waadii: *The father is in one world and the mother is in another.* This is a very common saying used to express the existence of a big gap between two parties. Note that prefixing the preposition //fii// to nouns does not occur in MSA.
- 15) yʕarris ʕaleehaa: *He marries another wife.* Polygamy is allowed in the Muslim faith. One may have up to four wives at one time. This expression is used mostly in some Gulf dialects.

Engagement in Qatif

A : Didn't you know?

B : Know what?

A : You see, Adou got engaged.

B : Adou? Is that right? When?

A : Yeah, he got engaged to a religious woman.

B : When did he get engaged?

A : It has been two, three days ago, I don't know.

B : No!

A : He got engaged and...

B : Well, how is that? And how did he get to know her? Is she from the same town he is from?

A : Yes, from the same {town}... they are neighbors.

B : How did he get engaged to her?

A : They are neighbors.

B : How did he get engaged to her?

A : First, he used to hang around their home.

B : Oh.

A : When he was young he used to hang around regularly a... Well, and Sami started asking about her. And he asked his sister about her. His sister went and talked to her.

B : M... Does this mean that he had known her before or he didn't?

A : He had seen her, but he didn't know her.

B : He saw her. Does he know what her outward appearance is like?

A : He only knows what she looks like (lit. her figure).

B : Yeah, and how did his sister propose to her on his behalf (lit. for him)?

A : Yes, he chose...

B : Well, but he does not know her, {he doesn't know} what her looks are like, and this stuff.

A : She has what pleases him.

B : What pleases him... this says that he knows her.

A : He knows her, he saw what she looks like; however, she is veiled.

B : How could he see her figure if she is veiled?

A : Yes, he goes every day and hangs around {her} house. Haven't you seen them? You know these youngsters and their style, a...

B : Nevertheless, how would he accept to get engaged to someone whom he doesn't know a thing about? How does she accept, if she doesn't know him, and she didn't sit with him, she didn't talk to him? How do they know, I mean, to be committed in this manner?

A : If her father saw that she knew him, he would have killed her. What's this "knowing him" stuff? He cannot, her father does not accept this. He is one of those old-fashioned people...

B : M...

A : They will never accept. They will not let Adou see their daughters, Adou...

B : But Adel doesn't know that these... maybe they cannot go on, I mean to get engaged to her and wait... Well, will they see each other after the engagement, or will they not?

A : Her father will not allow it even on the day of engagement.

B : Oh!

A : He has to marry her (lit. to take possession of her).

B : Even if they sign the marriage contract?

A : He has to take her as his wife.

B : Is that right?

A : Oh.

B : Well, if they sign the marriage contract and get married, they sit with each other...

A : Yes, it is possible; however, he should sit with her at home.

B : Yes.

A : He sits with her.

B : But, I mean, do you think that this method is the right and modern method, huh?

A : Well, these are the customs and the traditions we cannot... they cannot do anything about them. So, the customs and the traditions must...

B : Fine, I mean from your point of view...

A : Honestly, I...

B : Can relationships of this sort go on? How ~~can~~ they live, if they don't know each other, and they don't love each other, [and not this]...?

A : Well, you see, all of our fathers and forefathers lived like this.

B : But in the past, their relationships were different. You see the father is in one world (lit. valley) and the mother is in another. Yet he marries another woman besides her, and things like this, and she keeps silent.

A : Are talking about love? About what they call love nowadays?

ʔazzawaaʔ fi-lgaʔiif

Speakers of Al-Qatif dialect often use ■ tag question when expecting an agreement to a question.

A : ʔamdoo... keefa tzawwaj?

B : ʔamdo baʔdi -ʔʔaagʔah.

A : ʔamdoo!

B : wi-čeeʔ ʔarras? w-ʔana weeʔ ʔarraʔnii čeeʔa yʔarrees¹?

A : ʔintiya² tguuliilii -lʔibb, haadaa yʔibb kaan.

B : ʔii.

A : yʔibb, ʔalyaa, madrii weeʔ ʔisimhaa dii. w-ʔisimhaa ʔalyaa?

B : laa ʔi... ʔi... maa -ddakkar³ ʔisimhee, maa ddakkarhaa.

A : wi-yʔibbhaa kaane.

B : ʔii ʔa-liḥsaab⁴!

A : čeeʔa ʔaarat? ʔaʔaahaa xaatim, tiʔurfii ʔintiin haada.

B : maa da ʔana smiʔt ʔinnha f-beet ʔabuuhaa gaaʔdeh.

A : f-beet ʔabuuhaa?

B : ʔii gaaʔdah f-beet ʔabuuhaa libnayyah ʔalḥiin.

A : laa wee... weeʔ ʔaar?

E : maa ?adrii, jakilhom čidii⁵, jakilhum čidii ?innhom bi-yinfişluu⁶, bi-yittallaguu.

A : tallaguu?

B : maa ?adrii haadaa -llii samañtuh.

A : tawwa⁷ yguuli... tguul kaanu yhibbuu bañood.

B : maa ?adrii, yañnii juuf hu muu miqyaas, bass l?afdel⁸ ?innhom yiñirfuu bañd, yañnii, řařaan yigdaruu w-de... la?annu wařřu baa-gullak ?anii, ?inna -lhoob muu kill fii, řahh lo laa?⁹?

A : řahh.

B : li?anhom yhibbuu bañd, w-gařdoo ma-drii kam sanah w-hom bi-ñibbuu bañd, wa-laa yidruu ?ahelhee wa-laa yidruu ?aleh. zeen, haadii -lřilaaqaati -lxata?. řahh loo la?? w-bass hoob wi-čidii, w-talafuunaat w-hadrah w-madrah wuw... w-hadrah faaryah¹⁰ w-gaal leehaa ?ahibbiř, gaalatlah ?ahibbak. w-gaam řarrasaw. maa fii beenhom tafaahoom, tiřruf daa... huu mřawwař¹¹ -řwayy, zeen?

A : mřawwař, ?eh.

B : w-hii, řwayy ?ii, nzeen, hii maa tibba tityataa¹², huu gaal leehaa la?, yařb tyattay, hii maa tirza. hu... w-yañnii fii ?ařyaa? muu mitfaahmiin řaleeche, yañnii wi-yhibbuu bañd řu... řu-lfaaydeh, nzeen? yañnii tlaagii řilaaqaathom, zayy, fiihaa tanaaquđaat.

A : ře ?ahiin law raahat... raahat gaalat la-?abuuhaa, řaw gaalat la-mmhaa ?innii ?anaa ?ahibbeh w-řamba řařuufuh w-řagřid wiyyaa, yirza ?eh.

B : maa tguul leehom čidii, bass tguul leehom ?inna fii waahid yumbaani...

A : ?e... ?oo... yaʕnii ʕaʕaan yigʕid yimbaaki, ykall...

B : la?, ʕaʕaan yiʕirfuuh w-yisʕaluu ʕannah, w-yiʕirfuuh, ridjaal xoof¹³
 ?aadamii¹⁴ law maa huu xoof ?aadamii, yiʕirfuuh yaʕnii, weef rangoo,
 weef de, yinfaf leehaa law maa yinfaf, čeefa čidii?

A : haadii -lʕilaaqaati -lħadiiθah -llii ysammuuhaa.

B : weʕuu... hom min mata mʕarrsiin?

A : min sniin wi-mniin¹⁵.

B : ?ayy sniin wi-mniin? ʕaarluhum xams sniine? sabʕi -sniine?

A : sabʕi -sniin.

B : ?ii w-sabʕi -sniin, tawwi-nnaas...

A : sabʕi -sniin tyayyarati -ddinyaa, ?eh.

B : ?ayy tyayyarati -ddinyaa, laa tyayyarati -ddinyaa wa-laa fii...

A : tyayyarati -ddinyaa w-ʕaarat ddinyaa weef yeer ?ahiin...

B : laa tyayyarat wa-laa fii.

A : ?ahiin, ?ahiin deelaak yiṭlaʕuu -ssuug, wi-yʕuufuu baʕḍ, w-yitʕaarafuu
 ʕala baʕḍ, ʕaad ?idaa ʕindhe, katab leehaa rugum, wi-tʕaarafuu ʕala
 baʕḍ, w-yitsoolafuu wiyyaa baʕḍ bi-ttalafuun, wi-yruuhuu wi... ħatta
 yiltaguu wiyyaa baʕoḍ¹⁶, ma-ntiina maa tidrii?

B : ?ii, bass haadii ʕalaṭ. yaʕnii ?anii ?agullook ʕan čeefe ?innhom ?idaa
 bi-ʕarrsuu ykuunuu mitfaahmiin, muu laazim yħibbuu baʕḍ. muu laazim
 bi-kuun laazim ?illaa ħoob.

الزَّوَّاجُ فِي الْكَطِيفِ

- أ : حَمْدُو... كَيْفَ تَزَوَّجُ؟
- ب : حَمْدُو بَعْدَ الصُّكَّةِ.
- أ : حَمْدُو!
- ب : وَتَشِيفُ عَرَّسْ؟ أَنَا وَيَشْ عَرَّفَنِي تَشِيفُ يَنْعَرِّيسْ؟
- أ : إِنْتِي تَكُولِيلِي الْحِبَّ، هَادَا يُحِبُّ كَانَ.
- ب : إِي.
- أ : يُحِبُّ عَلِيَا مَا ذَرِي وَيَشْ إِسْمَهَا دِي. وَإِسْمَهَا عَلِيَا؟
- ب : لَا إِي... إِي... مَا دَكَّرْ إِسْمَهَا، مَا دَكَّرَهَا.
- أ : وَيُحِبُّهَا كَانَ.
- ب : إِي عَلِحْسَابْ!
- أ : تَشِيفُ صَارَتْ؟ أُعْطَاهَا خَاتِمَ، تَعْرِفِي إِنْتِي هَادَا.
- ب : مَا دَا أَنَا سَمِعْتُ إِنَّهَا فَبَيْتُ أَبُوهَا كَاعْدَه.
- أ : فَبَيْتُ أَبُوهَا؟
- ب : إِي كَاعْدَه فَبَيْتُ أَبُوهَا لِبْنِيَّهَ الْحِينِ.
- أ : لَا وَي... وَيَشْ صَارْ؟

ب : مَا أَذْرِي، شَكْلُهُمْ تَشْدِي، شَكْلُهُمْ... تَشْدِي إِنَّهُمْ بَيْنَفِصَلُوا، بِيَطْلُكُوا.

أ : طَلَّكُوا؟

ب : مَا أَذْرِي هَذَا اللَّي سَمَعْتُهُ.

أ : تَوَّ يَكُول... تَكُولُ كَانُوا يَحِبُّوا بَعُوضَ.

ب : مَا أَذْرِي، يَغْنِي شَوْفُ هُوَ مُو مَقْيَاس، بَسَّ الْأَفْضَلُ إِنَّهُمْ يَغْرِفُوا بَعُوضَ،
يَغْنِي عَشَانُ يَكْدَرُوا وَدَّ... لَأَنُّو وَشَو بَاكُولُكُ أَنِّي إِنَّ الْحُوبَ مُو كِلَ
شَي، صَحَّ لَو لَا؟

أ : صَحَّ.

ب : لَأَنَّهُمْ يَحِبُّوا بَعُوضَ، وَكَفَدُوا مَذْرِي كَمْ سَنَهْ وَهُمْ يَحِبُّوا بَعُوضَ، وَلَا
يَذَرُوا أَهْلَهَا وَلَا يَذَرُوا أَهْلَهْ. زَيْنَ، هَادِي الْعِلَاقَاتِ الْخَطَا. صَحَّ لَو لَا؟
وَبَسَّ حُوبَ وَتَشْدِي، وَتَلْفُونَاتُ وَهَذَرَهْ وَمَذَرَهْ وَو... وَهَذَرَهْ فَارَغَهْ
وَكَالُ لِيهَا أَحْبَشْ، كَالْتَلَهْ أَحْبَكُ. وَكَامَ عَرَسُوا. مَا فِي بَيْنَهُمْ تَفَاهُمُ،
تَعْرِفُ دَا... هُوَ مَطْوَعٌ شَوِي، زَيْنَ؟

أ : مَطْوَعٌ، أَهْ.

ب : وَهِي، شَوِي إِي، زَيْنَ هِي مَا تَحِبُّ تَتَغَطِّي، هُوَ كَالُ لِيهَا، لَا، غَضَبُ
تَغَطِّي، هِي مَا تَرْضَى. هُو... وَيَغْنِي فِي أَشْيَاءَ مُو مِتَفَاهَمِينَ عَلَيْهَا،
يَغْنِي وَيَحِبُّوا بَعُوضَ ش... شَو الْفَايْدَهْ، نَزِينُ؟ يَغْنِي تَلَاكِي عِلَاقَاتَهُمْ،
زِي فِيهَا تَنَاقُضَاتُ.

أ : ش... أَحِينُ لَو رَاحَت... رَاحَتُ كَالَتْ لِأَبُوهَا، أَوْ لَمَهَا إِنِّي أَنَا أَحِبُّه
وَأَمْبَ أَشَوْفَهْ وَأَكْعِدُ وَيَا، يَرْضَى، أَهْ؟

ب : مَا تَكُولُ لِيَهُمْ تَشِدِّي، بَسْ تَكُولُ لِيَهُمْ إِنْ فِي وَاحِدٍ يَمْبَانِي...

أ : أ... أَوْ... يَغْنِي عَشَانُ يَكْعِدُ يَمْبَاكَ، يَكْلُ..

ب : لَأُ، عَشَانُ يَعْرِفُوهُ وَيَسْأَلُوا عَنْهُ، وَيَعْرِفُوهُ رِدْجَالُ خُوشٍ^٣ أَدَمِي^٤ لَوْ مَا هُوَ خُوشٌ أَدَمِي، يَعْرِفُوهُ يَغْنِي وَيَشْ رَنْكُوه، وَيَشْ دَا، يَنْفَعُ لِيَهَا لَوْ مَا يَنْفَعُ، تَشِيفُ تَشِدِّي؟

أ : هَادِي الْعِلَاقَاتِ الْحَدِيثَةِ الَّتِي يُسَمُّوهَا.

ب : وَشَوْ... هُمْ مِنْ مَتَى مَعْرَسِينَ؟

أ : مِنْ سَنِينَ وَمَنِينَ^٥.

ب : أَيَّ سَنِينَ وَمَنِينَ؟ صَارَ لَهُمْ خَمْسُ سَنِينَ؟ سَبْعُ سَنِينَ؟

أ : سَبْعُ سَنِينَ.

ب : إِي وَسَبْعُ سَنِينَ، تَدُو النَّاسُ...

أ : سَبْعُ سَنِينَ تَغَيَّرَتِ الدُّنْيَا، أَه.

ب : أَيَّ تَغَيَّرَتِ الدُّنْيَا، لَا تَغَيَّرَتِ الدُّنْيَا وَلَا شَيْءٌ...

أ : تَغَيَّرَتِ الدُّنْيَا وَصَارَتْ الدُّنْيَا وَيَشْ غَيْرُ أَحِينُ...

ب : لَا تَغَيَّرَتِ وَلَا شَيْءٌ.

أ : أَحِينْ، أَحِينْ دِيْلَاكَ يِطْلَعُوا السُّوْكَ، وَيَشُوفُوا بَعْضْ، وَيَتَعَارَفُوا عَلَى بَعْضْ، عَادَ إِذَا عِنْدَهَا، كَتَبَ لِيهَا رُكْمْ، وَيَتَسَوَّلُوا وَيَا بَعْضْ بِالتَّلْفُونْ، وَيَرْوَحُوا ... حَتَّى يَلْتَكُوا وَيَا بَعْضْ^{١٤}، مَنَّتَيْنْ مَا تَدْرِي؟

ب : إِي، بَسْ هَادِي غَلَطْ. يَغْنِي أَنِي أَكْلُوكْ عَنْ تَشَيْفَ إِنْتُمْ إِذَا بَعْرَسُوا يَكُونُوا مِتْفَاهَمِينْ، مُو لَازِمْ يَحِبُّوا بَعْضْ. مُو لَازِمْ يَكُونْ لَازِمْ إِلَّا حُوبْ.

Vocabulary

ḥamdoo حَمْدُو *prop.n.* Hamdu (a name for a male)

ṣaagṣah صَاغَفَ *adj.* loudmouth; one who yells; the one who strikes (with a heavy object)

?intiya إِنْتِي *pron.f.* you (var. ?intii, ?intiin(e))

ṣalyaa عَلْيَا *prop.n.* Alya (a name for a female)

ddakkar دَكَّرْ *imperf. yiddakkar v.* to remember

ṣa-liḥsaab عَلْحَسَابْ *expr.* supposedly; You can say that again; on credit

ṣaṭa عَطَى *imperf. yaṭii v.* to give

xaatim خَاتِمْ *n. (pl. xawaatim)* (engagement) ring; ring (jewelery)

ṣakilhom čidii شَكْلُهُمْ تَشِيدِي *phr.* (lit. Their shape is like this.) They seem so.

nfaṣal انْفَصَلَ *imperf. yinfaṣil v.pass.* to be separated

ṭṭallag طَلَّكَ *imperf. yittallag v.pass.* to be divorced

?afḍa(e) أَفْضَلَ *adj.* preferable

ṣaḥḥ lo la? صَحَّ لَوْ لَا *phr.* Is it true or not?

hadrah w-madrah هَذْرَهْ وَمَذْرَهْ *expr.* useless talk; nonsense

faaryah فَارَغَهْ *adj.f.* empty; vacant

mṭawwiṣ مَطَوَّعْ *act.par.* (lit. the person who makes s.o. obedient) a religious policeman (who enforces the Islamic Law in people's daily conduct)

tyaṭṭa تَغَطَّى *imperf. yityaṭṭa v.* to be veiled; to veil oneself; to be covered; to cover oneself

- yaşb غَضَبٌ *adv.* by force; against one's will; in spite of one's will
 Ju-lfaaydah شُو الْفَايْدَه *expr.* What good does it do?; What's the use?;
 What's the benefit?
 tanaaquḍ تَنَاقُضٌ *n. (pl. -aat)* contradiction; conflict
 xooḥ خَوْشٌ *adj.* Per. good, fine (var. zeen)
 ʔaadamii أَدَمِي *adj.* person, human being
 rang رَنَكٌ *n.* Per. color
 ḥadiiḥah حَدِيثٌ *adj.f.* modern
 mʕarris مَعْرُسٌ *act.par. (pl. -in)* to be married; the person getting married
 min sniin wi-mniin مِنْ سَنِينَ وَمَنْينَ *expr.* for years and years
 tlaaga wiyyaa تَلَاكَى وَيَا *imperf. yitlaaga v.* to meet (s.o. at a place)
 di(u)nyaa دُنْيَا *n.* world; life
 deelaak دِيْلَاكٌ *demons.part.* those
 ʔaaraḥ ʕala تَعَارَفَ عَلَى *imperf. yitʔaaraḥ v.* to get to know s.o.
 rugum رُكْمٌ *n. (pl. ʔargaam)* number
 tsoolaf wiyyaa تَسُوْلَفَ وَيَا *imperf. yitsoolaf v.* to chat

Notes

- 1) yʕarees: *He got married.* Note the change of the final vowel //a- ---> -ee-//. This vowel lengthening occurs oftenly at the end of a sentence or a question to express exclamation. This is a phonological feature in Eastern Saudi Arabia Shi'a dialects.
- 2) ʔintiya: *You (f.).* Gulf dialects in general and Al-Qatif dialect in particular have various forms of each of the independent pronouns. It is recommended that the learner retain these forms in his/her active vocabulary. Note that the female speaker in this selection uses the pronoun //ʔana// *I*, but she uses the form //ʔaani(i)// more frequently.

- 3) *ddakkar*: *He remembered*. Cf. MSA //taðakkara/yataðakkaru//. Note the sound change of //ð- --> d//, ■ common phonological feature of Eastern Saudi Arabia dialects. Note also the assimilation of //t- ---> d-// which occurs frequently in Form V verbs beginning in //d, s, z, j, θ, ʔ, or ð//.
- 4) *ʕa-liḥsaab*: *Supposedly; You can say that again; on credit*. The preposition //ʕala// *on* can be shortened to //ʕa-// and prefixed to nouns and adjectives. This change is only dialectal. It does not occur in MSA. This expression is used in most Arabic dialects.
- 5) *ʕakilhom ʕidii*: *They seem so*. The word //ʕakil + pron. suffix// functions as ■ verb, in this case. It is usually followed by the adverb //ʕidii// *so*.
- 6) *yinfiṣluu*: *They are separated*. The most common way of deriving the passive form of a transitive triliteral verb is by adding the prefix //(ʕi)n-// to it, e.g., //faṣal, nfaṣal//. Note that such verbs may also have ■ reflexive function, e.g., *to separate oneself*.
- 7) *taww-*: *Just*. This particle occurs in most Gulf Arabic dialects. It is used with pronominal suffixes before verbs to mean *just*, in the sense of recently completing an action, e.g., //tawwah raahī -ʃʃuyl// *He just went to work*.
- 8) *lʔafḍa(e)l*: *The most preferable*. The superlative of an adjective is usually formed by prefixing the definite article //al-// to the comparative. Another way to form the superlative is to use the comparative form of the adjective in conjunction with ■ definite or an indefinite noun, or ■ definite plural noun, e.g., //ʔafḍal ʃii// *the most preferable thing*; //ʔafḍal ʔaʃyaa// *the most preferable things*; and //ʔafḍali -lʔaʃyaa// *the most preferable (of the) things*.
- 9) *ṣaḥḥ lo laʔ*: *Is it true or not?* When one expects an agreement to ■ question, he uses a tag question as is the case here. Another common tag question is //muu ʕidii// *Isn't that so?*
- 10) *hadrah faaryah*: *Empty talk*. The word //hadrah// *talk, chat* is not very common in Gulf Arabic; it may be borrowed from MSA, meaning *to make strong noise; to be useless*. The expression //kalaam faariy// *empty talk* is also used.
- 11) *m(u)ṭawwiʕ*: *A religious policeman (lit. the person who makes s.o. obedient)*. Usually a //mṭawwiʕ// roams the streets to enforce the //ʕariiʕah// in people's daily conduct, since Islam is an integral part of a Muslim's social life. He may force people to go pray during prayer time, or he may arrest someone for eating or smoking during the fasting hours of Ramadan.

- 12) *ṭaṭṭa*: *To be veiled; to be covered*. Usually the prefix //t-// is added to Form II verbs to express reflexivity or passivity.
- 13) *xoof*: *Good, fine*. This word is borrowed from Persian and is mostly used in the Eastern Province and Kuwait dialects. The word //zeen// is more commonly used in other Gulf dialects.
- 14) *ʔaadamii*: *Person, human being*. This relative adjective or, as it is called in MSA, //ʔism nisbah// is formed by adding the suffix //-i(i)// to the noun from which it is formed. It denotes who or what ■ person or a thing belongs to, or is connected with, e.g., //ʔaadam, ʔaadamii// *Adam, belonging to Adam*. The suffix //-iyyah// is used to form the feminine, e.g., //suʔuud, suʔuudii, suʔuudiyyah// ■ *Saudi*.
- 15) *min sniin wi-mniin*: *For years and years*. This expression is used to emphasize that an action took place a long time ago. The expression //min sniin wi-sniin// is also used.
- 16) *yitlaaguu wiyyaa baʔoḍ*: *They meet each other*. Since Saudi Arabia is considered the cradle of Islam, it has a very conservative Muslim society. It is not religiously or socially acceptable for men and women to interact or see each other or even talk on the phone with each other.

Marriage in al-Gatif

A : How did Hamdo get married?

B : Hamdo, the loudmouth (lit. the one who yells)?

A : Hamdo.

B : How did he get married? How would I know how he got married?

A : You are talking about love, this guy was in love.

B : Yes.

A : He loved Alya, what's her name, her name is Alya...

B : No, e... e... I don't remember her name. I don't remember her.

A : And he used to love her...

B : Yeah, supposedly!

A : What happened is, he gave her a ring, you know that.

B : Well, I heard that she is staying at her father's house.

A : At her father's house?

B : Yes, the girl is staying at her father's house now.

A : No, wha... what happened?

B : I don't know, it seems as if they... as if they are going to be separated, be divorced.

A : They are divorced?

B : I don't know; this is what I heard.

A : He just said... you said that they loved each other.

B : I don't know. Well, look, love is not a measuring stick. However, the most preferable {thing} is to know each other. I mean so that they can and... because what I am telling you is that love isn't everything; is it true or not?

A : True.

B : Because they love each other. They were in love with each other, I don't know for how many years while neither her parents nor his were aware of it. Well, these are the wrong relationships, is it true or not? It is just love and stuff like this, phone calls and useless conversations and... and empty talk. He said to her, "I love you," and she said to him, "I love you." There was no understanding between them. You know that... he is a little

conservative, OK?

A : Yeah, conservative.

B : And she is a little..., well, she does not want to be veiled. He said to her, "No, you have to be veiled in spite of your will," and she didn't want to. Well... there are things that they have not agreed upon, yet they love each other. Well, but what good does it do {them}? I mean you find that their relationship has {some} contradictions.

A : Now, what if she go... goes to her father or she tells her mother, "I love him, I want to see him and visit with him." Would they accept?

B : She shouldn't say this to them, but she should tell them, "There is someone who wants me"...

A : Oh... you mean because he sits with you and talks...

B : No, so that they get to know him and ask about him, if he is a good man or not. They know him, I mean, they know who he is (lit. what color is he), and what's this... well, whether he is good for her or not, things like this.

A : This is what they call modern relationships.

B : Well, for how long have they been married?

A : For years and years.

B : What "years and years"? Has it been five years, seven years?

A : Seven years.

B : Yeah, seven years, a... and the people just...

A : The world has changed in seven years, yeah.

B : What "world has changed"? The world has not changed or anything...

A : The world has changed. Life is different now...

B : It didn't change or anything.

A : Now those {people} go out to malls, and see each other, and get to know each other, and then if they meet each other and he gives (lit. writes) her {his} number, they will chat with each other over the phone. They even go and meet each other, you know this, don't you?

B : Yes, but this is wrong. Well, I am telling you that if they get married, they should have {some} understanding, they shouldn't necessarily love each other. It is not just love that should be there.

şadiigah liyyii

The particle //maa// may be added to adjectives, adverbs, prepositions or nouns to form adverbial conjunctions.

A : zeen, ?anaa ?aʕrif şadiigah liyyii, zeen? jaahaa xaṭabhaa wildi -lḥalaal, nzeen? ?ummhaa w-?abuuhaa gaalaw, 'laa tmallḥuu ?alḥiin', zeen? 'laazim nubba niʕirfoo lişbayy'¹. w-saʕaluu ʕannah w-saayalo² wi-čidii w-de gaaluu lahom, 'xoofi şbayy'. w-?abuuhaa ʕaad waahid faahim, w-gaʕad wiyya lişbeey wi-tfaaham wiyyaah w-jaafah čeeḥa huu čidii, w-gaal la-bitta³ taʕaalii⁴ ?igʕidii wi-yyaanaa, w-gaʕdat wi-yyaah wi-tfaahamaw, ʕarrasat txayyal...

B : w-muu mityaṭṭyeh baʕed?

A : txayyal lee...

B : muu mityaṭṭyeh?

A : ~~muu~~ ?adrii ʕanhaa mityaṭṭyeh w-laa mityaṭṭyeh, tşaddig ʕaade⁵? ʕarrasat ʕaleeh w-hii tguul liyyii, '?anii baʕidnii⁶ maa ?ahibbeh, bass ?ahiss ?innii murtaahah ?ilah maswa xoof ?aadami', zeen? w-taalii yoom ʕarrasat ?asʕalhaa, 'wee ḥabbeetiiḥ ?aw maa ḥabbeetiiḥ'? tguul lii, 'ḥabbeeteh'. daak ḥabbateh, w-jaabuu jihhaal⁷ w-mustaʕinsiin w-murtaahiin f-ḥayaathom⁸, laʕanna wee? ʕilaaqathom kaanat tafaahom mini -lʕasaas, maa kaanat ḥubb. ?ii, w-dakku stamarraw, yeeri -llii b-yiguʕduu yḥibbuu baʕḍ wi-ykallmuu ?ahaaliihom... ykallmuu qaşdii min waraa ?ahaaliihom⁹ w-bi-lxaʕfeh¹⁰ w-bi-ddasseh¹¹ w-bi-ttalafuunaat w-ma-drii wee? haadii ṭariiqah maa hii ʕadleh...

B : haadaak kodaar... haakuu walad ʕammii ʕaar-lah yitkallam wiyyaaha gabl, yitkallam wiyya zoojatah gabl-maa¹² yitzawwajhaa bi-ttalafuun.

A : ?eh.

B : ʕafri -sniin ʕilaaqathom, ʕafri -sniin yitkallamuu bi-ttalafuun ?e... w-bi-lxaʕjah w-bi-ddassah ye... yʕuufuu baʕd...

A : nzeen w-taalii.

B : wi-tzawwajaw, dakku ʕaayjiin murtaahiin.

A : ?ii, yimkin kaan yhibbuu baʕz w-mutfaahmiin nafsi -lwagt.

B : ʕayyib dakku...

A : ?ii, bass ?anii ?aguul-look...

B : maa yidrii ?abuuhom, maa yidrii ?abuuhom walaa ?...

A : ?ii maa ʕaleek, bass ?anii ?aguul-look ?inna baʕzi -ʕilaaqaat maa ykuun fiihaa tafaahom. zayyi -lʕawwal, ʕuufa mustamirrah fi -ʕilaaqaat, laakin ween maswaa-lii b-maraa¹³ yijiihaa -rradjaal¹⁴ gaal leehe ?abuuhaa xalaas¹⁵ dakku bi-tʕarrsii baaʕir. xaʕabji -flaan wild liflaan wa-nii... w-?ana ?aʕirfo. tigdar tguul la?e?

B : maa tigdar.

A : maa tigdar, wi-twaafig ʕaleeh, wi-tʕiif wiyyaah, zeen? w-tistamirr.

B : muu ʕahiih.

A : laakin weef tʕiif wiyyaa, laakin ʕeeffa tʕiif wiyyaa? ʕala -zʕeem¹⁶ tʕiif wiyyaah.

B : muu şahiih.

A : tšiiŋ wiyyaa ŋala -zžeem, maa tigdar tguul ʔa, walaa tigdar ɥatte
tinfuŋal...

B : ŋala -lɥilwah wi-lmurrah¹⁷.

A : maa tigdar ɥatta tinfuŋal ŋanneh.

B : maa tigdar.

A : wi-yŋarris ŋaleeha -lfaanyah wi-faalfeh walaa tguul jii.

B : ʔeh, yŋarriŋ ŋaleehaa -lfaanyah wi-faalfeh.

صَدِيقَه لِيْ

أ : زَيْنُ، أَنَا أَعْرِفُ صَدِيقَه لِيْ، زَيْنُ؟ جَاهَا خَطَبَتْهَا وَلِدُ الْحَلَالِ، نَزَيْنُ؟
أُمُّهَا وَأَبُوهَا كَالُوا لَا تَمَلَّتْشُوا أَحِينُ، زَيْنُ؟ لَازِمُ نَعْرِفُوا لِصَبِيَّ.
سَأَلُوا عَنْهُ وَسَأَلُوا وَتَشَدَّى وَدَا كَالُوا لَهُمْ، خُوشِ صَبِيَّ. وَأَبُوهَا عَادُ
وَاحِدُ فَاهِمُ، وَكَعْدُ وَيَا لِصَبِيَّ وَتَفَاهِمُ وَيَاهُ وَشَافَهُ تَشِيفُ هُوَ تَشَدَّى،
وَكَالُ لِبَيْتِهِ تَعَالِيْ إِكْغِدِي وَيَانَا، وَكَعْدَتُ وَيَاهُ وَتَفَاهَمُوا. عَرُوسَتُ
تُخَيِّلُ...

ب : وَمُو مِتْغَطِيَه بَعْدُ؟

أ : تُخَيِّلُ لِي...

ب : مُو مِتْغَطِيَه؟

أ : مَا أَذْرِي عَنْهَا مِتْغَطِيَه وَلَا مِتْغَطِيَه، تُصَدِّكُ عَادُ؟ عَرُوسَتُ عَلَيْهِ وَهِي
تَكُولُ لِي، "أَنِي بَعْدَنِي مَا أَحِبُّهُ، بَسْ أَحْسَ إِنِّي مُرْتَاخَهُ إِلَهَ مَسْنُو
خُوشِ أَدَمِي". زَيْنُ؟ وَتَالِي يَوْمَ عَرُوسَتُ أَسْأَلُهَا، "وَيَ حَبِيَّتِيهِ أَوْ مَا
حَبِيَّتِيهِ؟ تَكُولُ لِي، "حَبِيَّتَهُ". دَاكُ حَبَّتَهُ، وَجَابُوا جِهَالُ وَمُسْتَنْسِينُ
وَمُرْتَاخِينُ فَحَيَاتُهُمْ، لَأَنْ وَي؟ عِلَاقَتُهُمْ كَانَتْ تَفَاهِمُ مِنَ الْأَسَاسِ، مَا
كَانَتْ حَبِّ. إِي، وَدَكُو اسْتَمَرُّوا، غَيْرِ اللَّي بِيْكَعْدُوا يَحِبُّوا بَعْضُ
وَيَكْلَمُوا أَهَالِيَهُمْ... يَكْلَمُوا قَصْدِي مِنْ وَرَا أَهَالِيَهُمْ وَبِالْخَشَّةِ
وَبِالْدُسَّةِ وَبِالْتَلْفُونَاتِ وَمَذْرِي وَي؟ هَادِي طَرِيقَهُ مَا هِي عَدْلَهُ...

ب : هَذَاكَ كُدَارُ... دَكُو وَلَدُ عَمِّي صَارَ لَهُ يَتَكَلَّمُ وَيَاهَا كَبِلُ، يَتَكَلَّمُ وَيَا
زُوجَتَهُ كَبِلُ مَا يَتَزَوَّجُهَا بِالْتَلْفُونُ.

أ : أ هـ.

ب : عَشْرَ سِنِينَ عِلَاقَتَهُمْ، عَشْرَ سِنِينَ يَتَكَلَّمُوا بِالتَّلْفُونِ أ... وَبِالْخَشَةِ
وَبِالدُّسَةِ ي... يَشُوفُوا بَعْضُ...

أ : نَزِينَ وَتَالِي.

ب : وَتَزَوَّجُوا، دَكُّو عَائِشِينَ مَرْتَا حِينَ.

أ : إِي، يَمَكِّنُ كَانَ يَحِبُّوا بَعْظَ وَمُتَّفَاهِمِينَ نَفْسِ الْوَكْتِ.

ب : طَيِّبٌ دَكُّو...

أ : إِي، بَسَ أَنِي أَكُولُ لَكَ...

ب : مَا يَدْرِي أَبُوهُمْ، مَا يَدْرِي أَبُوهُمْ وَلَا أ...

أ : إِي مَا عَلَيْكَ، بَسَ أَنِي أَكُولُ لَكَ إِنْ بَعْظَ الْعِلَاقَاتِ مَا يَكُونُ فِيهَا تَفَاهُمْ.
زِيَّ الْأَوَّلِ، شُوفَ مُسْتَمِرَّهُ فِي الْعِلَاقَاتِ، لَكِنْ وَينَ مَسْئَالِي بِمَرَا"
يَجِيهَا الرُّدْجَالُ" كَالِ لَيْهَا أَبُوهَا خَلَاصٌ"، دَكُّو بِتَعَرَّسِي بِاتَّشِيرِ.
خَطْبَشِ فَلَانْ وَلَدُ لِفَلَانْ وَأَنِي... وَأَنَا أَعْرِفُهُ، تَكْدَرُ تَكُولُ لَا؟

ب : مَا تَكْدَرُ.

أ : مَا تَكْدَرُ، وَتَوَافِكْ عَلَيْهِ، وَتَعِيشْ وَيَّاه، زِينَ؟ وَتِسْتَمِرْ.

ب : مُوَصَحِيحْ.

أ : لَكِنْ وَيَشْ تَعِيشْ وَيَّاه، لَكِنْ تَشِيفْ تَعِيشْ وَيَّاه؟ عَلَى الظَّيْمِ" تَعِيشْ
وَيَّاه.

ب : مُوَصَحِيحْ.

أ : تَعِيشُ وَيَأْهَ عَلَى الظَّيْمِ، مَا تَغْدَرُ حَتَّى تَنْفُصَلَ...

ب : عَلَى الْحِلْوَةِ وَالْمُرَّةِ^{١٧}.

أ : مَا تَغْدَرُ حَتَّى تَنْفُصَلَ عَنْهُ.

ب : مَا تَغْدَرُ؟

أ : وَيَعْرُسُ عَلَيْهَا الْفَانِيَّةَ وَالْفَالْفَةَ وَ «لَا تَكُولُ شَيْءًا».

ب : أَيْ، يَعْرُسُ عَلَيْهَا الْفَانِيَّةَ وَالْفَالْفَةَ.

Vocabulary

ṣadiigah صَدِيقَه *n.f.* (pl. -aat) friend

wildi-lḥalaal وَلَدِ الْحَلَالِ *expr.* (lit. a legitimate son) a good man, ■
respectable man

saayal سَائِلٌ imperf. ysaayil *v.* to ask (around about s.th. or s.o.)

faahim فَاهِمٌ *act.par.* (pl. -iin) wise; knowledgeable; understanding

tṣaddig ṣaade تَصَدَّقْ عَادَ *phr.* Do you believe it?

ḥass حَسَّ imperf. yḥiss *v.* to feel; to touch; to sense

murtaaḥ مُرْتَاَحٌ *act.par.* (pl. -iin) comfortable; resting

tafaahom تَفَاهَمٌ *n.* understanding

mini-lṣaas مِنْ الْأَسَاسِ *phr.* from the beginning; to start with; basically
(var. mini-lṣawwal)

min waraa ṭahaaliihom مِنْ وَرَاءِ أَهْلِيهِمْ *phr.* behind their parents' backs

bi-lxaḥṣeh بِالْخِصَّةِ *adv.* (lit. hiding, concealing) secretly

bi-ddasseh بِالْدُّسَّةِ *adv.* (lit. hiding, concealing) secretly

kodaar كُدَارٌ *prop.n.* Kodar (a name for ■ male)

gabilmaa كَبْلُ مَا *adv.* before

tzawwaj تَزَوَّجَ imperf. yitzawwaj *v.* to marry

ṣaayif عَاشَ *act.par.* (pl. -iin) live; living; alive

- maraa مَرَا *n.* (*pl.* niswaan) woman
 xalaaṣ خَلَاصٌ *n.* (*lit.* deliverance) It's final; That's it.
 flaan wildi flaan فَلَانٌ وَلَدَ فَلَانٌ *expr.* so and so, the son of so and so (very common in most Gulf dialects) (*var.* flaan ḥibni flaan)
 waafag ṣala- وَافَكَ عَلَى *imperf.* ywaafig *v.* to agree (to do s.th.)
 zeem ظِيْمٌ *n.* injustice, wrong
 ḥilwah حُلُوْهٌ *adj.* good; sweet; beautiful
 murrah مُرَّةٌ *adj.f.* bitter; painful

Notes

- 1) liṣbayy: *The young man.* Cf. MSA //ṣubayy//. This is the diminutive of //ṣabiy// with the deletion of the first vowel //-u-/. Note that the definite article //li-/ is one of the many phonologically conditioned variants of //ʔal-/.
- 2) saayaloo: *They asked around.* This Form III verb occurs in MSA, but it is not as commonly used as Form I //saʔala//. It is derived from Form I verbs by adding the long vowel //-aa-// after the first radical. Note that the change of the glottal stop to //-y-// in this verb may occur in its MSA form as well.
- 3) bittah: *His daughter.* Cf. //bintah//. For the assimilation of //n ---> t// see Selection 21, Note 2.
- 4) taṣaalii: *Come! Come here!* This is the imperative form of the verb //jaa/y(i)jii// *to come* and it is inflected for number and gender. Note that it is not formed from the stem verb //jaa//. Just like MSA, the dialect does not have any derivatives of this imperative form.
- 5) ṭṣaddig ṣaade?: *Do you believe it?* Note that it is very common in some of the Shi'a dialects in Eastern Saudi Arabia to add the interrogative clitic //-e// to any sentence element to question that element.
- 6) baṣdnii: *I am still.* When the preposition //baṣd// is used to render the meaning *still*, yet it takes an object pronoun suffix //-nii// for the first person singular.
- 7) jaabuu jihhaal: *They had children; they gave birth to children (lit. they brought children).* Cf. MSA //ʔanjabuu ʔawlaadan//.

- 8) murtaahiin f-ḥayaathom: *They are living comfortably*. This expression occurs in most Arabic dialects and is used to mean *they are well to do, or they live happily*.
- 9) min waraa ṭahaalihihom: *Behind their parents' backs*. Note the preposition //min// *from* in combination with the locative preposition //waraa//. The expression //min waraa ḍahr + pronoun suffix or a definite noun// is also used.
- 10) bi-lxaṣṣeh: *Secretly*. Adverbs can be formed from nouns by prefixing the preposition //bi-//, e.g., //bi-surḥah// *quickly*; //bi-ṣaraaḥah// *frankly*.
- 11) bi-ddasseh: *Secretly*. See previous Note.
- 12) gabilmaa: *Before*. The particle //-maa// may be added to adjectives, adverbs, prepositions, or nouns to form adverbial conjunctions, e.g., //gabil-maa// *before*; //ḥugub-maa// *after*; //kill-maa// *whenever*; //yoom-maa// *when*.
- 13) maraa: *A woman*. As in MSA, Arabic dialects don't have a plural form derived from this word. Its plural is a completely different word //niswaan//.
- 14) radjaal: *A man*. Note the sound change //-j- ---> -dj-//. Although this is a common feature in most Gulf dialects, speakers don't always make this change.
- 15) xalaaṣ: *It is final; That's it*. This word can stand alone as a one-word sentence, especially in a dialogue. The use of this word is purely dialectal. Usually it is said with a firm tone which indicates that the other party does not have any say in the matter. The MSA use means *deliverance; salvation, rescue*.
- 16) ṣala -zẓeem: *In spite of {being treated} unjustly, in spite of the injustice*. Note that this expression is used to describe the life of someone who is forced to do something and has to live with it; in this case it is a forced marriage.
- 17) ṣala -lḥilwah wi-lmurrah: *For better or worse (lit. for the sweet and the bitter)*. Note that this saying must be preceded by a verb. In this case it is //ṭiif wiyyaah// *She lives with him*. This is a very common expression used when one cannot change his situation and accepts the good and the bad.

A Friend of Mine

A : Well, I know a friend of mine, OK? A nice man came and asked for her hand in marriage, OK? Her mother and father said, "Don't get the marriage contract now, OK? We want to know the young man." They asked around about him, and they were told that he is a good man. Also, her father is a wise man. He sat with the man and talked with him and saw what he was like. He said to his daughter, "Come here, sit with us." She sat with him and they discussed {things}. She got married, imagine...

B : She is not veiled, right?

A : Just imagine...

B : Isn't she veiled?

A : I don't know if she is veiled or not. Can you believe it? She married him and yet she said to me, "I don't love him yet, but I feel comfortable with him because he is a good man," OK? The second day after her marriage, I asked her, "Well, did you fall in love with him or not." She said to me, "I love him." She loves that {man} and they have children, they enjoy their life and they are happy (lit. comfortable). Why? {Because} from the beginning, their relationship was based on understanding and it wasn't just love. Yes, they have lasted, unlike those who love each other and they talk to their parents... I meant, they talk secretly behind their parents' {backs}, they talk over the phone and I don't know what. This is not a good way...

B : Well, Kodar, my cousin, has been talking with her before... he used to call his wife before he married her.

A : Yeah.

B : Their relationship was for ten years. They talked over the phone for ten years a... and they saw each other secretly...

A : Fine, and later?

B : They got married and now they live happily.

A : Yes, maybe they loved each other and at the same time they had ■ {mutual} understanding.

B : Well, there is...

A : Yes, but I am telling you...

B : Their father didn't know... their father didn't know and didn't...

A : Yeah, never mind, but I am telling you that there is no mutual understanding in some relationships. For instance, like in the past you ~~see~~ them continue the relationships. [But] if a man comes and asks for a woman's hand in marriage, her father tells her, "It is final, you will get married tomorrow. So and so the son of so and so asked for your hand in marriage, and I... know him." Can she say no?

B : She cannot.

A : She cannot, and she agrees to marry him, and she lives with him, right? And life goes on.

B : {This is} not right.

A : But how does she live with him? How does she live with him? She lives with him {in spite of being} treated unjustly.

B : {This is} not right.

A : She bites the bullet and she cannot say {anything}, she cannot even be separated...

B : {She lives with him} for better or for worse (lit. the sweet and bitter).

A : She cannot even be separated from him.

B : She cannot.

A : And he marries a second co-wife and a third and she doesn't say a thing.

B : Yes, he marries a second co-wife and a third.

ʔalmuħuur

Nouns of place are usually derived from Form I verbs after the pattern //maʔʔal/maC₁C₂aC₃//.

A : wallaa daaki -lmuħr llii yidfaʔuu ʔala -l... ʔala -nniswaan waajid!
waajid! kam ʔaħiin nidfaʔ?

B : tistaahil¹.

A : weeʔ yistaahil?

B : tistaahil lmaraa malaayiin yiʔrif ʔaleeħe. yaaxidħaa min beet ʔabuħħaa...

A : ʔillawwal...

B : mʔazzazah mkarramah², yubba yaaxidħaa ʕidii?

A : llawwal yiʔʔiiħaa diiki -l... ʔʔanʔah³ willaa fii ha-l... daaki -lmalaabis,
w-tiqʔiniʔ fii haadii m... haadii mahirħaa.

B : m... ʔeh... ʔalħiin tubba tiʔʔarii fyaab hii ʔala mazaajħee⁴...

A : kam maharħaa? kam maharħaa ʔalħiin?

B : mħuurmaa ʔiħnaa ħnii falaafiin⁵, xamsah w-falaafiin.

A : falaafiin, flaafiin galiileħ falaafiine! falaafiin!

B : byuut! tubba tiʔʔari leehaa fyaab, tubba tiʔʔari leehaa ħawaayij⁶ la-lmu...
muʔbaax⁷, ħawaayij la-lbeet, tubba tiʔʔari leehaa dee, ʔaʔyaa ʔidaa
tubba tsaafur baʔeed...

A : hawaayij... haadii -lhawaayij... weena -lhawaayije?

B : w-laa haggi -ssafar⁸ yubba leehaa baʼid ʼaʼyaa?

A : laʼ, bass haadii muu wa... waajid... falaafiin waajeed! falaafiin!

B : ʼeh, waajed.

A : titkallamii ʼan weef ʼintiina? falaafiin haadii waajeed!

B : laa hii waajid walaa fii.

A : ʼii, llawwal maa fii ha-ʼʼaylaat. malaabishee, w-dakki ʼaayʼah f-beet...
beet... beet ʼabuu⁹ wiyyaah.

B : ʼii, bass hiyya ʼyaalhee.

A : ʼii, weef fiihee?

B : ʼalhiin tubba juggah lwahdha mustaqillah la-haalhe.

A : maa fii ʼayy juggah weef haadaa...

B : ʼaa... ʼsaruus tubba la-haalhe.

A : xaraabiit...

B : beethee, wi-tsawwi fii -llii tubbaah, w-tiʼzim lii tubbaah, laa ʼahad
ygul-leehe ween ʼaalʼah, w-ween daaʼʼeh, w-ween de.

A : weef halaawathaa lammaa tiskin wiyyaa ye... yi... yaa ʼammathe yaa
maa ʼaʼraf weef...

B : ʼeh.

A : yiy... yaa... wiyya zoojhe, wiyya sammhee, maa fiihaa jii. tiskinhom
halaawathom, ?eh.

B : laa, maa ?aliy minnook!

A : ?intuunaa ?aad... ?intuuna ?aad, maa tubba ?illaa gişşati¹⁰ -lmaşariif.

B : ?anii daa ?idaa... ?ida ?allah ?ataanii juhhaali w-bi-?arsuu, baa-?arrishom
fii ?ahsan fundoq¹¹.

A : ?eh, maa maa...

B : ?eh, maa hii... w-daa bittii maa hii ?ahsan mi... yeerhaa maa huu
?ahsan minhee¹², banaatii, ?ey...

A : bass laa tguulii lii, laa tguulii. ?anaa ba-jiiblii daak lmufris, ?abya
-lmufris w-bass, w-baa... maa ?abya ((one word is not clear))...

B : ?eh, taaxid θyaabhaa wi-truuḥ lah.

A : ?ii, taaxid θyaabhaa w-yaaxi... huw ysaafir wi-yyaahaa...

B : laa laa laa...

A : badaal maşariif, hadeela lifluus lii b-?iide ysawwuhaa maşariif
yi... yiṣṭaruu leehum ?a... ?afaaf¹³, ?afaaf, ?ey.

B : la... w-yiṣṭaruu leehom ?afaaf čeef b-yigṣuduu w-de...

A : wi-ysaafrru bi-hee.

B : ?a... mfallsiine?

A : w-yistamtisuu w-ma-sraf weef, maa hu, muu zayyi -l?awwal ?ahiin.

B : yigdaruu ysaafuu da?id? yigdaruu ysaafuu? laa maa yigdaruu. yigdaruu.
loo yruuhuu yoomaan lbahreen, haa? yigdaruu ?a?aa? yaaxduu leehom
?ayy farfeh, zeen? w-yaaxduu leehom ?a... kursiyyeen loo kanabateen,
ygazzruu haalhom fiihee, hii gizrah¹⁴. w-taalii yridduu yistaruu wi-
y?a?i?uu.

المهور

أ : وَاللَّأ دَاكَ الْمَهْرُ الَّذِي يَدْفَعُوهُ عَلَى الْـ... عَلَى النُّسْوَانِ وَاجِدٌ، وَاجِدٌ. كَمْ
أَحِينَ نَدْفَعُ؟

ب : تِسْتَاهِلُ...!

أ : وَيَشْرِي سِتَاهِلُ...!

ب : تِسْتَاهِلُ الْمَرَأَ مَلَائِينَ يَصْرِفُ عَلَيْهَا، يَأْخُذُهَا مِنْ بَيْتِ أَبُوهَا...!

أ : الْأَوَّلُ...!

ب : مُعَزَّزَهُ مَكْرَمَهُ^٢ يُبَّ يَخْذُهَا تَشْدِيدِي؟

أ : الْأَوَّلُ يَعْطِيهَا دِيكَ الْـ... الشُّنْطَهَ^٢ وَلَا فِي هَالِـ... دَاكَ الْمَلَابِسُ وَتَقْتَنِغُ
فِي هَادِي مـ... هَادِي مَهْرَهَا.

ب : مـ... أِهـ... الْحِينَ تُبُّ تِشْتَرِي فَيَابُ هِي عَلَى مَزَاجُهَا...!

أ : كَمْ مَهْرَهَا؟ كَمْ مَهْرَهَا الْحِينَ؟

ب : مَهُورُنَا إِحْنَا هْنِي فَلَا فِينُ، خَمْسَ وَفَلَا فِينُ.

أ : فَلَا فِينُ، فَلَا فِينُ كَلِيلَه فَلَا فِينُ، فَلَا فِينُ...!

ب : بَيُوتُ! تُبُّ تِشْتَرِي لِيهَا فَيَابُ، تُبُّ تِشْتَرِي لِيَا حَوَايِجُ^٢ لَمْ... مُطْبَخُ^٢،
حَوَايِجُ لِلْبَيْتِ، تُبُّ تِشْتَرِي لِيهَا دَا، أَشْيَا إِذَا تُبُّ تُسَافِرُ بَعِيدَ...!

- أ : حَوَايِجٌ... هَادِي الحَوَايِجِ... وَيَنْ الحَوَايِجِ؟
- ب : وَلَا حَكُّ السَّفَرِ^٨ يَبُّ لَيْهَا بَعْدَ أَشْيَاءَ.
- أ : لَا، بَسَ هَادِي مُوَّ... وَاجِدٌ... فَلَا فَيْنَ وَاجِدٌ فَلَا فَيْنَ.
- ب : أَه، وَاجِدٌ.
- أ : تَتَكَلَّمِي عَنْ وَيَشْ إِنْتَيْنَ، فَلَا فَيْنَ هَادِي وَاجِدٌ!
- ب : لَا هِي وَاجِدٌ وَلَا شَيْ.
- أ : إِي، الْأَوَّلُ مَا فِي هَالشُّغْلَاتِ. مَلَابِسْنَهَا، وَذَكُّ عَايِشَهْ فَبَيْتٌ... بَيْتٌ...
بَيْتُ أَبُوهْ وَيَاه.
- ب : إِي، بَسَ هِي عِيَالَهَا.
- أ : إِي، وَيَشْ فِيهَا؟
- ب : الْحَيْنَ تُبُّ شُكَّهْ لَوْحَدَهَا مُسْتَقْلَهُ لِحَالَهَا.
- أ : مَا فِي أَيِّ شُكَّهْ وَيَشْ هَادَا...
- ب : أ... الْعَرُوسُ تُبُّ لِحَالَهَا.
- أ : خَرَابِيطُ...
- ب : بَيْتَهَا، وَتَسَوِّي فِيهِ اللَّي تَبَّاهْ، وَتِعْزِمُ اللَّي تَبَّاهْ، لَا أَحَدٌ يَكُلُ لَيْهَا وَيَنْ
طَالَعَهْ، وَوَيْنَ دَاشَّهْ، وَوَيْنَ دَا.

أ : وَيَشْ حَلَاوَتَهَا لَمَّا تَسْكُنْ وَيَا ي... ي... يَا عَمَّتْهَا يَا مَا أَعْرِفْ وَيَشْ...

ب : أِه.

أ : يِي... يَا... وَيَا زُوجَهَا، وَيَا عَمَّهَا، مَا فِيهَا شَي. تَسْكُنُهُمْ حَلَاوَتُهُمْ، أِه.

ب : لَا، مَا عَلَيَّ مِنْكَ.

أ : إِنْتُونَا عَاد... إِنْتُونْ عَادْ تَبْ إِلَّا كِصَّةِ الْمَصَارِيفِ.

ب : أَنِّي دَا إِدَا ... إِدَا أَلَّهْ عَطَانِي جُهَّالٍ وَبِعَرَسُوا، بَاعَرُسْنَهُمْ فِي أَحْسَنْ فُنْدُقٍ^{١٢}.

أ : أِه، مَا مَا...

ب : أِه، مَا هِي... وَدَا بَيْتِي مَا هِي أَحْسَنْ م... غَيْرَهَا مَا هُوَ أَحْسَنْ مِنْهَا^{١٣}، غَنَاتِي، إِي...

أ : بَسْ لَا تَكُولِي لِي، لَا تَكُولِي. أَنَا بِجِيبِلِي دَاكَ الْمُفْرِسْ، أَبْغَى الْمُفْرِسْ وَبَسْ، وَبَا... مَا أَبْغَى...

ب : أِه، تَاخِذْ ثِيَابَهَا وَتَرُوحْ لَهُ.

أ : إِي، تَاخِذْ ثِيَابَهَا وَيَاخِ... هُوَ يَسَافِرْ وَيَاهَا...

ب : لَا لَا لَا...

أ : بَدَالْ مَصَارِيفْ، هَدِيلْ لِفُلُوسْ اللَّي بِأَيْدِهِ يَسُوُّوَهَا مَصَارِيفْ ي... يَشْتَرُوا لِيَهُمْ أ... أَفَافْ^{١٤}، أَفَافْ، أِي.

ب : ل... وَيَشْتَرُوا لِيَهُمْ أَفَافْ تَشِيفْ بِيَكْغُدُوا وَدَا...

أ : وَيَسَافِرُوا بِهَا...

ب : أ... مَفْلَسِينَ؟

أ : وَيَسْتَمْتِعُوا وَمَاعَرَفَ وَيَشْ، مَا هُوَ، مُوزِيَّ الْأَوَّلِ أَحِينَ.

ب : يَغْدَرُوا يَسَافِرُوا بَعْدَ؟ يَغْدَرُوا يَسَافِرُوا؟ لَا مَا يَغْدَرُوا. لَوْ يَرُوحُوا
يَوْمِينَ الْبَحْرَيْنِ، هَا؟ يَغْدَرُوا أَثَاثُ يَأْخُذُوا لَيْهِمْ أَيَّ فَرَشَةٍ، زَيْنُ؟
وَيَأْخُذُوا لَيْهِمْ أ... كُرْسِيِّنِ لَوْ كَنَبَتَيْنِ، يَغْزَرُوا حَالَهُمْ فِيهَا، هِيَ
غَزْرَهُ. وَتَالِي يَرِدُوا يَشْتَرُوا وَيَأْتُوا.

Vocabulary

muhr مُهْرٌ *n.* (*pl.* muhuur) dowry

staahil اسْتَاهِلَ imperf. yistaahil *v.* to be worthy of; to deserve (s.th.); to be entitled to

mʕazzazeh مَعَزَّزَه *pass.par.f.* pampered; loved, adored; endeared

mkarrameh مَكْرَمَه *pass.par.f.* respected, honored

janṭah شَنْطَه *n.* (*pl.* Ju(i)naṭ; Janṭaat) Per. hope chest; suitcase; handbag (*var.* janṭah)

malaabis مَلَابِسُ *pl.n.* clothes; clothing

qtanaʕ fii اقْتَنَعَ فِي imperf. yiqṭaniʕ *v.* to be content; to be convinced

mazaaj مَزَاجٌ *n.* (*pl.* -aat) taste (in s.th.); mood; temper; nature; whatever one feels like doing (with ʕala)

falaafiin فَلَافِينِ *n.* (*pl.* -aat) thirty (*var.* ʕalaaṭiin)

galiileh كَلِيلَه *adj.f.* little, small; insignificant

haaje(a)h حَاجَه *n.* (*pl.* hawaayij, -aat) stuff, thing; || need

muṭbax مُطْبَخٌ *n.* (*pl.* muṭaabix) kitchen

la(a)-ḥaggi -ssafar لَاحِكُ السَّفَرِ *phr.* for travel

?awwal maa fii ha-ʕṭaylaat أَوَّلُ مَا فِي هَالشَّفَلَاتِ *expr.* There were no such things in the past.

ʕaayjah f-beet ʔabuu عَاشَتْهُ فَبَيْتُ أَبُوهُ *expr.* She is living at his father's house.

ʕuggah شُكَّةٌ *n. (pl. -aat; ʕugag)* apartment

xaraabiiṭ خَرَابِيْطٌ *n.* nonsense; mess; mix-up

ṭaalṣah طَالَعَهُ *act.par.f.* (the one) going out; (the one) going up

daaʕfeh دَاشَّهْ *act.par.f.* coming in; entering; the one coming in; the one entering

ʕammah عَمَّةٌ *n. (pl. -aat)* mother-in-law; paternal aunt

ʕamm عَمٌّ *n. (pl. (ʔa)ʕmaam)* father-in-law; paternal uncle

giṣṣah كِسَّةٌ *n. (pl. giṣaṣ)* issue; story; problem; case

ʔida ʔallah ʕaṭaanii juhhaal w-ʕarrasuu إِذَا أَلَّهَ عَطَانِيْ جُهَّالٌ وَعَرَّسُوا *cond.phr.* if God gives me children and they get married

funduq فُنْدُقٌ *n. (pl. fanaadiq)* hotel

ʔafaaf أَفَافٌ *n.coll. (pl. -aat)* furniture, furnishings (of a room, of an apartment) (var. ʔaṭaaṭ)

ʔaṭaaṭ أَثَاثٌ *n.coll. (pl. -aat)* furniture, furnishings (of a room, of an apartment) (var. ʔafaaf)

mfallis مَفْلِسٌ *adj. (pl. -iin)* penniless, broke, bankrupt

farʕeh فَرْشَهْ *n. (pl. -aat)* mattress

kursiyyeen كُرْسِيَّيْنِ *n.dual (pl. karaasii)* a couple of chairs; a few chairs

kanabateen كَنَبَتَيْنِ *n.dual Ita.* a couple of sofas or chairs a few sofas or chairs

gazzar غَزَّرَ *imperf. ygazzir v. Per.* to get by (with very little); to manage (with very little); to withstand hardship

gizrah غَزْرَهْ *n. Per.* getting by; managing; (withstanding) hardship

ʔaṭaaṭ أَثَّثَ *imperf. yʔaṭṭiṭ v.* to furnish (a house)

Notes

- 1) tistaahil lmaraa malaayiin: *A woman deserves millions*. Cf. MSA //tastaʔhilu -lmarʔatu malaayiina//. Note the deletion of the glottal stop from the verb and its subject and the compensatory lengthening of the vowel //a-//. The verb //yistaahil// may indicate both ■ negative and a positive meaning, e.g. //huu yistaahil kill xeer// *He deserves everything good*, and //huu yistaahil lmoot// *He deserves to die (lit. death)*.
- 2) maʕazzazeh mkarrameh: *She is pampered and respected*. This expression is very common in most Arabic dialects. It is usually used to contrast the phases of one's life, in this case the woman's life at her father's house, then at her husband's.
- 3) Janʔah: *Hope chest; suitcase; handbag*. This word does not occur in MSA. It may be borrowed from Persian. In the past the groom's family used to give the bride the hope chest as her dowry.
- 4) ʕala mazaajhee: *According to her taste; whatever she wants*. When this prepositional phrase //ʕala mazaajak// stands by itself in a dialogue, it means *It's up to you ; whatever you want; as you choose*. When it is used in ■ sentence, it indicates that the action was done according to one's taste or liking. If the word is used without //ʕala// it means *temper; mood*; //mazaajah muu zeen// *He is in a bad mood*.
- 5) falaafiin: *Thirty {thousand riyals}*. Usually speakers don't utter the second part of the number, especially when it is in the thousands. The male speaker in this text knows that the dowry is in the thousands, but he does not recall how many. Speakers also don't usually say the noun counted, i.e., *riyals*, because it is understood.
- 6) ʔawaayij: *Stuff; things*. Cf. MSA //ʔawaaʔij//. Note the change of the glottal stop to //y-//. The word //ʔawaayij// means *things needed for s.o. or s.th.* It is not used interchangeably with //ʔaʕyaa(ʔ)//.
- 7) muʔbax: *Kitchen*. This is a noun of place derived from the verb //ʔabax// *to cook*. Nouns of place are usually derived from the imperfect of Form I of the verb by substituting the imperfect markers with //ma- or mu-// and adding the short vowel //a-// after the second radical, e.g., //katab, yaktib, maktab// *to write, he writes, office*; //ʔabax, yiʔbax, maʔbax// *to cook, he cooks, kitchen*.

- 8) laa-ḥaggi -ssafar: *For travel*. The preposition //laa-// here is used to indicate the concept of belonging. One has to make the distinction between the preposition //laa-// *for, to* with the lengthened vowel //-a-// and the negative particle //laa// *no, not* which is usually followed by a verb.
- 9) ṣaayjah f-beet ʔabuuh: *She is living at his father's house*. Traditionally, ■ young man lives at his father's house after he gets married. At this time and age a well-to-do father may build a house for each of his sons adjacent to his and enclose all of the homes within one fence keeping ■ big courtyard in the middle.
- 10) giṣṣah: This word has several meanings: //weeʃ giṣṣatah?// *What's his problem?*; //giṣṣati -lmaṣaariif// *the issue of spending*; //ḥakeet-lah giṣṣatii// *I told him my story*; and //ʃu-lgiṣṣah?// *What is going on?*
- 11) ʔaḥsan funduq: *The best hotel*. For comparative and superlative, see Selection 27, Note 6.
- 12) ʔaḥsan minhee: *Better than her*. Note that the preposition //min// always follows the comparative adjective, and it may take pronominal suffixes or be followed by the noun it is compared to.
- 13) ʔafaaf: *Furniture*. Cf. MSA //ʔaθaaθ//. One must always be aware of the phonological changes in the dialects, such as the change of //θ ---> f//, in order to know the meaning of a given word. This word may be used to include everything pertaining to the house.
- 14) gizrah: *Getting by; (withstanding) a hardship; managing*. The dialect does not only borrow words from other languages, but it also treats these words ■ Arabic. This is ■ noun of instance which is usually derived from verbal nouns by suffixing //-ah// with the appropriate stem changes when necessary. The usual patterns are //faʃlah,/C₁aC₂C₃ah, fiʃlah/C₁iC₂C₃ah, and fuʃlah/C₁uC₂C₃ah//, e.g., //ragʃ, ragṣah// *dancing, a dance*; //ʃurb, ʃurbah// *drinking, a drink*.

Dowries

A : And those dowries they pay to... to women are very, very much. How much do we pay {for the dowry} now?

B : She is worthy.

A : What {do you mean by saying} "she is worthy"?

B : A woman is worthy of a man (lit. him) him spending millions on her. He takes her away from her father's house...

A : In the past...

B : She is pampered and respected. Does he want to take her away just like that?

A : In the past, the man would give her that hope chest full of clothes, and she would be content with it as her dowry.

B : M... uh... nowadays, she wants to buy clothes according to her taste...

A : How much is her dowry? How much is her dowry now?

B : Our dowries here are thirty, thirty-five {thousand riyals}.

A : Thirty, is thirty {thousand} little {money}! Thirty!

B : {To set up} the house (lit. houses)! She wants to buy clothes for herself. She wants to buy stuff fo... for the kitchen, things for the house. She wants to buy for herself this... things, that is, if she wants to travel also...

A : Stuff... these things... where are the things?

B : She also needs things for travel.

A : No! However, is this not... a lot? Thirty {thousand riyals} is very much! Thirty!

B : A lot, huh.

A : What are you talking about? Thirty {thousand riyals} is a lot!

B : It is not ■ lot or anything.

A : Yeah, these things didn't exist in the past. It was just her clothing, and she lived with him at... at... his father's house.

B : Yeah! She and her children...

A : Yes, what's wrong with that?

B : Nowadays she wants an apartment to herself {to live in it} independently, by herself.

A : There is no apartment, what is this...

B : She wants {to live} by herself.

A : Nonsense...

B : It's her house, and she wants to do with it whatever she wants. She wants to invite whoever she wants. No one tells her where to go and when to come in (lit. are you going and where are you entering), and where this...

A : How nice it would be to live wi... wi... with her mother-in-law, with I don't know who...

B : Yeah.

A : Wi... With her husband, with her father-in-law, there is nothing wrong with that. How nice it is to live with them, yes.

B : No, I don't care...

A : Fine, you... fine, you don't care about anything other than spending {money}.

B : If... if God gives me children, and they want to get married, I will have them get married at the best hotel.

A : Yeah, not... not...

B : Yes, my daughter is not better... the others are not better than my daughter. Yes, my sweetheart...

A : Enough, don't tell me anything. Just don't. I will bring the groom, I want only the groom, I don't want to have the hardship...

B : Oh yeah, she takes her clothes and goes to him.

A : Yes, she takes her clothes and he takes... he travels with her...

B : No, no, no...

A : Instead of {this expense}. They should spend the money he has on hand for buying furniture for themselves, huh?

B : No, they buy themselves furniture, and they stay...

A : And to travel with it...

B : E... penniless?

A : And they have ■ good time, and I don't know what. Nowadays isn't like the past.

B : Can they travel after all? Can they travel? No, they can't. Maybe they can if they go to Bahrain for a couple of days, huh? They can take with them some furniture such as a mattress, OK, and they take a couple of chairs, ■ couple of sofas, just to get by. Anyway, it is a hardship. Then they come back to buy and furnish {their home}.

saafir

This selection shows that the vocative particle //yaa// can be used to express the meaning //either ... or...//.

A : laakin dakku ?axuuyi ?ahiin gaal bi-saafor, bi-ruuh... bi-ruuhi -lyuunaan.

B : ?ii, dakki -lyuunaan ba?d yguuluu hleewaa, killhee de, juzor w-maa juzor ?iw-wanaaseh¹, bass hadaanii ?agullo? ?axuuk faazii. ?axuuk faazii, laa waraah fii wa-laa de². dakki marateh ti?tiyeel, zeen? w-huu yi?tiyel w-raatibhum b-daak lih?aab³ w-laa waraahom ma?aariif walaa fii, w-huu nitfat t... jaahil waahid ?indhum, xalagat jaahil waahid⁴, muu zayy nahnaa mahruusiin ba-llah wlaadnee⁵.

A : ?ayyib, maa ?aleeh xalaas. bass⁶ ?intiin ?ahiin ga?dii wiyya liwlaad xalliikum yruuhuu maraakizi -ttadriib⁷ hadeleen lle ysammuum, w-xalliikum yista?insuu.

B : ?ii, wi-nwaffar fluusne.

A : laa, ?anaa baa-saafir, laakin.

B : wee, wee, wee, wee⁸, bi-tsaafire?

A : ?eh.

B : wiyyaa miin bi-tsaafir?

A : baa-saafir, maa baa-saafir ba-?ayyirlii jaww. ?anaa ta?baan mini -?fiyil.

B : bi-tsaafir wiyya meen?

A : ?ii, baa-saafor, baa-saafor wiyya da ?ayya waahad ?a... şadiigii.

B : laa yaa yanaatii⁹, maa fii safrah la-haalok. safrah la-haalok¹⁰ maa min! ?ii.

A : weef fiihaa?

B : ?ii, ?ahayyit...

A : ?ab, weef fiihaa?

B : laa, maa min, maa!

A : maa fiihaa fii.

B : maa fii rajjaal ysaafir bduun marateh.

A : ha...

B : maa min rajjaal ysaafir bduun marateh!

A : dakku waajid llii ysaafuu wi-llii yruuhuu w-yis...

B : ?ii, ?anaa weef ?aliyy minhom?

A : yista?insuu w-yirjaŋuu.

B : ?eh, yruuhuu yista?insuu.

A : yista?insuu, w-weef yista?insuu?

B : bass weef, yista?insuu b-weef?

A : yŋuufuu -ṭabiiŋah, wi-yŋuufuu -ll... nnaas, w-yitŋarraŋuu ŋala -nnaas.

B : ?ii, yruuhuu yiŋabuu wi-nta -şşaadig¹¹.

A : weef yilʕabuu?

B : ʔeh, maa min rajjaal ysaafir la-ḥaalah, ysaafir...

A : ʔinti tʕuufiinii ʔalʕab ʔanaa?

B : ʔanaa maa ʕaleek ʕa... ʔatkallam ʕaleek ʔint.

A : ʔanaa maa ʔalʕab ʕaraḥatan, maa ʔalʕab...

B : wi-llii bi-tsaafir wiyyaah, wi-lle bi-tsaafir wiyyaah?

A : maa yilʕab.

B : ʔanii maa ʔaʕirfoḥ, maa, maa fii.

A : ʔanaa baa-ruuḥ, ba... ba-ḡidlii kam yoom, baa-ʕimm hawaa, baa-ʕuuf
ʔe...

B : wlaadak man-hu ywaddiihum wi-yjiibhum hnii?

A : ʔallii ʔaḥiin...

B : ʔilʔijaazah yaa ʔanaatii ʕalaʕaan liwlaad...

A : hakku se... hakku...

■ : ʕalaʕaan yigiʕduu wiyya -mmhom wa-buuhom, yigiʕduu wiyya
ʔummahaathom...

A : hakku baa-ḥuṭṭliṭ sawwaag, zeen?

B : ʔeh.

A : ywaddiif wi-yjiibif.

B : haadiiki -Imarrah safaayir maa safaayir yaa ha-ssawaawiig¹² Ila
thutthom...

A : weef fiihom?

B : yaa mkassriin ssiyyaarah¹³, yaa bahaayim maa yifhamuu, yaa jabgah
wiyyaahum, maa nibba. nibbaak ?inte, ?inta ba?id ?ijaazah maaxdiinhaa
hag wee? muu fafaan wlaadak, ?eh?

A : ?anaa baa-ruuh fafra fayyaam wa-ba-rja?.

B : laa, maa min roohah yaa yanaatii, bi-truuh, zeen? bi-rruuh wiyyaak,
bass hadaanii gultlak killa masaariif w-waraanaa huwwaal¹⁴, wallaa
maa nithawwal, nig?id w-jabgaat safaayir wiyya saahibi -lbeet, zeen?

A : ?anaa maa falayy...

B : walla tig?id hnii w-dakku haada -hne zayymaa gilt ?inte l?andiyaa,
nwaddihom nnawaadii, nwaddihom madiinati -lmalaahii, nwaddihom
lba?or, nwaddihom mataa?am, fii ?amaakin waajid nruuh leehe.

السُّفَرُ

- أ : لَكِنْ دَكُّوْ أَخْوِي أَحِينْ كَالْ بِيْسَافَرْ بِيْرُوْح... بِيْرُوْح الْيُونَانْ.
- ب : إِي دَكُّو الْيُونَانْ بَعْدْ يَكُوْلُو حَلِيْوَا، كِلْهَا دَا، جُرُرْ وَمَا جُرُرْ إِيْوَوْنَاسَهْ،
بَسْ هَدَانِي أَكْلُكْ أَخُوكْ فَاظِي. أَخُوكْ فَاظِي، لَا وَرَاهْ شَيْ وَلَا دَا. دَكُّو
مَرَّتَه تِشْتِغَلْ، زَيْنْ؟ وَهُوَ يَشْتِغَلْ وَرَاتِبُهُمْ بَدَاكْ لِحْسَابْ وَلَا وَرَاهُمْ
مَصَارِيْفْ وَلَا شَيْ، وَهُوَ نِثْفَهْ ت... جَاهِلْ وَاحِدْ عِنْدَهُمْ. خَلَكْتُ جَاهِلْ
وَاحِدْ، مُو زِي نَحْنَا مَحْرُوسِيْنَ بِاللَّهِ وَلَا دَنَا.
- أ : طَيِّبْ، مَا عَلَيَه خَلَاصْ. بَسْ إِنْتَيْنْ أَحِينْ كَعْدِي وَيَّا لَوْلَادْ خَلِيْهُمْ يِرُوْحُوا
مَرَكَزِ التَّدْرِيْبْ هَدَلَيْنْ اللَّيْ يَسْمُوْهُمْ وَخَلِيْهُمْ يَسْتَنْسُوا.
- ب : إِي، وَنُوْفَرْ فُلُوسْنَا.
- أ : لَا، أَنَا بَاسَافِرْ، لَكِنْ.
- ب : وَي، وَي، وَي، وَي، وَي، بِيْسَافِرْ؟
- أ : أَهْ.
- ب : وَيَّا مِينْ بِيْسَافِرْ؟
- أ : بَاسَافِرْ، مَا بَاسَافِرْ بَغِيْرَ لِي جَوَّ. أَنَا تَعْبَانْ مِنْ الشَّغَلْ.
- ب : بِيْسَافِرْ وَيَّا مِينْ؟
- أ : إِي، بَاسَافِرْ بَاسَافِرْ، بَاسَافِرْ وَيَّا دَا أَيَّ وَاحِدْ... صَدِيْغِي.
- ب : لَا يَا غَنَاتِي، مَا فِي سَفَرَه لِحَالِكْ. سَفَرَه لِحَالِكْ مَا مِنْ! إِي.

أ : وَيَشْرُ فِيهَا؟

ب : إِي، هَيْتُ...

أ : طَبْ، وَيَشْرُ فِيهَا؟

ب : لَا، مَا مِنْ، مَا!

أ : مَا فِيهَا شَيْ.

ب : مَا فِي رَجَالٍ يَسَافِرُ بَدُونِ مَرَّتِهِ.

أ : هَ...

ب : مَا مِنْ رَجَالٍ يَسَافِرُ بَدُونِ مَرَّتِهِ!

أ : دَكُّو وَاجِدُ اللَّي يَسَافِرُوا وَاللِّي يَرُوحُوا وَيَس...

ب : إِي، أَنَا وَيَشْرُ عَلَيَّ مِنْهُمْ؟

أ : يَسْتَنْسُوا وَيَرْجَعُوا.

ب : أَه، يَرُوحُوا يَسْتَنْسُوا.

أ : يَسْتَنْسُوا، وَيَشْرُ يَسْتَنْسُوا؟

ب : بَسْ وَيَشْرُ، يَسْتَنْسُوا بَوَيْشْ؟

أ : يَشُوفُوا الطَّبِيعَةَ، وَيَشُوفُوا ال... النَّاسَ، وَيَتَعَرَّفُوا عَلَى النَّاسِ.

ب : إِي، يَرُوحُوا يَلْعَبُوا وَأَنْتَ الصَّادِكُ."

أ : وَيَشْرُ يَلْعَبُوا؟

ب : أَه، مَا مِنْ رَجَالٍ يَسَافِرُ لِحَالِهِ، يَسَافِرُ...

أ : إِنْتِ تَشُوفِينِي أَلْعَبُ أَنَا؟

ب : أَنَا مَا عَلَيكَ عَمَّ... أَتَكَلَّمُ عَلَيْكَ إِنْتِ.

أ : أَنَا مَا أَلْعَبُ صَرَاحَةً، مَا أَلْعَبُ...

ب : وَاللِّي بِيَتَسَافَرُ وَيَّاه، وَاللِّي بِيَتَسَافَرُ وَيَّاه؟

أ : مَا يَلْعَبُ.

ب : أَنِي مَا أَعْرِفُهُ، مَا، مَا فِي.

أ : أَنَا بَارُوح، ب... بَكْعِدَلِي كَمَ يَوْم، بِاشْمِ هَوَا، بِاشُوفْ أ...

ب : وَلَدَكْ مَنْ هُوَ يُوَدِّيهِمْ وَيَجِيبُهُمْ هَنِي؟

أ : أَللِّي أَحِينْ...

ب : إِجَازَهُ يَا غَنَاتِي عَلَّشَانْ لَوْلَادْ...

أ : هَكُو سَ... هَكُو...

ب : عَلَّشَانْ يَكْعِدُوا وَيَا امَّهُمْ وَأَبُوهُمْ، يَكْعِدُوا وَيَا امَّهَاتَّهُمْ...

أ : هَكُو بِأَحْطَلِشْ سَوَاكْ، زَيْنْ؟

ب : أِه.

أ : يُوَدِّشْ وَيَجِيبِشْ.

ب : هَادِيكِ الْمَرَّةَ سَفَايرْ مَا سَفَايرْ يَا هَالَسَوَاوِيكْ" اللِّي تُحْطَهُمْ...

أ : وَيَشْرُ فِيهِمْ؟

ب : يَا مَكْسَرِينَ السِّيَّارَةَ^٢، يَا بَهَايِمَ مَا يَفْهَمُوا، يَا شَبَكَةَ وَيَهَايِمَ، مَا نَبْ.
نَبَّاكَ إِنَّتَ، إِنَّتَ بَعْدَ إِجَازَةِ مَاخَذِيئِهَا حَكَ وَي؟ مُو عَشَانُ وَلَادَكَ، أِه؟

أ : أَنَا بَارُوحُ عَشْرَ أَيَّامٍ وَبَرَجَعُ.

ب : لَا، مَا مِنْ رُوحِهِ يَا غَنَاتِي، بِشْرُوحُ، زَيْنُ بَرُوحُ وَيَّاكَ، بَسْ هَدَانِي
كُلْتَلَكُ كُلَّ مَصَارِيفٍ وَوَرَانَا حُوال^٣، وَلَا مَا نِتَحَوَّلُ، نِكْعِدُ وَشَبَكَاتُ
سَفَايِرُ وَيَّا صَاحِبِ الْبَيْتِ، زَيْنُ؟

أ : أَنَا مَا عَلَيَّ...

ب : وَلَا تِكْعِدْ هَنِي وَدَكُو هَادَ احْنَا زِي مَا كِلْتُ إِنَّتَ الْأَنْدِيَا، نُودِيَهُمُ النُّوَادِي،
نُودِيَهُمُ مَدِينَةَ الْمَلَاهِي، نُودِيَهُمُ الْبَحْرُ، نُودِيَهُمُ مَطَاعِمُ، فِي أَمَاكِنُ
وَاجِدُ نُرُوحُ لِيهَا.

Vocabulary

?alyuunaan أَلْيُونَانُ *prop.n.* Greece (with the definite article)

jazziirah جَزِيرَةٌ *n. (pl. juzor)* island

wanaase(a)h وَنَاسَهُ *n.* fun; entertainment; amusement

laa waraah jii wa-laa de لَا وَرَاهُ شَيْ وَلَا دَا *expr.* (lit. There is nothing behind him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

raatibhum b-daak lihsaab رَاتِبُهُمْ بِدَاكَ لِحْسَابٍ *expr.* (lit. Their salary is in that account.) Their income is very big.

xalagat خَلَّغَتْ *v.* (lit. she created) to give birth (to a child)

maħruusiin ba-llah مَحْرُوسِينَ بِاللَّهِ *expr.* (lit. They are protected by God.) May God protect them.

bass بَسْ *conj.* but; enough; that's enough; stop; only; if

maraakizi -ttadriib مَرَاكِزِ التَّدْرِيبِ *phr.* (lit. training centers) recreation centers

wee, wee, wee وَي وَي وَي *expr.* well, well!

ba-ḡayyirlii jaww بَغْيِرْلِي جَوَّ *expr.* I will have a change of pace.

taṣbaan تَعْبَانُ *adj.* (pl. -iin) tired; not feeling well; under the weather

yanaatii غَنَاتِي *n.* sweetheart; husband

la-ḡaalo(a)k لَحَالَكْ *ref.pron.* by yourself

safrah سَفْرَهْ *n.* (pl. -aat) traveling; a trip

yruuḡuu yiṣabuu يَرُوْحُوا يَلْعَبُوا *v.* They play around; They let their hair down.

wi-nta -ṣṣaadig وَاَنْتَ الصَّادِكْ *expr.* (lit. You are the truthful.) no offense; with all due respect; to be candid with you

hakku هَكُّو *demons.part.* here! well (var. dakku)

sawwaag سَوَّاكْ *n.* (pl. sawaawiig, -iin) car driver

yaa mkassriin ssiyyaarah يَا مَكْسَرِيْنَ السِّيَّارَهْ *phr.* either they break the car (or...)

bahiim بِهِمْ *adj.* (pl. bahaayim) (lit. animal) stupid, dumb

rooḡah رُوْحَهْ *n.* (pl. -aat) going; go

ḡuwwaal حُوَّالْ *pl.n.* creditors; debtors

ṡḡawwal تَحَوَّلْ imperf. yithawwal *v.* (lit. to be changed to) to borrow money; to be transferred

ṣaḡhib lbeet صَاحِبُ الْبَيْتِ *n.* landlord

madiinati -lmalaahii مَدِيْنَةُ الْمَلَاهِي *n.* (lit. amusement city) amusement park

baḡor بَحْرُ *n.* (pl. b(i)ḡaar; b(u)ḡuur) beach; sea; coast (var. baḡir)

Notes

- 1) wanaaseh: *Fun; amusement; entertainment*. Abstract nouns derived from nouns and adjectives are usually formed on the patterns //faʕaale(a)h and f(u)ʕuule(a)h//, e.g., //ʕadiig// *friend*, //ʕadaagah// *friendship*; //ʔamiin// *honest*, //ʔamaane(a)h// *honesty*; //baarid// *cold*, //b(u)ruude(a)h// *coldness*; //sahil// *easy*, //s(u)huule(a)h// *ease*.
- 2) laa waraa(h) jii wa-laa de: *He is worry-free; He does not have any responsibility*. This phrase is always introduced by the negative particle //laa// and followed by //wara + pron. suff. + n.// and //wa-laa + n.//. Note the second time this expression was used //laa waraahom maʕaarif wa-laa jii// *They have no expenses or anything*.
- 3) raatibhom b-daak liḥsaab: *Their salary is very big*. Note the frequent use of the phrase //b-daak liḥsaab// by this female speaker to express *a lot of money; for that much money, very expensive*. This usage is typical of Eastern Saudi Arabia Shi'a dialects.
- 4) xalagat jaahil waahid: *She gave birth to one child*. Note that the verb //xalag// *to create; to mold, to shape* is not used in MSA or in Gulf dialects to mean *giving birth*. However, the speaker chose to use it this way in this text. The expression //jaabat jaahil waahid// is more common.
- 5) maḥruusiin ba-llah wlaadne: *May our children be protected by God*. This is an optative expression which is culturally expected to be said either by the speaker or by the listener whenever one makes mention of his or her children. The expressions //ʔallah yiḥrishom; ʔallah yiḥfazhum; and ʔallah yxalliiahom// are very common as well. Note that the word //maḥruus, pl. maḥruusiin// is also used to mean *child, children*, e.g., //ʕeefa -lmaḥruusiin?// *How are the children?*
- 6) bass: *But; enough; that's enough; stop; only; if*. This is ■ very common conjunction in most dialects. Besides meaning *but*, it may also be used to express the meaning of *only*, e.g., //lwalad yumba ʕariiṭ waahid bass// *The boy wants one tape only*, and the meaning of *as soon as*, e.g., //bass timʕi -ʕʕiyil, libnayyah tigʕid ʕala -ttalfazuoon// *As soon as you go to work, the girl starts watching TV*. The word //bass// is used to render the meaning of *enough; stop it*, e.g., //bass ḥaʕii// *enough talk*; //bass yaa wleedii// *Stop it, son!* Usually emphasis is indicated by the tone of the voice.

- 7) maraakizi -ttadriib: *Recreation centers*. The Saudi government encourages its young people to use their free time in sports and recreation activities that both enhance the enjoyment of living and improve physical fitness. The Supreme Council for Youth Welfare provides cultural, scientific, athletic, and social activities through their sports clubs and recreation centers throughout the Kingdom of Saudi Arabia.
- 8) wee, wee, wee: This word is repeated several times as an exclamation of surprise. The expression //wal, wal, wal// is also used for the same purpose.
- 9) yanaatii: *My sweetheart, my husband*. This classical Arabic word //yaanii// *a married man* did not occur anywhere else in the material collected for this book. This female speaker has used it repeatedly.
- 10) la-ḥaalo(a)k: *By yourself*. The word //ḥaal// *situation; condition* may take pronoun suffixes to express one's condition, e.g., //keef ḥaalak// *How are you?* It may also take the prepositional prefix //la-// plus pronoun suffixes to form reflexive pronouns, e.g., //maa fiik tsaafar la-ḥaalok// *You cannot travel by yourself*.
- 11) winta -ṣṣaadig: *No offense; with all due respect; to be candid with you*. This is a polite expression usually used when one does not agree with what someone else says to express *no offense; but with all due respect*. It is used before or after the contradicting statement.
- 12) sawaawiig: *Drivers*. This broken plural pattern //faṣaaʕiil// of the singular //faṣṣaal// is not common in Riyadh dialects. Forming broken plurals is very problematic to learners of Arabic and Arabic dialects. One should learn them as they come along.
- 13) yaa mkassriin ssayyaarah yaa...: *Either they break the car or...* The use of the vocative particle //yaa// to express *either... or* does not occur in MSA. It is pure dialectal.
- 14) waraanaa ḥuwwaal: *We have creditors to take care of*. The preposition //wara// *behind* plus pronoun suffixes, followed by usually a plural noun, is used to express that one has the responsibility of taking care of that someone or something, e.g., //ʔihne waraana jihhaal// *We have kids to take care of*.

Travel

A : But here is my brother. He said that he is traveling. He is going to... he is going to Greece.

B : Yeah, they say that Greece is also nice. It is all islands and entertaining. However, I am telling you that your brother is not too busy (lit. empty). Your brother does not have much to do. He is worry free (lit. nothing behind him or anything). His wife works, OK? And he works. Their income is very big. They don't have expenses or anything. They have a little... one kid. She gave birth to one child, not like us, may our children be protected by God.

A : Fine, it's OK. But for now, you stay with the children, let them go to those, the so-called recreation centers. Let them have fun.

B : Yes, and we save our money.

A : No, I will travel, still ...

B : Well, well, well, well, you will travel?

A : Yes.

B : With whom will you be traveling?

A : I will travel; it isn't a big deal. I want to have a change of pace (lit. weather); I am tired of work.

B : With whom are you traveling?

A : Yes, I will travel, I will travel with anyone... {with} my friend.

B : No sweetheart, there is no traveling by yourself. There will be no traveling by yourself! Yes.

A : What's wrong with it?

B : Yeah, I am gong to shout...

A : Well, what's wrong with it?

B : No, no way, no...

A : There is nothing wrong with it.

B : No man travels without his wife.

A : Ha...

B : No man travels without his wife.

- A : There are many people who travel, and who go...
- B : I don't care about them.
- A : They have fun and come back.
- B : Yeah, they go have fun!
- A : They have fun, what fun?
- B : Just what... they have fun in what?
- A : They see nature, they see the... people, and they meet people.
- B : Yes, they go play around, no offense.
- A : What "play around"?
- B : Well, no man travels by himself, he travels...
- A : Do you see me playing around?
- B : I am not... talking about you.
- A : Honestly, I don't play around, I don't play...
- B : How about the one you will travel with, the one you will travel with?
- A : He doesn't play around.
- B : I don't know him, there is no {trip}.
- A : I will go sta... stay few days, smell the roses (lit. smell the air) and see a...
- B : And your kids here, who will take them and bring them back?
- A : The one who is now...
- B : Sweetheart, the vacation is for the children to...
- A : Here... here...
- B : So that they can stay with their mother and father, and with their mother[s]...
- A : Well, I will hire a driver for you, OK?
- B : Huh.
- A : He will take you and bring you back.
- B : Wow, what drivers did you hire the last time {you} traveled...
- A : What's wrong with them?
- B : They either wreck the car, or they are stupid (lit. beasts, animals); they don't understand, or we have ■ fight with them. We don't want {them}. We want you. After all, why are you taking the vacation? Is it not for the sake of your children, huh?

A : I will be gone for ten days, and I will be back.

B : No, you cannot go sweetheart, if you go, OK, we will go with you. Nevertheless, I am telling you that it's a lot of money (lit. expenses) and we have debtors, or else let us not borrow. Let us stay {home} and {avoid} the trouble of traveling and the fight with the landlord, OK?

A : I don't care...

B : Or you stay here, as you have said, there are community centers. We will send them to the centers, to the amusement park, to the beach, to restaurants. There are a lot of places which we can go to.

haadiθ sayyaarah

Speaker B in this selection uses the active participle //gaaʕid// as an auxiliary verb before another active participle which functions as ■ present participle.

A : ?aywaa ʕabdi -lʕaliil¹, ?eeʕ ʕaar maʕak fi -ssiyyaarah? smiʕnaa haadiθ sawweet.

B : ?eeh wallah, yawm kint jaay, ?anaa raayhi -lʕamal, wallah yamm jiit ʕind ?a... taqriiban lʕiʕaarah -llii ʕindii bi-ʕʕarikah, kaanaw² fii siyyaaraat giddaamii³, faa-llii giddaamii -ssiyyaarah xaffafat, wi-llii baʕdhaa xaffaf nafsi -ʕʕaayy, baʕdeen xaffet ?issurʕah⁴, fa-kaan waraay⁵ ?e... l... limoziin. ?a... w-ʕaawaal⁶ yitfaadaanii, wi-ʕwayy kiθaa⁷ jii garrab ʕindii, laakin fii waraah siyyaarah. waahid maʕaana m... bi-ʕʕarikah, faa-llii ʕaʕal ?innaa -ssiyyaarah -lʕaxiirah zurbati -llimoziin, ?uw... w-baʕdeen yam jii garrab ʕindii, raah ʕala ?ittijaah jihhati -lyasaar, baʕdeen ssiyyaarah nafshaa⁸ -llii zurbati -llemoziin zurbatnii fi -lxalf, w-ʕaanaa baʕdeen ʕarabt fi-llii giddaamii.

A : ʕajal⁹ kint tisriʕ ?int kiθaa.

B : laa, laa, maa kint ?asriʕ.

A : kam ʕaadatan¹⁰ tamʕii taqriiban?

B : wallah yaʕnii taqriiban beeni -lxamsiin wa-ssittiin ?aw ?aqall baʕd min kiθaa. liʕan ?anaa xalaas wag... garrabt ʕindi -lʕiʕaarah, ʕabʕan ?anaa ?ahiin gaaʕid ?aaxiθ yamiin¹¹, faa-ʕinn garrabt ʕindi -lʕiʕaarah yaʕnii kaanati -ssirʕah ?agall, yaʕnii bi-ʕduud yimkini -θθalaaθiin, ?arbaʕiin, bassi -llii waraay kaan ʕwayy yisriʕ, w-ʕaanaa baʕd ?izʕarreet ?innii

ʔaxaffif ssurfah yaʔnii fujaawii laʔinnu -llii giddaamii baas w-fii siyyaarah giddaamii waggafat b-surfah, faa-w-jaa w-ʔarabnii min lxalf.

A : zeen, law ʔinnak ʔinta -lʔaan fii nafsi -lmawqiʔ w-bʔiiri -lhaadiθ j-kint tsawwii ʔaʔaan titlaafaah?

B : wallah ʔaad, li-kill haadiθ hadiiθ¹², bass, ʔoon law ʔaanaa fii maʔallah...

A : ʔeeh.

B : yaʔnii mumkin ʔaruuh maʔalan yisaar ʔiðaa fii siyyaaraat maa fii... w-maa fii waraay siyyaraat ba-ruuh yisaar, bass ʔa... fi -lhaalaati -llii zay haaðii w-b... maa ʔindak masaafeh kfaayah ʔinnak ʔa... yaʔnii traaway bi-ssiyyaarah wi-truuh yimiin ʔaw yisaar, faa-tizʔarr ʔinnak, lwazʔ ʔinnak xalaas, haaðaa yaʔnii -lʔamr...

A : naʔam, zeen, kam siyyaarah ʔinta, tʔaabaw ʔaw taʔaððaw mni -lhaadiθ?

B : wallah jii -lmuruur ʔuw... w-saawuu taqriir ʔani -lhaadiθ..

A : ʔintu kam siyyaarah? kam siyyaarah -llii tʔarrarat mini -lhaadiθ?

B : ʔillii hum tazarraruu, θalaaθ siyyaaraat. hum ʔarbaʔ bi-lhaadiθ, laakin llia tʔarraruu θalaaθ siyyaaraat.

A : ʔeeh.

B : siyyaartii.

A : naʔam.

B : wi-ssiyyaarah -llii waraay llimoziin, wi-ssiyyaarah -llii wara -lliimoziin.

A : zeen, w-kamm nisbat lyalaʔ ʔaar, miin ʔaleeh?

B : Iyalat şaar tabſan ſala -l... ʔaaxir waahid liʔannah huu -llee ʔarab ssiyyaarah llimoziin w-baſdeen ʔarabnii.

A : bi-haað -lxataʔ yſiir ſala -llee waraa.

B : ʔee naſam. jee tabſan lmuruur w-ſaafi -lhaadiθ w-sawwa taqriir kaamil w-baſdeen gaal ʔa... ſi-smah, taſaaluw hunaak ſindi -lfurſah w-sawwa -ttayriir¹³ gaal xalaas, yaſnii ʔinta -lhiin maa ſaleek ſayy. baſdeen ruḥnaa ſind ʔe... ſarikati -ttaʔmiin, w-kallamnaahum tabſan gilnaaluh ſarahnaa -lwazſ ʔinna -lhaadiθ şaar kiðaa w-baſdeen gaalaw xalaas ʔintu ʔalhiin taaxðuun¹⁴ ssiyyaaraat ʔa... ʔila -lmukaan llee tabuun tşallḥuunah. ʔaanaa gilt şaraahah ʔabya ʔawaddiihaa -lwukaalah.

A : lwukaalah, naſam ʔafzal.

B : ſa-ʔasaas ʔinna -şşuby ykuun naſsi -lloon wuw... yaſnii mazmuun hitta law şaar fiihi ſayy baſdeen hum lmasʔuuliin ſanhaa. tabſan lle... llee ʔarabnii laa, xtaar ſe-smeh l... ʔaſtaqid warſah θaanyah.

A : zeen, lwukaalah lʔaan ʔint muṭaalib ðiike... ʔinnak tidfaſ giimat taşliih ʔaw kille -ttaşliih w-giṭaſ lyayaar ſa-lwukaalah?

B : laa tabſan ʔaanaa maa-lie ſuyl fi -lmawzuuſ, laʔinn ʔaanaa -lhiin maa ſalayy wa... yaſnii ʔayy ſayy. yaſnii -ttaşliih llee yidfaſah haðaa, ʔillie huu ʔarabnii.

A : lmuxṭii.

B : ʔalmuxṭii, yidfaſ tagriiban miʔateen w-xamsiin, ʔaw θalaaθ miyyah w-xamsiin, ʔaana ſalayy bass ʔawaddii -ssiyyaarah wi-yşallḥuunhaa.

حَادِثُ سِيَّارَه

أ : أَيُّوَا عَبْدِ الْجَلِيلِ^١، أَيُّشْ صَارَ مَعَكَ فِي السِّيَّارَه؟ سَمِعْنَا حَدِثَ سَوَّيْتُ.
 ب : أَيَه وَاللَّهِ يَوْمَ كُنْتُ جَائِي، أَنَا رَافِعِ الْعَمَلِ، وَاللَّهِ يَمَّ جِئْتُ عِنْدُ أ...
 تَقْرِيْباً الْإِشَارَه اللَّيْ عِنْدِي بِالشَّرِكَه، كَانُوا^٢ فِي سِيَّارَه كِدَامِي^٣ فَالْلِي
 كِدَامِي السِّيَّارَه خَفَّتْ، وَاللِّي بَعْدَهَا خَفَّفَ نَفْسِ الشَّيْ، بَعْدَيْنِ خَفَّتْ
 إِلسْرَعَه^٤، فَكَانَ وَرَائِي^٥ أ... ل... لِمُوزِينَ. أ... وَحَاوَال^٦ يَتَفَادَانِي، وَشَوِي
 كِذَا^٧ جِي كَرُّبْ عِنْدِي، لَكِنْ فِي وَرَاهِ سِيَّارَه. وَاحِدُ مَعَانَا م... بِالشَّرِكَه،
 فَالْلِي حَصَلَ إِنْ السِّيَّارَه الْآخِرَه ظُرَبَتْ الْيَمُوزِينَ، أَوْ... وَبَعْدَيْنِ يَمَّ
 جِي كَرُّبْ عِنْدِي، رَاحَ عَلَى إِتْجَاهِ جِهَةِ الْيَسَارِ، بَعْدَيْنِ السِّيَّارَه نَفْسَهَا^٨
 اللَّي ظُرَبَتْ الْيَمُوزِينَ ظُرَبْتَنِي فِي الْخَلْفِ، وَأَنَا بَعْدَيْنِ ظُرَبْتُ فِي
 اللَّي كِدَامِي.

أ : عَجَلْ^٩ كُنْتُ تِسْرِعْ إِنْتَ كِذَا.

ب : لَا، لَا، مَا كُنْتُ أَسْرِعْ.

أ : كَمْ عَادَةً^{١٠} تَمْشِي تَقْرِيْباً؟

ب : وَاللَّهِ يَعْني تَقْرِيْباً بَيْنَ الْخَمْسِينَ وَالسَّتِينَ أَوْ أَقَلَّ بَعْدَ مِنْ كِذَا. لِأَنَّ أَنَا
 خَلَاصْ وَكَ... كَرُّبْتُ عِنْدَ الْإِشَارَه، طَبْعاً أَنَا أَحِينَ كَاعِدْ أَخِذْ يَمِينِ^{١١}، فَا
 إِنْ كَرُّبْتُ عِنْدَ الْإِشَارَه يَعْني كَانَتْ السَّرْعَه أَكَلْ، يَعْني بِحُدُودِ يَمَكِنْ
 الثَّلَاثِينَ، أَرْبَعِينَ، بَسْ^{١٢} اللَّي وَرَائِي كَانَ شَوِي يَسْرِعْ، وَأَنَا بَعْدَ
 إِظْطَرَّيْتُ إِنِّي أَخَفَّفَ السَّرْعَه يَعْني فُجَائِي لِأَنَّ اللَّي كِدَامِي بَاصْ وَفِي
 سِيَّارَه كِدَامِي وَكَفَّتْ بِسْرَعَه، فَوَجَا وَظُرَبْتَنِي مِنْ خَلْفِ.

أ : زَيْنُ، لَوْ إِنَّكَ إِنْتَ الْآنَ فِي نَفْسِ الْمَوْقِعِ وَبِصِيرِ الْحَادِثِ شَكِنْتَ
تَسْوِي عَشَانَ تِتْلَافَاه؟

ب : وَاللَّهِ عَادَ لِكُلِّ حَادِثٍ حَدِيثٌ^{١٣}، بَسْ، شَلُونْ لَوْ أَنَا فِي مَحَلِّهِ...

أ : أَيْهِ.

ب : يَغْنِي مُمَكِّنْ أَرْوَحْ مَثَلًا يَسَارُ إِذَا فِي سِيَّارَاتٍ مَا فِي... وَمَا فِي وَرَائِي
سِيَّارَاتٍ بَرُوحْ يَسَارُ، بَسْ أ... فِي الْحَالَاتِ اللَّيْ زِي هَازِي وَب... مَا
عِنْدَكَ مَسَافَهُ كَافِيَهُ إِنَّكَ أ... يَغْنِي تَرَاوَعْ بِالسِّيَّارَةِ وَتَرُوحْ يَمِينْ أَوْ
يَسَارُ، فَا تِظْطَرَّ إِنَّكَ، الْوَضْعُ إِنَّكَ خَلَاصْ، هَازَا يَغْنِي الْأَمْرُ...

أ : نَعَمْ، زَيْنُ، كَمْ سِيَّارَهُ إِنْتَ تَصَاوَبُوا أَوْ تَأَذُّوا مِنْ الْحَادِثِ؟

ب : وَاللَّهِ جِي الْمُرُورْ أَوْ... وَسَاوُوا تَقْرِيرْ عَنِ الْحَادِثِ...

أ : إِنْتُوا كَمْ سِيَّارَهُ؟ كَمْ سِيَّارَهُ اللَّي تِظَرَّرْتْ مِنْ الْحَادِثِ؟

ب : إِلَّي تِظَرَّرُوا ثَلَاثَ سِيَّارَاتٍ. هُمْ أَرْبَعُ بِالْحَادِثِ، لَكِنْ اللَّي تِظَرَّرُوا
ثَلَاثَ سِيَّارَاتٍ.

أ : أَيْ.

ب : سِيَّارَتِي...

أ : نَعَمْ.

ب : وَالسِّيَّارَةُ اللَّي وَرَائِي الْيَمُوزِينْ، وَالسِّيَّارَةُ اللَّي وَرَا الْيَمُوزِينْ

أ : زَيْنُ، كَمْ نِسْبَةُ الْغَلْطِ صَارَ، مِينْ عَلَيْهِ؟

ب : الْغَلْطُ صَارَ طَبْعًا عَلَى الْآخِرِ وَاحِدٌ لِأَنَّهُ هُوَ اللَّي ظَرَبَ السِّيَّارَةَ

الليْمُوزِينَ وَبَعْدِينَ ظَرَبَنِي.

أ : بِهَا الْخَطَأُ يُصِيرُ عَلَى اللَّيِّ وَرَأً.

ب : أَي نَعَمْ. جَاءَ طَبْعاً الْمُرُورُ وَشَافَ الْحَادِثَ وَسَوَّى تَقْرِيرَ كَامِلٍ وَبَعْدِينَ
كَأَلْ أ... شِسْمَهُ تَعَالَوْا هُنَاكَ عِنْدَ الشَّرْطَةِ وَسَوَّى التَّغْرِيرَ "كَأَلْ خَلَاصُ
يَعْنِي إِنْتَ الْحَيْنَ مَا عَلَيْكَ شَيْءٌ. بَعْدِينَ رُحْنَا عِنْدَ أ... شَرِكَةِ التَّأْمِينِ،
وَكَلَمْنَاهُمْ طَبْعاً كَلْنَاهُ، شَرَحْنَا الْوُظْعَ إِنْ الْحَادِثَ صَارَ كِذَا وَبَعْدِينَ
كَأَلُوا خَلَاصُ إِنْتُوا الْحَيْنَ تَأْخِذُونَ" السِّيَّارَاتُ أ... إِلَى الْمَكَانِ اللَّيِّ
تَبُونُ تُصَلِّحُونَهُ. أَنَا كَلْتُ صَرَاحَهُ أَبْغَى أَوْدِيَهَا الْوُكَالَهُ.

أ : الْوُكَالَهُ، نَعَمْ أَفْظَلُ.

ب : عَاسَّاسُ إِنْ الصُّبْحُ يَكُونُ نَفْسِ اللَّوْنِ وَوُ... يَعْنِي مَظْمُونٌ حَتَّى لَوْ
صَارَ فِيهِ شَيْءٌ بَعْدِينَ هُمْ الْمَسْئُولِينَ عَنْهَا. طَبْعاً اللَّ... اللَّيِّ ظَرَبَنِي لَا،
خَتَارُ شِسْمَهُ ال... أَعْتَقِدُ وَرَشَهُ ثَانِيَهُ.

أ : زَيْنُ، الْوُكَالَهُ الْآنَ إِنْتَ مُطَالِبُ ذِيكَ... إِنَّكَ تَدْفَعُ كَيْمَةً تَصْلِيحُ أَوْ كُلُّ
التَّصْلِيحِ وَكُطْعَ الْغِيَارِ عَالُوكَالَهُ؟

ب : لَا طَبْعاً أَنَا مَا لِي شُغْلٌ فِي الْمَوْظُوعِ، لِإِنَّ أَنَا الْحَيْنَ مَا عَلَيَّ وَ... يَعْنِي
أَيَّ شَيْءٍ. يَعْنِي التَّصْلِيحُ اللَّيِّ يَدْفَعُهُ هَذَاكَ، إِلَيَّ هُوَ ظَرَبَنِي.

أ : الْمُخْطِي.

ب : الْمُخْطِي، يَدْفَعُ تَكْرِيباً مِثَّتَيْنِ وَخَمْسِينَ، أَوْ ثَلَاثَ مِئَةٍ وَخَمْسِينَ، أَنَا
عَلَيَّ بَسْ أَوْدِي السِّيَّارَةَ وَيُصَلِّحُونَهَا.

Vocabulary

- ʔaywa(a) أَيَوَ *interj.* yes (an answer word)
- ʕabdi-ljaliil عَبْدُ الْجَلِيلِ *prop.n.* Abduljalil (a name for a male); the servant of the Exalted
- ʔijaarah إِشَارَه *n. (pl. -aat)* traffic light; a sign; a gesture; an indication
- kaan كَانَ *imperf. ykuun v.* were; was
- giddaam گِدَامْ *prep.* in front of
- xaffaf خَفَّفَ *imperf. yxaffif v.t.* to slow down; to reduce; to relieve; to lessen; to make lighter
- waraay وَرَايَ *prep.* behind me; after me
- limoziin لَمُوزِينَ *n.* Eng. limousine
- ħaawa(a)لِ حَاوَالٍ *imperf. yħaawil v.* to try; to attempt
- tfaada تَفَادَى *imperf. yitfaada v.* to avoid
- jii جِي *imperf. yjii v.* to come (var. jee, jaa)
- garraab كَرَّبَ *imperf. ygarrib v.* to get close to, to come near
- nafs نَفْسُ *n. (pl. n(u)fuus)* same; spirit; soul; appetite
- ʕajal عَجَلَ *interj.part.* well; then; certainly (var. ʕayal, ʔajal)
- gaaʕid ʔaaxið yamiinْ أَخَذَ يَمِينِ *phr.* I was taking a right {turn}.
- bi-ħduud بِحُدُودْ *phr.* within (the range of), within the framework of; about
- ʔizṭarr إِظْطَرَّ *imperf. yizṭarr v.* to have to; to be forced (to do s.th.)
- baaṣ بَاصْ *n. (pl. -aat)* Eng. bus
- tlaafa تَلَاَفَى *imperf. yitlaafa v.* to avoid
- li-kill ħaadiθ ħadiiθ لِكُلِّ حَادَثٍ حَدِيثٌ *expr.* (lit. For every accident there is talk.) That's beside the point. (var. kill ħaadiθ ʔilah ħadiiθ)
- raaway bi- رَاوَعْ بِ *imperf. yraawiṣ v.* to maneuver; to swerve
- muruur مُرُورْ *n.* traffic police (with def. art. -al-), highway patrol; (no) passing; crossing
- furṭah شُرْطَه *n.coll.* police
- taṣriir تَغْرِيرْ *n. (pl. taṣariir)* a report (var. taqriir, tagriir)

- wukaalah وَكَالَهُ *n.* (*pl.* -aat) dealership; agency; power of attorney
 şuby صُبْغ *n.* (*pl.* ʔaşbaay) color; paint; dye (var. loon)
 xtaar اخْتَارَ imperf. yixtaar *v.* to choose
 warjah وَرَشَهُ *n.* (*pl.* -aat, wuraʃ) repair shop
 gitaʃ yayaar كَطَعَ غَيَارَ *phr.* spare parts
 maa-lii لِي شَيْئًا مَالِي *expr.* I have nothing to do with; none of my business
 muxtii مُخْطِي *adj.* (*pl.* muxtiyyiin) the one at fault; mistaken

Notes

- 1) ʔabdi -ljalil: *The servant of the Exalted (a male's name).* Many male-given compound names are formed by adding the word //ʔabd// *slave; servant* before //ʔasmaaʔu -llaahi -lhusna// *the attributes of God*, e.g., //ʔabdi -rraḥmaan// *the servant of the Merciful*.
- 2) kaanaw: *They were.* The MSA diphthong //aw// usually corresponds to //uu or oo// in most Gulf dialects, or it may keep its MSA form. There are no definite rules for this change. Note that speaker B in this text voices the diphthong //aw// in almost all third person plural perfect verbs, e.g., //tʔaabaw; tʔaḏḏaw// *They were damaged*.
- 3) giddaam: *In front of, ahead.* Cf. MSA //quddaam//. This adverb of place is very commonly used in most Gulf dialects. It may be preceded by the preposition //min// or the prepositional prefix //li(a)-// to render *from in front; ahead*.
- 4) xaffet ʔissurʔah: *I reduced the speed.* Cf. MSA //xaffaftu -ssurʔata//. Geminate or doubled verbs (the last two radicals are identical) do not change before third person suffixes, but a long vowel //-ee-// is added before the other pronoun suffixes. Note that speaker B in this text chose to use Forms I and II //xaffafat, xaffet// of the verb //xaff//.
- 5) waraay: *Behind me.* Cf. MSA //waraaʔii//. The preposition //wara(a)// may take pronominal suffixes like any other preposition. The long vowel //-aa-// is always kept before suffixing any pronoun. Note that the pronominal suffix //-y// for the first person singular usually occurs with words ending in the long vowel //-aa//, e.g., //ʔaʔaa, ʔaʔaay// *dinner, my dinner*.

- 6) ḥaawaal: *He tried*. Cf. //ḥaawal//. Note that the lengthening of the second vowel //-aa-// is just for emphasis.
- 7) kiḏaa: *Like this; as such*. Note that the phonological sound change of //ḏ ---> d// does not usually occur in Al-Hufuf dialect as it does in the Qatif dialect.
- 8) ssiyyaarah naf(i)shaa: *The same car*. The word //nafṣ// in construct with a pronoun are translated as *self*, e.g., //nafṣii; nafṣuh// *myself; himself*, but when it is in construct with a definite noun, it is usually translated as *same*. Note that the word //nafṣ// must have a pronoun suffix referring to the noun which it is in construct with. This structure is usually used for emphasis.
- 9) ṣajal: *Well; therefore, then; certainly*. This adverbial particle and its variants //ṣayal, ʔajal// are used in most Gulf dialects to confirm a preceding statement, or the one that follows. It is also used after an affirmative question to confirm the statement as intended by the speaker. Note that some speakers may use it as a filler in order to collect their thoughts.
- 10) ṣaadatan: *Usually*. This adverb is formed by adding the accusative nunation //-an// to the noun //ṣaadah// *habit; practice*. This process of deriving adverbs is borrowed from MSA. Note the same process in the word //taqriiban// *about, approximately*.
- 11) gaaṣid ʔaaxiḏ yamiin: *I was taking a right {turn}*. Note that the active participle //gaaṣid// keeps its function as an auxiliary verb while the second active participle //ʔaaxiḏ// functions as a present participle.
- 12) li-kill ḥaadiḥ ḥadiiḥ: *That's beside the point*. This expression is usually used in response to an unreal conditional question, as is the case in this text.
- 13) tayriir: *Report*. Note the sound change of //q ---> y//, a common feature in some of Eastern Saudi Arabia dialects. One has to be aware of such sound changes and not consider the change as one of the word stems.
- 14) taaxḏuun: *You (pl.) take*. Unlike the Qatif dialect, verbs in the Hufuf dialect keep the MSA suffix //-n// for second and third persons plural.

A Car Accident

A : Yes, Abduljalil, what's going on regarding (lit. happened to you in) the car? We heard that you had an accident.

B : Yes, well, {it happened} when I was coming. I was going to work. Well, when I almost got to... the traffic light which is near my company, there were some cars in front of me. So the car which was in front of me slowed down, and the one behind it slowed down as well. Then I reduced my speed, but there was a limousine e... behind me, so {the driver} tried to avoid me and he got kind of close to me; however, there was {another} car behind him, someone who works with us in the company. So what happened was, the last car hit the limousine and... and then when it got close to me, it veered to the left, then the same car that hit the limousine hit me from behind, and I, in turn, hit the one in front of me.

A : Well, were you somehow speeding?

B : No, no, I was not speeding.

A : Normally, just about how fast do you drive?

B : Well, between fifty and sixty {kilometers per hour} or even less than that. Well, I just... I got close to the traffic light. Certainly at this time I was taking a right, so since I got close to the light my speed was less, I mean within the range of thirty, forty {kilometers per hour}, but the one behind me was speeding a little. I also had to reduce my speed suddenly because the one in front of me was a bus and there was another car ahead of me which stopped suddenly, so he just hit me from behind.

A : Well, if you were there now (lit., in the same location) and the accident was about to take place, what would you have done to avoid it?

B : That's beside the point (lit. there is a reason for every incident), but what {would I have done} if I were in his place...?

A : Yeah.

B : Well, maybe I would have gone left if there were... I would have gone left, if there were no cars behind me. However, in a case such as this, you don't have enough space to maneuver the car and go right or left, so you have to think of it as inescapable (lit. this is a fact)...

A : Yes, well, how many cars were damaged by the accident?

B : Well, the traffic police came and... they did a report about the accident...

A : How many cars were there? How many cars were damaged by the accident?

H : Three were damaged. Four cars were involved in the accident, but three were damaged.

A : Yes.

B : My car.

A : Yes.

B : And the car that was behind me, the limousine.

A : Fine, who was considered to be at fault?

B : Yes, of course the traffic police came, saw the accident, and made a full report, after that he said, e... what do you call it... come there to the police {station}. He made a report and said, "That's all, I mean now there is nothing against you." Later, we went to m... the insurance company and talked to them. Of course we told them, and we explained the situation to them, how the accident happened [as such]. Then they said, "OK, now you have to take the cars to m... the place where you want to fix them." I said, "Honestly, I want to take it to the dealership."

A : {Take it} to the dealer. Yes, it is better.

B : So that the color will be the same and... I mean it is guaranteed; they are responsible even if anything happened later. Certainly, the... the one who hit me chose what do you call it?... I think another repair shop.

A : Well, is the dealership asking that you pay for the repair, or are you paying for all the labor, and the dealership pays for the spare parts?

B : No, of course I have nothing to do with this subject because now I don't have... I mean I don't have to pay anything (lit. nothing is on me). Well, the person who hit me pays for the repairs.

A : The one who was at fault.

B : The one who was at fault pays about two-hundred fifty, or three-hundred fifty. I just have to take the car for them to fix it.

ʔafzal siyyaaraat

This selection presents various demonstrative particles for remote and near, singular and plural, feminine and masculine objects.

A : zeen, maa ʔhiss ʔinna ‘-lmaazda’ ʔwayy m... maa fii haḍiiki¹ -lʔamaan ʔindi -ll... ʔindi -lhawaadiθ ʔaw ʔayy, muub ʔafzal law hu ‘bii ʔem dabalyuu’ (BMW)?

B : wallah ʔuuf, yaʔnii ʔint titkallam ʔaḥiin ʔan siyyaarah tabii ʔummu ‘maazda²’...

A : ʔatkallam ʔani -lʔamaan fii -ssiyyaarteen.

B : ʔabʔan ʔakiid ‘l-bii ʔem’ ʔafzal. ‘ʔilbii ʔem’ ʔawwal ʔayy yaʔnii mahayya? yaʔnii qiyaadtuh muhayyaʔah ʔinna fiihi salaamah ʔakθar, laakini -lfarq hina ʔinnak ‘lbii ʔem’ tidfaʔ fiih kam³? tidfaʔ yaʔnii yimkin qiimat θalaaθ siyyaaraat maazda.

A : yaʔnii ʔala -ssiʔir?

B : ʔabʔan ʔakiid ʔiḍaa ʔint... ʔiḍaa maa ʔindak fluus ʔloon ba-tiʔtarii -ssiyyaarah?

A : zeen, weef raʔyak fi -l’volvo’ samaʔnaa huwa -llii maaxiḍi⁴ -zʔaahir⁵ ʔalmarkazi -lʔawwal fi -ssalaamah w...

B : wallah ʔuuf, ‘ʔilfolfo’ ʔaḥḥ yaʔnii... ʔaanaa maʔaak ʔinna fi -l... yaaxḍi -lʔawwal fi -lʔamaan, w-bi-lʔaks ʔaanaa kint mini -nnaas llii ʔabqa ʔaʔtarii siyyaarah ‘folfo’, laakin muʔkilati ‘-lvolvo’ ʔinna -lwakiil, beenii w-beenak⁶ maa yiʔlah, miḥtikir giʔaʔi -lyayaar, w-daaʔiman ʔiḍaa ʔaarat

muʃkilah fi -ssiiyyaarah laazim twaddiihaa -lxubar. maa ʃindah yaʃnii maʃalan wakiil daaxil... yaʃnii fi -lijbeel, fa-haaḍ ʔaḥad lʔasbaab lii xallatnii maa... maa xiḍ 'volfo'. w-kaḍaalik⁷ lbii ʔem, yaʃnii 'lbii ʔem' law saʔaltnii ʔeeʃ raayak fi '-lbii ʔem', bi-lʃaks ʔanaa ʔaʃtabirhaa siiyyaarah mumtaazah, laakin maa lahaa wakiil hina. yaʃnii giʔaʃat yyaarhaa... ʃaʃaan tiʃtarii yimkin giʔaʃat lambah laazim truuh la-lxubar.

A : zeen, law xayyartak beeni -l... ssiyyaaraat lʔamriikiyyeh wi-lyaabaniyyeh...

B : ʔeeʃi -lii ʔaaxuḍ yaʃnii?

A : ʔeeʃ tixtaar w-ʃuu -nnoof?

B : wallah ʃuuf, ʔaanaa -lʔamriikii ḥagiigah yaʃnii...

A : kabiiri ʃwayy ʃaleek, ʔaxm.

B : kabiir, ʔaanaa mini -nnoofi -lii maa ḥibbi -ssiiyaaraat kaii... lkabiirah. ʔabʃan kaan ʃindii gabl kam saneh kaan ʃindii -mriikii⁸, w-k... w-kaan yaʃnii ḥajm mutwaʃṣaʔ w-xadamatnii, laakin lmuʃkilah barzu narjaʃ ʔila -lwakiil. lwakiil muu... muʃ mutaʃaawin.

A : ʔatwaqqaʃ ʔiḍaa b-tiʃtarii siiyyaarah 'bii ʔem dabalyuu' (BMW) w-killaa⁹ b-titkallam ʃan lwakiil, wakiil, siiyyaarah 'lbii ʔem dabalyuu' ʔalmaaniyyeh maʃruufah yaʃnii.

B : naʃam.

A : ʃʃinaaʃah -lʔalmaaniyyah gil yimkin sitt sanawaat sabʃ sanawaat maa raah tiḥtaaj¹⁰ ḥag ha-lwakiil lii tikallam ʃanh.

B : naʃam.

A : laʔan killu... law kill waahad fakkar sala-maa yiftarii siyyaarah w-ba-yruuh haggi -lwakiil, yaʔnii ʔaw faraz maa kill ʔusbuuf fii -ʔtiqaad ʔinna ba-yixtarib jayy sindah w-bi-ruuh haggi -lwakiil w-yazrub miteen kiilomitir¹¹. fa-ʃʃayyi -θθaanii ʔinnaa ʃinaaʃah ʔalmaaniyyeh hiya, w-yaʔnii w-ʃinaaʃah guwiyyeh muub li-ḏiiki -ddarajah ʔinna sala tuul yabyaalak tayayyir giʔaʃ ʔayaar bi-stimraar, ʔatwaqqaʃ yaʔnii sitt sanawaat ʔila sabiʃ maa raah tsawwii fiihaa ʔayy jayy. w-laahiz ʔinna tayyiiri -zzeet kill taqriiban ʃiʃriin kii... ʃiʃriin ʔalf kiilomitir.

B : naʃam.

A : zeen, yaʔnii masʔalati -lwukaaleh w-wakiil w-kiḏaa yaʔnii, ʔatwaqqaʃ ʔinna tafkiirii yimkin yijii -lmarḥalah -θθaalθah ʔaw rraabiʃ yaʔnii muu huub mini -lʔasaasii.

B : wallah juuf mḥammad ʔint maa jarrabt -ʃʃay, da ʔaanaa jarrabt, ʔaanaa ʔaxatt¹² siyyaarah wakiilha maa kaan mawjuud hnaa, w-bi-lʔahra kaan sindah wakiil baʃdi -hnaa, bass jarrabt yoom ʃaar sindii -lḥaadiθ tlaʃwazt, daaʔiman sala ḥaajah baʃiitah raah la-lxubar. wu-zrublaki¹³ -lmifwaar haaḏi maḥalan miyyah wu-ʃwayy kiilo ʔaw miyyat kiilo w-ʔarjaʃ, w-taʃaal baʃd yoomeen θalaaθeh w-nafsi -ʃʃayy. fa-ʔint law nazart lahaa yaʔnii raayḥi tkallfak kaθiir, waajid.

A : maa-ʃaleef bass ʔint... bass ʔint tkallamt ʃani -lḥaadiθ...

B : ʔii.

A : lhaadiθ muub ?anaa muztarr, ?aw muub laazim ?atalli? siyyaarah min lwukaalah ba-y?iir ?alayy haadiθ, ?anaa bi-tkallam-lak ?ani -l?a?yaa miθil lmuħarrik, lile... lmakiineh, -lgeer w-θaleen¹⁴. ?alwukaalah maa raah ti?ammin hitta ?ala -lhaadiθ. lhaadiθ maa ?aleeh min -l?amaan ?awi -tta?miin...

أَفْظَلُ سِيَّارَاتٍ

أ : زَيْنُ، مَا تَحْسِرُ إِنَّ « الْمَازِدَا » شَوِيَّ م... مَا فِي هَازِيكَ الْأَمَانُ عِنْدَ الـ...
عِنْدَ الْحَوَادِثِ أَوْ شَيْءٍ، مُوبِ أَفْظَلُ لَوْ هُوَ « بِي أُم دَبْلِيُو »؟

ب : وَاللَّهِ شَوْفُ، يَغْنِي إِنْتِ تَتَكَلَّمُ أَحِينْ عَنْ سِيَّارَه تَبِي أُم « مَازِدَا »...

أ : أَتَكَلَّمُ عَنْ الْأَمَانِ فِي السِّيَّارَتَيْنِ.

ب : طَبْعاً أَكِيدُ الـ « بِي أُم » أَوَّلُ شَيْءٍ يَغْنِي مِنْهُ يَغْنِي قِيَادَتَهُ مُهَيَّأَةً إِنَّ
فِيهِ سَلَامَهُ أَكْثَرُ، لَكِنْ الْفَرْقُ هِنَا إِنَّكَ الـ « بِي أُم » تَدْفَعُ فِيهِ كَمْ؟ تَدْفَعُ
يَغْنِي يُمْكِنُ قِيَمَةُ ثَلَاثِ سِيَّارَاتٍ « مَازِدَا ».

أ : يَغْنِي عَلَى السَّعْرِ؟

ب : طَبْعاً أَكِيدُ إِذَا إِنْتِ... إِذَا مَا عِنْدَكَ فُلُوسُ شُلُونُ بَتَشْتَرِي السِّيَّارَه؟

أ : زَيْنُ، وَيَشْرُ رَأْيِكَ فِي الـ « فُلْفُ »؟ سَمَعْنَا هُوَ اللَّي مَآخِذُ الظَّاهِرِ
الْمُرَكَّزِ الْأَوَّلُ فِي السَّلَامَةِ وَ...

ب : وَاللَّهِ شَوْفُ، إِي فُلْفُ صَحَّ يَغْنِي... أَنَا مَعَاكَ إِنَّ فِي الـ... يَأْخِذُ الْأَوَّلُ
فِي الْأَمَانِ، وَبِالْعَكْسِ أَنَا كُنْتُ مِنَ النَّاسِ اللَّي أَبْقَى أَشْتَرِي سِيَّارَه
« فُلْفُ »، لَكِنْ مُشْكِلَةُ الـ « فُلْفُ » إِنَّ الْوَكِيلَ، بَيْنِي وَبَيْنَكَ مَا يَصْلَحُ،
مِحْتَكِرُ كِطْعِ الْغِيَارِ، وَدَائِماً إِذَا صَارَتْ مُشْكِلَةٌ فِي السِّيَّارَه لَازِمُ تَوَدُّيْهَا
الْخُبَرُ. مَا عِنْدَهُ يَغْنِي مَثْلاً وَكَيْلَ دَاخِلِ... يَغْنِي فِي لِحْبِيلِ، فَهَازُ أَحَدُ
الْأَسْبَابِ اللَّي خَلَّتْنِي مَا... مَا خُذْ « فُلْفُ ». وَكَذَلِكَ الـ « بِي أُم »، يَغْنِي
الـ « بِي أُم » لَوْ سَأَلْتَنِي أَيْشُرُ رَأْيِكَ فِي الـ « بِي أُم »، بِالْعَكْسِ أَنَا

أَعْتَبِرْهَا سِيَّارَه مُمْتَازَه، لَكِنْ مَا لَهَا وَكِيلٌ هِنَا. يَعْني كِطْعَه غِيَّارُهَا...
عَشَانُ تِشْتَرِي يَمَكِنْ كِطْعَه لَمَبِه لَازِمُ تَرْوُحُ لِلْخُبَرِ.

أ : زَيْن، لَوْ خَيْرْتُكَ بَيْنِ الـ... السِّيَّارَاتِ الْأَمْرِيكِيَّهِ وَالْيَبَانِيَّهِ...

ب : أَيُّشِ اللَّيِّ أَخْذُ يَعْني؟

أ : أَيُّشُ تَخْتَارُ وَشَوُ النُّوعِ؟

ب : وَاللَّهِ شَوْفُ، أَنَا الْأَمْرِيكِي حَكِيكْهُ يَعْني...

أ : كَبِيرُ شَوِي عَلَيَّكَ، ظَحْمُ.

ب : كَبِيرُ، أَنَا مِنَ النُّوعِ اللَّيِّ مَا حِبُّ السِّيَّارَاتِ كَبِيرِ... الْكَبِيرَه. طَبْعاً كَانَ
عِنْدِي كَبْلُ كَمْ سَنَه كَانَ عِنْدِي أَمْرِيكِي^١، وَكَ... وَكَانَ يَعْني حَجْمُ
مُتَوَسِّطُ وَخَدَمْتَنِي، لَكِنْ الْمُسْكِله بَرَّظُو نَرْجِعْ إِلَى الْوَكِيلِ. الْوَكِيلُ
مُو، مَشْ مُتَعَاوِنُ.

أ : أَتَوَقَّعُ إِذَا بَتِشْتَرِي سِيَّارَه «بِي أُم دَبْلِيُو» وَكَلَّا بَتِتَكَلَّمُ عَنْ الْوَكِيلِ،
وَكَيلُ، سِيَّارَه الـ «بِي أُم دَبْلِيُو» أَلْمَانِيَّه مَعْرُوفَه يَعْني.

ب : نَعَمْ.

أ : الصَّنَاعَه الْأَلْمَانِيَّه كِلْ يَمَكِنْ سِتْ سَنَوَاتِ سَبْعَ سَنَوَاتِ مَا رَاحَ
تَحْتَاجُ^٢ حَكْ هَالْوَكِيلِ اللَّيِّ تِكَلَّمُ عَنْهُ.

ب : نَعَمْ.

أ : لَأَنْ كِلُّ... لَوْ كِلْ وَاحِدُ فَكَّرْ عَلَيَّ مَا يَشْتَرِي سِيَّارَه وَبِيرُوحُ حَكْ
الْوَكِيلِ، يَعْني أَوْ فَرَّظْ مَا كِلْ أَسْبُوعُ فِي اعْتِقَادِ إِنْ بِيخْتَرِبْ شَيْ عِنْدَه
وَبِيرُوحُ حَكْ الْوَكِيلِ وَيَظْرُبُ مِتَيْنِ كِيلُومِتِر^٣. فَالشَّيْ الثَّانِي إِنْ

صِنَاعَهُ أَلْمَانِيَّةٌ هِيَ، وَيَعْنِي صِنَاعَهُ كُويَّةٌ مُوبٌ لِيَذِيكَ الدَّرَجَةَ إِنَّهُ عَلَى طُولٍ يَبْغَالُكَ تَغْيِيرُ كِطْعٍ غَيَارٌ بِاسْتِمْرَارٍ، أَتَوَقَّعُ يَعْنِي سِتَّ سَنَوَاتٍ إِلَى سَبْعٍ مَا رَاحَ تَسْوِي فِيهَا أَيَّ شَيْءٍ. وَلَاحِظْ إِنَّ تَغْيِيرَ الزَّيْتِ كُلِّ تَقْرِيْبًا عِشْرِينَ كِي... عِشْرِينَ أَلْفَ كِيلُومِيْتَرٍ.

ب : نَعَمْ.

أ : زَيْنٌ، يَعْنِي مَسْأَلَةَ الْوُكَّالَةِ وَوَكِيلٌ وَكَذَا يَعْنِي، أَتَوَقَّعُ إِنَّ تَفْكِيرِي بِمَكْنٍ يَجِي الْمَرْحَلَةَ الثَّلَاثَةَ أَوْ الرَّابِعَ يَعْنِي مُوْهُوبٌ مِنَ الْأَسَاسِي.

ب : وَاللَّهِ شُوفَ مُحَمَّدٍ إِنَّتَ مَا جَرَّبْتِ الشَّيْءَ دَا، أَنَا جَرَّبْتُ، أَنَا أُخْتُ^{١٣} سِيَّارَهُ وَكَيْلُهَا مَا كَانَ مَوْجُودَ هُنَا، وَبِالْأُخْرَى كَانَ عِنْدَهُ وَكَيْلٌ بَعْدَ هُنَا، بَسْ جَرَّبْتُ يَوْمَ صَارَ عِنْدِي الْحَادِثُ تَلْعَوَزْتُ، دَائِمًا عَلَى حَاجَةٍ بِصِيْطِهِ رَاحَ لِلْخُبَرِ. وَأَظْهَرُ لَكَ^{١٤} الْمِشْوَارَ هَازٍ مَثَلًا مِيَّةً وَشَوِيَّ كَلُّو أَوْ مِيَّةً كِيلُو وَأَرْجَعُ، وَتَعَالِ بَعْدَ يَوْمَيْنِ ثَلَاثَةً وَنَفْسِ الشَّيْءِ. فَإِنَّتَ لَوْ نَظَرْتُ لَهَا يَعْنِي رَاحَ تَكَلَّفَكَ كَثِيرًا، وَاجِدُ.

أ : مَا عَلِيشَ بَسْ إِنَّتَ... تَكَلَّمْتُ عَنِ الْحَادِثِ...

ب : إِي.

أ : الْحَادِثُ مُوبٌ أَنَا مُظْطَرٌّ، أَوْ مُوبٌ لَازِمٌ أَطْلَعُ سِيَّارَهُ مِنَ الْوُكَّالَةِ بِبَيْصِيرٍ عَلَى حَدِثٍ، أَنَا بِتَكَلَّمٍ لَكَ عَنِ الْأَشْيَاءِ مِثْلِ الْمُحَرِّكِ، لِل... الْمَكِينَةِ، الْكَبِيرِ وَذَلَيْنِ^{١٥}. الْوُكَّالَةُ مَا رَاحَ تَأْمَنُ حَتَّى عَلَى الْحَادِثِ، الْحَادِثُ مَا عَلَيْهِ مِنَ الْأَمَانِ أَوْ التَّأْمِينِ...

Vocabulary

maazdaa مَازْدَا *prop.n.* Mazda (a Japanese-made car)

bii ?em dabalyuu بِي أَم دَبَلْيُو *prop.n.* Ger. BMW (a German-made car)

?ummu maazad أُمُّ مَازْدَا *phr.* (lit. the mother of Mazda) ■ Mazda

tidfaʕ fiih kam تَدْفَعُ فِيهِ كَمْ *expr.* How much do you pay for it?

folfo فُلْفُو *prop.n.* Volvo (a Swedish-made car) (var. volvo)

maaxið مَآخِذْ *act.par.m.* (pl. -iin) taking

zzaahir الظَّاهِرْ *act.par.* it seems, it is apparent (with definite article)

bi-lʕaks بِالْعَكْسِ *expr.* on the contrary; the opposite

beenii w-beenak بَيْنِي وَبَيْنَكَ *expr.* (lit. between me and between you)
between you and me

maa yiṣlah مَآيَصْلَحْ *expr.* It is no good; This is not proper; It cannot be.

miḥtikir مُحْتَكِرْ *act.par.* (pl. -iin) having a monopoly on s.th.

jubeel جُبَيْلْ *prop.n.* Jubayl (a major industrial port city on the east coast of Saudi Arabia)

kaḏaalik كَذَالِكَ *adv.* so, likewise; too, also

lambah لَمْبَه *n.* (pl. -aat) Eng. ■ light bulb

xayyar خَيْرْ *imperf.* yxayyir *v.t.* to give one a choice

(?a)mriikii أَمْرِيكِي *adj.* American

xadamtni خَدَمْتَنِي *imperf.* tixdimnii *v.* It served me well.

?almaaniyyeh أَلْمَانِيَّه *adj.* German

gill غَلْ *v.impv.* say (var. guul, gul)

raah tiḥtaaj رَاحَ تَحْتَاجْ *v.* you will need

faraz فَرَضْ *imperf.* yafriṣ *v.* to suppose; to assume; to impose (with ʕala)

xtarab اخْتَرَبْ *imperf.* yixtarib *v.pass.* to go wrong; to be out of order

yazrub miteen kiilomitir يَظْرُبُ مَتَيْنْ كِيلُو مِتْرْ *phr.* (lit. to hit two hundred kilometers) He has to drive two hundred kilometers.

guwiyyeh كُوِيَّه *adj.f.* strong; powerful

muub li-ḏiiki -ddarajah مُوبٌ لِيذِيكِ الدَّرَجَه *expr.* (lit. not to that degree)

not to that extent

- ʔazrub-lak أَظْرُبُكَ *v.* (lit. I hit for you) I {go to the trouble of} taking
 mijwaar مَشْوَار *n.* (pl. majaawiir) trip; going out; a trip (for pleasure)
 maa ʕaleef مَاعْلَيْش *expr.* That's OK; never mind
 muḥarrik مُحَرِّك *n.* (pl. -aat) motor
 makiineh مَكِينَة *n.* (pl. -aat, makaayin) machine; motor
 geer غَيْر *n.* (pl. gyuur) Eng. gear
 ḏa(e)leen ذَلَيْن *demons.part.* these (var. haḏaleen, haaḏaleen)
 ʔamman أَمَّنْ *imperf. yʔammin v.* to insure; to trust (s.o.)

Notes

- 1) ḏiiki: *That*. This demonstrative particle is the short form of //haḏiik// and is equally common. Usually it indicates singular feminine remote objects.
- 2) ʔummu maazdaa: *A Mazda car*. It is very common in all Gulf dialects to use //ʔumm; ʔabu// *mother; father* before the name of the firstborn son to form nicknames, e.g., //ʔumm mḥammad// *Muhammad's mother*. They are also used to denote possession of a special characteristic, e.g., //ʔumm ʕaʕir ʔuwiil// *the one with long hair*.
- 3) tidfaʕ fiih kam: *How much do you pay for it?* Note that the interrogative particle //kam// may introduce a question, or it may occur at the end without causing any change in meaning. Note that the preposition //fii// may occur in MSA with verb //dafaʕ//, but not for this meaning.
- 4) maaxiḏ: *Taking*. This is the active participle of verb //ʔaxad// or its short form //xad//. As is the case in Al-Qatif dialect and most of other Gulf dialects, the active participles of most hamzated verbs are formed after the pattern //maaC₁iC₂// for masculine and //maaC₁C₂ah// for feminine. Note that the initial //m-// is used interchangeably with //w-//.
- 5) ʔzaahir: *It seems, it is apparent*. This is the active participle of verb //ʔahar// *to appear, to become visible*. Note that this participle is used in MSA, but it has to be followed by the particle //ʔanna// to render the same meaning, while in the dialect it can do without it, e.g., //hu llii maaxiḏi -ʔzaahir ʔalmarkazi -lʔawwal// *It seems that it is taking first place*.
- 6) beenii w-beenak: *Between you and me*. Unlike its English counterpart, the

preposition //been// with ■ pronominal suffix referring to the speaker must be repeated again with a pronominal suffix referring to the person addressed to render this meaning.

- 7) kaḏaalik: *So, likewise*. When the demonstrative particle //ḏaalik// is preceded by the preposition //ka-//, it becomes equivalent to a modal adverb.
- 8) ʔamriikii: *American*. A relational noun //ʔismu -nnisbah// or relative adjective is formed by adding the suffix //-ii// for masculine and //iyyah// for feminine to the word it is derived from; it denotes that someone or something belongs to or is connected in respect of origin, family, trade, etc., e.g., //giṭar; giṭarii giṭariyyah// *Qatar; Qatari*.
- 9) killaa(e): *Always; regularly*. This adverbial particle can be used before verbs or participles.
- 10) raah tiḥtaaj: *You will need*. The auxiliary verb //raah// is used before imperfect verbs to create the progressive or the future tense. The prefix //b-// and its variants //bi-, ba-// are also used.
- 11) yazrub miteen kiilomitir: *He has to drive two hundred kilometers (lit. to hit two hundred kilometers)*. The figurative use of the verb //yazrub// in this context is similar to its English counterpart *to hit* in the phrase *to hit the road*. However, it also can be used to mean that one has to go to ■ lot of trouble to do something.
- 12) ʔaxatt: *I took*. Cf. //ʔaxadt//. The assimilation of //d- ---> t-// is a very common feature in most Gulf dialects.
- 13) ʔazrub-lak: *I go to the trouble of taking*. As discussed before, the use of the second person pronominal suffix in this sentence is an example of what is known ■ the ethic dative, a way of involving the addressee in the discourse.
- 14) ḏa(e)leen: *These*. This demonstrative particle indicates near plural objects. //ḏeleen// is the shorter variant of //haḏaleen// and is equally common.

The Best Cars

A : Well, don't you feel that the Mazda is ■ little m... it's not that safe when... when accidents happen or something. Isn't it better to have (lit. if it is) a BMW?

B : Well, look, now you are talking here about a Mazda (car)...

A : I am talking about the safety of the two cars.

B : Of course, the BM{W} is certainly better. First of all, the BM{W} is equipped... I mean, its steering is designed to be safer. However, the difference here is how much you pay for the BM{W}. Maybe it will cost you (lit. you pay) the price of three Mazda cars.

A : You mean it's a matter of price?

B : Of course, certainly, if you... if you don't have money, how would you buy the car?

A : Well, what do you think of the Volvo? We heard that it seems to be taking first place in safety and...

B : Well, look, it is true that the Volvo... I am with you, the... {Volvo} takes first place in safety. On the contrary, I was one of the people who wanted to buy a Volvo car. However, between you and me, the problem with the Volvo is that the dealer{ship} is no good. It has a monopoly on the spare parts, and if there is any problem with the car, you always have to take it to Khubar. For instance, it does not have a dealer in... I mean in Jubail. So this is one of the reasons that made me not buy a Volvo. Also, the BM{W}, well, the BM{W}... if you ask me, "What do you think of the BM{W}?" On the contrary, I consider it an excellent car, but it does not have a dealership here. This means that its spare parts... you have to go to Khubar to buy maybe a light bulb.

A : Fine, if I give you a choice between the... American cars and the Japanese...

B : You mean which one will I take?

A : What will you choose and which model?

B : Well, look, as a matter of fact, the American is well...

A : Is a little big for you; it's huge.

B : It is big. I am one of those who don't like m... large cars. I sure did have an American {car} a few years ago. It... I mean it was ■ midsize car, and it served me well. However, the problem is, we go back to the dealership. The dealer is not cooperative.

A : I think if you buy a BMW car, and you always talk about the dealership, I mean the BMW is ■ well-known German car.

B : Yes.

A : Maybe you will not need to take a German-made car to this dealership you are talking about, for say six or seven years.

B : Yes.

A : Because always... if everyone thinks at the time he buys a car that he has to go to the dealership, I mean, or he assumes that there is ■ possibility (lit. thinking) of something going wrong with it every week, he has to drive two hundred kilometers to take it (lit. to go) to the dealership. The second thing, it is German-made; I mean, it is strong, not to the extent that you need to have it repaired (lit. change its spare parts) constantly. I expect that you are not going to do anything to it for six to seven years. Notice that an oil change is done approximately every twenty kil... twenty thousand kilometers.

B : Yes.

A : Well, I think the issue of the dealership and the dealer is the last thing that comes to my mind (lit. is the third or the fourth level); it is not a basic {thing}.

B : Well, look Muhammad, you have not experienced anything. I did try. I took a car to the dealer and he was not there. As a matter of fact, there was a dealer here. I tried it when I had the accident and I had a hard time. One must always go to Khubar for the simplest thing. I take this trip of a little over ■ hundred kilo{meters} or a hundred kilo{meters} and back. {Then, they ask me to} come two, three days later, it is the same {thing over and over}. So, if you look at it, it will cost you a lot.

A : That's OK, but you... but you talked about the accident...

B : Yes.

A : It is not necessary or I don't have to buy a car from the dealership and have an accident. I am talking to you about things such as the motor, the... the machine, the gear, these {things}. The dealership will not even insure {against} accident{s}. Never mind the accident and the insurance.

ʔalmuntaxab ssuʕuudii

Forming broken plurals is one of the difficulties a student of Arabic and Arabic dialects may encounter. It is advisable that one learns them as they come along. This selection presents several patterns for forming broken plurals.

A : qarraruu fi -lbaraziil¹ bi-tʕiir.

B : zeen, ʕayyib, ʕala fikrah² -lhiin ʃ-ʕaar ʕalaa muntaxabi -lyaarraat³?

A : muntaxabi -lyaarraat wallaahi...

B : ʕabiibii muntaxabak ʕaraaʕah maa yinfaf.

A : ʔawwalan...

B : maf ʔinn... bass taraah... laa, lahʕah, lahʕah, ʔanaa ʔaguul-lak, ʔelmu... yaʕnii -lmudarrib, yaʕnii haay⁴ wujhat naʕarii, ʔinnii ʔaʕuuf ʕaraaʕah, fii ʕindah sayyiʔaat w-ʕindah ʔijaabiyyaat. sayyiʔateh ʔinnah ʕaraaʕah maa yigdar baʕd yrax... ylxbiʕi⁵ -lxiʕtah, marrah ʕaʕt haaḏaa difaaʕ, marrah haaḏaa ʕaʕtah waʕaʕ, marrah ʕaʕt xams mudaafiʕiin marrah ʕaʕt sittah, bass ʔizzeen fiih, ʔinnah ʕallaʕ laʕʕiibah⁶ ʕaraaʕah naafiʔiin. marzuugi -lʕuteebii, ʕallaʕ-lak ʔa... maal e... ʕʕabaab, ddaawuud.

A : mʕaalʕi -ddaawuud.

B : ʕaaliʕ daawuud.

A : mʕaalʕi -ddawuud haaḏe qadiim ʕumuuman...

B : qadiim bass ʕa-lʔaqall yaʕnii hayyaʔh ʕagg yilʕab mubaaraat.

A : laa, laa maa-naa... ?anaa mixtalif maʼaak ʼala ʼuuli -lxatt, leef?

B : leef?

A : liʼann ʼawwal lamma ʼintaxabuuh hadaf rooḥah fi -qaarraat. gaal lʼittiḥaad la-ssuudii gaal... gaal bi-nxalliih fariiqā -lʼaḥlaam, yaʼnii keef bi-ye... bi-yinfi? muntaxab jadiid, ʼanaaʼsir jadiidah.

B : yaa⁷ mḥammad ʼee...

A : yaʼnii gaal ʼaʼuuf, muu... muu huub muhimmi -nnataayij. ʼayyib ʼalʼaan yoom fuznaa⁸ ʼala maʼsir xasmseh, killakum ʼaffagtuu muntaxab, w-yoom nhazamnaa min baraaziil ḥamaani killakum giltaw lmudarrab, wa-lmudarrib.

B : bass laḥzah, xallnii... xallnii...

A : nirjaʼ ngullikum⁹... nirjaʼ ngullikum ʼinna -lfa... lmuntaxabi -ssuʼuudii law ʼalaʼ fi -lbaa... fi -lbaraaziil... fi -lmaksiik ʼallahuu muntaxab bass tafkiilii yaʼnii ḥag... ḥaggi -lbuʼuulaat lqaadmeh. ʼindanaa naḥnaa buʼuulaat ka-ʼasaas yaʼnii li-doorati -lxaliij, ʼindanaa (traayal) ḥagg kaasi -lʼaalam, zeen ʼii... ʼiḥnaa nluumah... ʼiḥnaa nluumah...

B : ʼii, yaa ḥbayybii¹⁰, yaa ḥbayybii ʼismaʼnii ʼuuf, lammaa tgullii ʼalḥiin fariig gaaʼid bi-jaddid fariiq ʼaḥlaam, ḥabiibii -lḥaaris man ʼaraf ʼinaa -lmuntaxabi -ssuʼuudii kassi -lʼaalam ʼaam ʼarḃah w-tisʼiin wi-mḥammadi -ddʼayyiʼ ʼuhuu nafsi -lḥaarisi -llii yanzil.

A : maa saleeh, ?aana maa ?agdar ?ajjib laffiib...

B : jaatah xams ?a... xams ?ahdaaf fii... mini -lmaksiik, muu huub marrah wallaa marrateen, jaat maa ?adrii min huu ?arba? ?ahdaaf, jaat mini -nnaruuj xams -?ahdaaf, tayyib findak haaris badiil yaa ?axii, haa... haattah¹¹ ?a-l?ihtiyaat ?amaan sanawaat leef?

A : minuu ya'nii, hseeni -ssaadig gasdek?

B : hseeni -ssaadig wi-lhaarisi -thetaanii, leef? ya'nii, hittaa fi -lmubaaraati -lwuddiyyah...

A : sumuuman... sumuuman... maa-lii... maa-lii... ?abuu ?ahmad... ?abuu ?ahmad ~~maa~~ salayyi...

B : lahzah, lmubaaraa -lwuddiyyah tayyib leefmaa yjarrah? leefmaa yjarrah tayyib?

A : sumuuman ðii killhaa xuttat mu... mudarrib.

B : ?ayy xuttat mudarrib ?allah yihdiik¹²?

A : fariiq, maa yigdar yajjib kill lluwaa?iib ?aw killi -lfariiq jidad.

B : bass lahzah ?int tguul...

A : tayyib, tadrii ?al?aan mafa -lbaraziil... mafa -lbaraziil nhazamnaa kam? ?amaanyeh? maf ?inna wujuud luwaa?iib lahum xubrah kaanuu, mi?li -ddaawuud, dd?ayyi?, btuu?¹³ sleemaan, lixleewii, fuwayyi? wi- hseen ?abdi -lyanii.

B : na'am.

A : txayyal ðeeli muub mawjuudiin w-jaaw luwaaʼiib jidad, kam yaʼnii,
ʼatwaqqaʼ hatta ʼiʼriin maa raah tikfiihum, baraziil riicoo...

B : maa tadrii...

A : maʼ ʼinna hatta -lbaraziil friiq naafi?, fariiq jadiid tawwah naafi?

B : bass ʼismaʼnii, xallnii... xallnii ʼaguullek, ʼalhiin tguullii ʼinta -lhiin
fatrati -ttakwiin. maa-daam fatrati -ttakwiin leej ʼaanaa maa ʼaqayyiri¹⁴
-llaafiib wa... wa-jarrbah, maa-daam¹⁵ ʼindii haaris fii nafsi -lmustawa
ʼaw ʼaqall bi-ʼwayy bass min lmustawa, leejmaa laʼʼabab hatta b-
mubaaraat wuddiyyeh ʼayyib? ʼaʼtiih furʼah yimkin yintij. ʼahh willaa
laa?

A : maa... yaʼnii muʼkilati -lfariiq muu huub fi -lhiraaseh.

الْمُنْتَخَبُ السُّعُودِي

أ : قَرُّوْا فِي الْبَرَزِيلِ بِتَصِيرٍ.

ب : زَيْنٌ، طَيِّبٌ، عَلَى فِكْرِهِ الْحَيْنُ شَصَارٌ عَلَى مُنْتَخَبِ الْغَارَاتِ؟

أ : مُنْتَخَبِ الْغَارَاتِ وَاللَّهُ...

ب : حَبِيبِي مُنْتَخَبُكَ صَرَاحَهُ مَا يَنْفَعُ.

أ : أَوَّلًا...

ب : مَعَ إِنْ... بَسَ تَرَاهُ... لَا، لَحْظُهُ، لَحْظُهُ، أَنَا أَكُولُ لَكَ، الْم... يَغْنِي الْمُدْرَبُ، يَغْنِي هَآيَ وَجْهَهُ نَظَرِي، إِنِّي أَشُوفُ صَرَاحَهُ، فِي عِنْدَهُ سَيِّنَاتٌ وَعِنْدَهُ إِيَابِيَّاتٌ. سَيِّنَاتُهُ إِنَّهُ صَرَاحَهُ مَا يَكْدُرُ بَعْدَ يَرْخ... يَلْخَبِطُ الْخِطُّ، مَرَّةً حَطَّ هَآذَا دِفَاعٌ، مَرَّةً هَآذَا حَطَّ وَصَطَّ، مَرَّةً حَطَّ خَمْسَ مُدَافِعِينَ مَرَّةً حَطَّ سِتَّةً، بَسَ إِلْزَيْنُ فِيهِ إِنَّهُ طَلَعَ لَعِيْبَهُ صَرَاحَهُ نَاشِئِينَ، مَرْزُوكِ الْعُتَيْبِي، طَلَعَكَ أ... مَا أ... الشَّبَابُ الدَّأُودُ.

أ : مُصَالِحِ الدَّأُودُ.

ب : صَالِحِ دَاوُودَ.

أ : مُصَالِحِ الدَّأُودَ هَآذَا قَدِيمٌ عُمُومًا...

ب : قَدِيمٌ، بَسَ عَالَقْلَ يَغْنِي هَيَّاهُ حَكْ يَلْعَبُ مُبَارَاةً.

أ : لَا، لَا مَا أَنَا... أَنَا مِخْتَلِفٌ مَعَكَ عَلَى طُولِ الْخَطِّ، لَيْشُ؟

ب : لَيْشُ؟

أ : لَأَنْ أَوَّلَ، لَمَّا انْتَخَبُوا هَدَفَ رُوحَهُ فِي قَارَاتٍ، كَالِ الْإِتِّحَادِ لِلسُّعُودِيِّ
كَأَلٍ... كَالِ بِنْخَلِيهِ فَرِيقَ الْأَحْلَامِ، يَعْني كَيْفَ بِي... بِيْنَشِي مُنْتَخَبُ
جَدِيدُ، عَنَّا صِرْ جَدِيدُهُ.

ب : يَا مُحَمَّدٌ شَ...

أ : يَعْني كَالِ أَشُوفَ، مُو... مُو هُوبُ مُهِمُ النَّتَائِجِ، طَيِّبُ الْآنَ يَوْمُ فُرْنَا
عَلَى مَصِرْ خَمْسَهُ، كِلْكُمْ صَفَّكْتُوَا مُنْتَخَبُ، وَيَوْمَ انْهَزَمْنَا مِنَ الْبِرَازِيلِ
ثَمَانِ كِلْكُمْ كِلْتُوا الْمُدْرَبُ. وَالْمُدْرَبُ.

ب : بَسْ لَحْظُهُ، خَلْنِي... خَلْنِي...

أ : نَرْجِعْ نَكْلُكُمْ... نَرْجِعْ نَكْلُكُمْ إِنْ لَف... الْمُنْتَخَبِ السُّعُودِيِّ لَوْ طَلَعَ فِي
الْبَا... فِي الْبِرَازِيلِ... فِي الْمَكْسِيكِ أَلَلْهُمُ مُنْتَخَبُ بَسْ تَشْكِيْلِي يَعْني
حَك... حَكُ الْبُطُولَاتِ الْقَادِمَةِ. عِنْدَنَا نَحْنَا بُطُولَاتُ كَأَسَاسٍ يَعْني
لِدَوْرَةِ الْخَلِيجِ، عِنْدَنَا (تَرَائِيلُ) حَكُ كَاسِ الْعَالَمِ، زَيْنُ إِي... إِيْحْنَا
نَلُومُهُ... إِيْحْنَا نَلُومُهُ...

ب : يَا حَبِيبِي، يَا حَبِيبِي إِسْمَعْنِي شُوفَ، لَمَّا تَكْلِي الْحَيْنَ فَرِيكَ كَاعِدُ
بِجَدِّ فَرِيقِ أَحْلَامِ، حَبِيبِ الْحَارِسِ مَنْ عَرَفَ إِنْ الْمُنْتَخَبِ السُّعُودِيِّ
كَاسِ الْعَالَمِ عَامَ أَرْبَعَةٍ وَتِسْعِينَ وَمُحَمَّدُ الدَّعِيْعُ أَهُوَ نَفْسُ الْحَارِسِ
الَّذِي يَنْزِلُ.

أ : مَا عَلَيْهِ، أَنَا مَا أَكْدَرُ أَجِيبْ لَعِيبُ...

ب : جَاتَهُ خَمْسُ أ... خَسْ أَهْدَافَ فِي... مِنَ الْمَكْسِيكِ، مُو هُوبُ مَرَّةً وَلَا
مَرَّتَيْنِ، جَاتَ مَا أَذْرِي مِنْ هُوَ أَرْبَعُ أَهْدَافَ، جَاتَ مِنَ التَّرُوجِ خَسْ
أَهْدَافَ، طَيِّبُ عِنْدَكَ حَارِسُ بَدِيلُ يَا أَخِي، حَا... حَاطُهُ " عَالِخْتِيَاطُ

ثَمَانُ سَنَوَاتٍ، لَيْشُ؟

أ : مِنْو يَغْنِي، حُسَيْنِ الصَّادِكِ كَصَدِّكَ؟

ب : حُسَيْنِ الصَّادِكِ وَالْحَارِسِ الثَّانِي، لَيْشُ؟ يَغْنِي حَتَّى فِي الْمُبَارَاةِ الْوُدِّيَّةِ...

أ : عُمُومًا... عُمُومًا... مَا لِي... مَا لِي... أَبُو أَحْمَدُ... أَبُو أَحْمَدُ مَا عَلَيَّ...

ب : لَحْظَهُ، الْمُبَارَاةِ الْوُدِّيَّةِ طَيِّبٌ لَيْشُ مَا يَجْرِبُهُ؟ لَيْشُ مَا يَجْرِبُهُ طَيِّبٌ؟

أ : عُمُومًا ذِي كُلِّهَا خُطَّةٌ مُ... مُدْرَبٌ.

ب : أَيِ خُطَّةٍ مُدْرَبٌ اللَّهُ يَهْدِيكَ^{١٤}؟

أ : فَرِيقٌ، مَا يَكْدُرُ يَجِيبُ كُلَّ اللُّوَاعِيبِ أَوْ كُلَّ الْفَرِيقِ جِدَدٌ.

ب : بَسْ لَحْظَهُ إِنَّتْ تَكُولُ...

أ : طَيِّبٌ، تَدْرِي الْآنَ مَعَ الْبَرَزِيلِ... مَعَ الْبَرَزِيلِ انْهَزَمْنَا كَمْ؟ ثَمَانِيَه؟ مَعَ

إِنَّ وَجُودَ لُوَاعِيبٍ لَهُمْ خُبْرُهُ كَانُوا، مِثْلَ الدَّأْوُودِ، الدَّعِيعِ، بَتُّوعِ^{١٥} سَلِيمَانَ، لِخَلْيَوِي، شُوَيْعٍ وَحُسَيْنِ عَبْدِ الْغَنِيِّ.

ب : نَعَمْ.

أ : تَخِيلُ ذِيلَ مُوبٍ مَوْجُودِينَ وَجَاوَا لُوَاعِيبَ جِدَدٍ، كَمْ يَغْنِي، أَتَوَقَّعُ حَتَّى

عِشْرِينَ مَا رَاحَ تَكْفِيهِمْ، بَرَزِيلَ رِيكُو...

ب : مَا تَدْرِي...

أ : مَعَ إِنَّ حَتَّى الْبَرَزِيلِ فَرِيقُ نَاشِي، فَرِيقُ جَدِيدٍ تَوَّهَ نَاشِي.

ب : بَسْ إِسْمَعْنِي، خَلَّنِي... خَلَّنِي أَكُولُ لَكَ، الْحِينَ تَكُولُ لِي إِنَّتَ الْحِينَ

فَتَرَةِ التَّكْوِينِ. مَا دَامَ فَتَرَةُ التَّكْوِينِ لَيْشْ أَنَا مَا أَقِيرُ^{١٤} اللَّاعِبَ وَ...
وَجَرَّبَهُ، مَا دَامَ^{١٥} عِنْدِي حَارِسٌ فِي نَفْسِ الْمُسْتَوَى أَوْ أَقَلَّ بِشَوَى بَسْ
مِنَ الْمُسْتَوَى، لَيْشْ مَا لَعَبَهُ حَتَّى بِمُبَارَاةٍ وَدِيَّهِ طَيِّبٌ؟ أُعْطِيهِ فُرْصَةً
يُمْكِنُ يَنْتِجَ. صَحَّ وَلَا لَا؟

أ : مَا... يَعْنِي مُشْكِلَةُ الْفَرِيقِ مُوْهُوبٌ فِي الْحِرَاسَةِ.

Vocabulary

?albaraziil الْبَرَزِيلُ *prop.n.* Brazil

tayyib طَيِّبٌ *adj.* fine, OK; good; delicious; but (when used as ■ conjunction)
(var. zeen)

?ala fikra عَلَى فِكْرِهِ *expr.* by the way; come to think of it

muntaxab مُنْتَخَبٌ *pass.par.* select team; elected

yaarraḥ غَارُهُ *n. (pl. -aat)* continent (var. qaarraat)

qaarraḥ قَارُهُ *n. (pl. -aat)* continent

haay هَآيَ *demons.part.* this

sayyi?ah سَيِّئُهُ *n. (pl. -aat)* disadvantage; negative; minus; bad side;
misdeed

?ijaabiyyaat إِجَابِيَّاتٌ *pl.n.* advantages; positives; pluses

laxbaṭ لَخَبَطَ *imperf. ylaxbiṭ v.* to mix up, to confuse; to mess up; to
make ■ mess

laʔʔiib لَعِيبٌ *n. (pl. laʔʔiibah; luwaaʔiib)* player

naaʔi? نَاشِئٌ *act.par. (pl. -iin)* promising, up-and-coming

marzuugi -lʔuteebii مَرْزُوقُ الْعُتَيْبِيِّ *prop.n.* Marzouq Al-Otaibi (a Saudi
soccer player, played in the 1994 World Cup)

ʕaaliḥ -ddaawood صَالِحُ الدَّأَوْدِ *prop.n.* Salih Al-Dawud (a Saudi soccer
player)

?ala ṭuuli -lxatt عَلَى طُولِ الْخَطِّ *phr.* completely; all the way

lʔittiḥaad الْإِتِّحَادُ *prop.n.* the Itihad Soccer Team (a Saudi soccer club)

ssuʔuudii السُّعُودِي *prop.n.* the Saudi {Soccer Club}

fariiqa -lʔaḥlaam فَرِيقُ الْأَحْلَامِ *prop.n.* Fariq Al-Ahlam, the Dream Team (a soccer team)

ʕunṣur عُنْصُرُ *n.* (pl. ʕanaaṣir) player; element (chemical, political); component

yoom fuznaa يَوْمَ فُزْنَا *phr.* when we won

bass laḥzah بَسْ لَحْظَه *expr.* (lit. only one moment) one moment, please

nirjaʕ nguul نِرْجَعْ نَكُولْ *expr.* again I say

ʔalmaksiik أَلْمَكْسِيكُ *prop.n.* Mexico

taʕkiilii تَشْكِيلِي *adj.* developing; being organized; formed

buṭuulah بُطُولَه *n.* (pl. -aat) playoff; championship

doorti -lʔxaliij دُورَةُ الْخَلِيْجِ *prop.n.* the Gulf {Soccer} Tournament

kaasi -lʔaalam كَاسِ الْعَالَمِ *prop.n.* World Cup

ḥbayybii حَبِيْبِي *n.dim.* diminutive form of Habib (a male's name); sweetheart

ḥaaris حَارِسُ *n.* (pl. ḥurraas) goalkeeper; guard

mḥammadi -ddʕayyiʕ مُحَمَّدُ الدَّعْيِيعِ *prop.n.* Muhammad al-Daeyea (a Saudi soccer player, a goalkeeper, former World Cup winner)

hadaf هَدَفُ *n.* (pl. ʔahdaaf) goal; target; purpose

ʔannaruuj أَلْنُرُوجُ *prop.n.* Norway

ḥaatt حَاطَ *act.par.* (pl. -iin) putting

ʔiḥtiyaaṭ اِحْتِيَاطُ *n.* (pl. -aat) reserve; caution, precaution, prevention

ḥseeni -ṣṣaadig حُسَيْنُ الصَّادِقِ *prop.n.* Hussein Al-Sadiq (a Saudi soccer player)

mubaaraat wuddiyyah مُبَارَاةٌ وَدِّيَّةٌ *phr.* (lit. friendly games) exhibition games, scrimmage games

ʕumuuman عُمُومًا *adv.* generally

ʔallah yihdiik أَللهُ يَهْدِيْكَ *expr.* May God guide you.

btuuʕ بَتُوْعُ *poss.part.* belonging to

sleemaan سَلِيْمَانُ *prop.n.* Sulayman (an experienced Saudi soccer player)

lixleewii لَخْلِيْوِي *prop.n.* {Mohammad} Al-Khilaiwi (an experienced Saudi soccer player, who played as central defender for Al-Ittihad Team; he also played in the 1994 World Cup)

- fuwayyiḥ شُوَيْعٌ *prop.n.* Al-Shuwayyi' (an experienced Saudi soccer player)
 ḥuseen ṣabdi -lyanii حُسَيْنُ عَبْدُ الْغَنِيِّ *prop.n.* Hussein Abdulghani (an experienced soccer player on the Saudi National team, played in the 1994 World Cup)
 qayyar قَيَّرَ imperf. yqayyir *v.* to change (var. yaayyar)
 maa-daam مَا دَامَ *part.* since; as long as

Notes

- 1) Ibaraziil: *Brazil*. The speaker is making a reference to the regional soccer playoffs which are going to take place in Brazil. When used in Arabic, some countries' names require the definite article //ʔal-// prefix, e.g., //ʔalmaksiik// *Mexico*.
- 2) ʕala fikrah: *By the way*. This is a common idiom in most Arabic dialects. It is usually used to introduce ■ thought that comes to a person's mind, whether it is relevant to the conversation or not.
- 3) yaarraat: *Continents*. Cf. MSA //qaarraat pl. of qaarrah//. Note the sound change of //q- → ɣ-//. One has to be aware that this change is just phonological and that it does not have any effect on the meaning. There are no rules or patterns for such a sound change. Note also that this change was not noticed in Riyadh or Al-Qatif dialects.
- 4) haay: *This f.* This demonstrative is used for feminine singular near objects and for plural inanimate near objects as well. It is a short form of the demonstrative //haaḏii//.
- 5) laxbaṭ: *To mix up, to confuse*. //xarbaṭ// is the common variant of this word. Both words occur in most Arabic dialects.
- 6) laʕṣiibah: *Players*. Unlike regular plurals, broken plurals are formed by some changes in the internal structure of the words. There are several patterns for forming broken plurals, including //C₁aC₂C₂iiC₃ah/faʕṣiilah; C₁u(a)C₂aaC₃iiC₄/fu(a)ʕaaʕiil//, e.g., //laʕṣiib pl. laʕṣiibah, luwaaʕiib// *players*.
- 7) yaa: *Oh*. This vocative particle is usually used as ■ means of personal address. It is also used in exclamatory sentences to express pleasure, surprise, dismay, e.g., //yaa ḥaraam// *what a pity!* As discussed before, it is used to mean *either... or*, e.g., //xallii yaa ʕaaliḥ yaa marzuuḡ yiḥṣabuu// *Let either Salih or Marzouq play*.

- 8) yoom fuznaa: *When we won*. The word //yoom// may function as an adverb when followed by a verb, usually in the perfect tense.
- 9) nirjaʃ ngullikum: *Again I say to you*. Note the adverbial use of the imperfect verb //nirjaʃ// *we return* before another imperfect verb. In most Arabic dialects it is very common for first person singular to use a first person plural verb form, as is the case here.
- 10) ḥbayybii: *Little Habib; sweetheart*. This word is the diminutive form of the name //ḥabiib//. Words that have the form //C₁aC₂iiC₃/faʃiil// take the diminutive form //C₁(u)C₂ayyiC₃/f(u)ʃayyil//. Arabic speakers use diminutives either as derogatory terms or as terms of endearment.
- 11) ḥaaṭṭah: *He is putting him*. When an active participle functions as a verb, it may take pronominal suffixes just like a verb.
- 12) ʔallah yihdiik: *May God guide you*. This expression is used as a gentle reproach to someone who does not seem to see things as they really are.
- 13) btuuʃ: *Belonging to*. This possessive particle is not usually used in Gulf dialects. It may be borrowed from the Egyptian dialect.
- 14) ʔaqayyir: *I change*. Note that this verb is a variant of the verb //ʔaqayyir// with the sound change //ʔ-γ- ---> -q-//, a common phonological feature of some of the Gulf dialects. One must not confuse this verb with the MSA verb //qayyara, yuqayyiru// *to cover with tar*.
- 15) maa daam: *Since; as long as*. This //maa// is called in Arabic //maa-ddaymuumah// *maa of duration*. It introduces a temporal modification which may at times present a logical relationship, e.g., //leeʃ maa ʔaqayyiri-llaaʃib maa daam ʃindii ḥaaris// *Why don't I substitute the player since I have a goalkeeper?*

The Saudi Soccer Team

A : They have decided that it {the soccer teams' regional playoffs} will be in Brazil.

B : Fine, OK now, by the way, what happened to the Continental Select {Soccer} Team?

A : Well, the Continental Select Team...

B : Honestly my friend, your team is lousy.

A : First...

B : Although... but you see... no, one minute, I am telling you the m... I mean the coach... well, this is my point of view. Honestly, I see that he has pluses and minuses (lit. negatives and positives). His minuses, frankly speaking, are that he is not capable; also he... mixes up the {game} plan. One play (lit. time) he puts this player ■ a defender, one play he puts this player ■ midfielder. One play he puts five defenders, one play he puts six. However, the nice thing about him is that he has developed promising players, {such as} Marzug al-'Utaybi. He developed a... the one... with the Youth Club, al-Dawud.

A : Msalih al-Dawud.

B : Salih Dawud.

A : Msalih al-Dawud is generally an old{-timer}...

B : He is an old{-timer}, but at least he prepared him to play in tournaments.

A : No, no, I don't... I disagree with you completely (lit. all the way). Why?

B : Why?

A : Because when they first selected the team, his own goal was in the Continental {tournaments}. The Ittihad (Club) said to the Saudi {Club}... we will keep it {as} a Dream Team, this means that... it will develop a new team, new players.

B : Muhammad wh...

A : Well, he said, look, m... the results are not important. Fine then, when we beat (lit. won over) Egypt by five {goals}, all of you applauded the team, and when we lost to Brazil by eight {goals}, all of you said, it's the coach... it's the coach.

B : One moment, let me... let me...

- A : Again I tell you... again I tell you that the... even if the Saudi Select Team won over Ba... Brazil... over Mexico, which is just a developing team, well... for the next playoffs (lit. championship). We have the preliminary playoffs as prerequisite for the Gulf Tournament. We have the trials for the World Cup. Yeah... we blame him {the coach}... we blame him...
- B : Yes, my good friend Habib (lit. little Habib, my little Habib), listen to me. Look, when you tell me that a team is now developing a new Dream Team, Habib, who would know the {other} goalkeeper of the Saudi team during the '94 World Cup, if Mohammad al-Deayea was the only (lit. same) goalkeeper who played?
- A : Never mind, I cannot bring a player...
- B : He missed five e... five goals (lit. came to him) to Mexico. It wasn't just once or twice. He missed four goals to I don't know who. He lost to Norway by five goals. Well brother, you have a substitute goalkeeper whom you have been putting on reserve for eight years, why?
- A : Well, who is he? You mean Hussein al-Sadiq?
- B : Husein al-Sadiq and the other goalie, why? I mean even in the scrimmage games...
- A : Generally... generally... I don't... I don't... Abu Ahmad... Abu Ahmad I don't care...
- B : One moment, why didn't he try him out in the scrimmage games? OK, why didn't he try him?
- A : In general, this is a co... coach's strategy.
- B : What "coach's strategy," may God guide you?
- A : A team cannot bring in all new players, or the whole team would be new.
- B : Just one moment, you say...
- A : OK, now, you know that we lost to Brazil by how much... by eight, although there were experienced players, such as al-Dawud, al-Daeyea', Sulayman {players}, al-Khilaiwi, Shuwayyi', and Hussein Abdul Ghani.
- B : Yes.
- A : Imagine that these were not there and new players came in, I think even twenty {players} would not have been enough against Rico of Brazil...
- B : You don't know.

A : Although the Brazilian team is new. It is a new team. It just started.

B : Listen to me, let me... let me tell you, now you are telling me that this is ■ developmental period. Since it is ■ developmental period, why don't I substitute the player and... try him out since I have a goalkeeper of the same caliber or a little less, but {relatively} on the same level? Why don't I let him play even in the scrimmage games? Give him ■ chance to achieve, true or not?

A : No... well, the team's problem is not in goalkeeping.

zzawaaj fi -lhufuuf

This selection shows the preposition /fi/, ■ contraction of /fala/ is always prefixed to nouns and adjectives.

A : zzawaaj mita yaa ?abuu hmeed¹?

B : wallah njaallah griib.

A : mita yaa xii?

B : zzawaaj, juuf, zzawaaj laa bud minh², bass kull waahad w-tawgiit lah. ya'nii -lwaahad mita hass ?inna huu m... ya'nii miqtidir maaddiyyan w-hiyya? wazfah... w-fa-l?aqall ya'nii m?ammin fala mustaqbalah mumkin ?a... yitzawwaj maa fii ?ayy maani³, laakin lwaahad yiṭmah ya'nii ?inna yitfadda. θaaniyan ?innii ?ana miθil-maa⁴ gilitlak ?iḏaa bi-ṣiir zawaaj ?atwaqqaṣ ?anaa ba-tzawwaj barraa ya'nii, li-?asbaab maaddiyyah...

A : bass ya'nii zoojtak ya'nii bi-tṣiir... qaṣḏak titzawwaj ya'nii, zoojatak min barraa willaa -zzawaaj mukaanaah barraa?

B : laa wallaah ?atwaqqaṣ ?inna... zzawaaj bass min barraa.

A : bassi -zzawaaj...

B : ?ammaa⁵ -zzoojah raah ?ixtaarhaa ṭabṣan kull waahad "ḥalaati -θθoob rigiṣtah minnah w-fiih⁶."

A : maṣaak⁷.

B : zeen? bass maa yimnaṣ taraa ?innii ?aaxiḏ min barraa.

A : ?aanaa şaraahah wijhat nazarii...

B : ?eh.

A : ?innak maa titzawwaj min barraa.

B : maa ?atzawwaj min barra walla maa ?atzawwaj bataatan⁸?

A : laa, laa, laazim titzawwaj, bass floon gaşdii ?innak titzawwaj min...
mini -lmukaan llii ?int fiih, b-heeθ ?inna ?inti -le... ?int šaayif ma... fi
-lbii?ah, tafkiir ?a... lel... yašnii zoojtek šala nafs tafkiirek. lahjitek,
šariiqat kalaamak šala nafs -šariiyah, willaa š-ra?yek yaa... yaa buu
šalii?

C : ra?yii min raayak, kalaamak waaqifii jiddan⁹. majnuun ?inta, šaarif ...
šadaat wi-ttaqaaliid. (This speaker's voice is very weak.)

A : yašnii... floon yašnii? ?anaa maa...

C : floon yašnii? šaadaat wi-ttaqaaliid, lwaahad ?ahamm ?eeš maa yanzir
lahaa. fa-kill-maa garraab min šindak kill-maa šaarati -šaadaat wi-
ttaqaaliid ?agwa.

A : şahh.

C : şahh willaa la??

B : zeen, şaraahah bass šuuf, šayy fi -zzawaaj ?alli muhum... yašnii maa...
maa yiddihaalah¹⁰ ?israaš wa-tabðiiir, wi-yjiblak sittiin ðabiihah¹¹, wi-
yjiblak...

C : našam...

A : bass tašaal min... min gaallak sittiin ðabiih yaa -buu ?ahmad?

B : fii... fii naas şaddignii ?akθar.

A : fii naas ?akθar, bass ?iðaa ?int bi-ṭaaliṣ killi -nnaas, fii naas yiðbah-lak miteen xaruuf, yaʔnii xalaas laazim ?anaa ?aðbah miteen xaruuf. fii waahid yiðbahlak sitt xirfaan...

C : bassi -nnaas maa tirza yaa buu ʕabdi -ljaliil.

B : ?innaas maa raah tirkik¹².

A : zeen.

B : ?innaas maa raah tirkik.

C : tagʕid tiddayyan¹³.

A : le...

C : zeen, ʕalajaan tsawwi waajbaat ?iw-waliimah, şahḥ willaa la??

A : ?eh, bass ?anaa maa ?aguul la-ʕalii ʕtar-lak xaruuf waahid. ?aanaa killi -llii ?aguul, yaʔnii laa yguul maθalan ?inna -zzawaaj yaʔnii ykallif w-ðaa. yaa ḥabiibii kill maa fi -lʔamr¹⁴ saww ?ant yaʔnii ʕaʕaa ?aw qadaa ʕaaʔilii. floon yaʔnii? jiib maθalan ?ahlek yaʔnii ?ile... lmuyarrabiin¹⁵ mink ?ahlak wi-nnaasi -llii yʕizzuun ʕaleek¹⁶. zumalaaʔak yaʔnii -lxaasʕiin w-saww lihum ʕaʕaa, lbaagii saww lihum ḥaflah murattabaat, bibsiy, w-keek, w-maʕi -ssalaamah.

C : bass ðaa maa yirtibaṭ ʕala ?iraaditek w-baas...

A : floon?

C : laazim yi... ?ubuuhaa ywaafig. ?ahyaanan ?ubuuk ygullak la?...

A : yaa ḥabiib ?int tzawwaj...

C : ?ihnaa maa nsawwii ha-l?afyaa...

A : ?int tzawwaj... maa titzawwaj ?ubuuhaa...

C : ?elma?iibah laa tgullii ?aanaa, ?aanaa ?adrii b-ha-?fayy, gillahum
?uhum... ?ihnaa n?aanii min wijhaat nazar l?aabaa? wi-nnaas likbaariin¹⁷,
maa n?aanii min nazar...

A : zeen.

B : zeen, fii haal ?inna huu -zzawaaj jamaa?ii¹⁸...

A : ?ayyib ?aanaa hiin... ya?nii ?in ?aanaa kint miqtidir, fluus.

C : ?ayyib.

A : laakin tzwwajt zawaaj jamaa?ii, ?ab?an muu ?a-saas¹⁸ ?innii wallah
maa ?agdar ?atzawwaj, kaanat ?indii ?afkaar ?aanyah. ?awwalan
lmukaan fi -l?hasaa fa-maa kaan ?indii wagt ?innii ?atahayya? nafsii
?aggi -zzawaaj wi-sti?daadaat w-tadrii min ha-?faylaat haa?ii, fa-?tarreet
?innii ?aaxi? zawaaji -ljamaa?ii ?afaan yrayyi?nii, ?an muu qaziyyat
takaaliif, qaziyyat wuja?i -rraas. zzawaaj ?isti?daadatah...

B : wuja? raas.

C : na?am.

A : ?innak bi-thayyi? lmukaan ?aggi -zzawaaj, bi-thayyi? lmukaan ?aggi
-z?iyaafeh bi-?e... bi... wi-b-ti?taar min huu b-tad?uu faa-?anaa fufti
-l?afzal saww ze... zawaaj jamaa?ii wi-d?uu kill waahid y?izz ?aleek.

C : bass ba?zi -l?hamaayil maa yirzuun zzawaaj jamaa?ii, ya?nii ?amaayil
kbiir ygullah zawaaj jamaa?ii maa yi?lah ya?nii ?indahum.

الزَّوْاجُ فِي الْهُفُوفِ

أ : الزَّوْاجُ مَتَى يَا أَبُو حَمِيدٌ؟

ب : وَاللَّهِ انْشَالَهُ غَرِيبٌ.

أ : مَتَى؟

ب : شَوْفُ، الزَّوْاجُ لَا بُدَّ مِنْهُ، بَسَ كُلِّ وَاحِدٍ وَتَوَكَّيْتُ لَهُ. يَعْنِي الْوَاحِدُ مَتَى حَسَّ إِنَّهُ هُوَ م... يَعْنِي مِقْتَدِرٌ مَادِيًّا وَهَيِّءَ وَضَعَهُ... وَعَلَا قَلَّ يَعْنِي مَأْمُنٌ عَلَى مُسْتَقْبَلِهِ مُمَكِّنٌ أ... يَتَزَوَّجُ مَا فِي أَيِّ مَانِعٍ، لَكِنْ الْوَاحِدُ يَطْمَحُ يَعْنِي إِنَّهُ يَتَعَدَّى. ثَانِيًا إِنِّي أَنَا مِثْلُ مَا كِلْتَاكَ إِذَا بَصِيرُ زَوَاجٍ أَتَوَقَّعُ أَنَا بَتَزَوَّجٍ بَرًّا يَعْنِي لِأَسْبَابٍ مَادِيَّةٍ...

أ : بَسَ يَعْنِي زَوْجَتَكَ يَعْنِي بِتَصِيرٍ... قَصْدَكَ بَتَزَوَّجٍ يَعْنِي، زَوْجَتَكَ مِنْ بَرًّا وَلَا الزَّوْاجُ مَكَانَهُ بَرًّا؟

ب : لَا وَاللَّهِ أَتَوَقَّعُ إِنَّ... الزَّوْاجَ بَسَ مَنْ بَرًّا.

أ : بَسَ الزَّوْاجُ.

ب : أَمَّا الزَّوْجَةُ رَاحَ إِخْتَارَهَا طَبْعًا كُلِّ وَاحِدٍ «حَلَاةِ الثُّوبِ رِكْعَتُهُ مِنْهُ وَفِيهِ».

أ : مَعَاكَ.^٧

ب : زَيْنٌ؟ بَسَ مَا يَمْنَعُ تَرَا إِنِّي أَخِذُ مَنْ بَرًّا.

أ : أَنَا صَرَاحَهُ وَجْهَةً نَظَرِي...

ب : أه

أ : إِنَّكَ مَا تَتَزَوَّجُ مِنْ بَرٍّ.

ب : مَا أَتَزَوَّجُ مِنْ بَرٍّ وَلَا مَا أَتَزَوَّجُ بَقَاتًا؟

أ : لَا، لَا، لَا زِمَ تَتَزَوَّجُ، بَسْ شَلُونُ كَصَدِي إِنَّكَ تَتَزَوَّجُ مِنْ... مِنْ الْمَكَانِ
الَّتِي أَنْتَ فِيهِ، بِحَيْثُ إِنْ أَنْتَ الْ... أَنْتَ عَاشِشٌ م... فِي الْبَيْتِ، تَفْكِيرُ
أ... لِل... يَعْنِي زَوْجَتَكَ عَلَى نَفْسِ تَفْكِيرِكَ. لَهْجَتَكَ، طَرِيقَةُ كَلَامِكَ
عَلَى نَفْسِ الطَّرِيقَةِ، وَلَا شَرَايِكَ يَا... يَا بُو عَلِي؟

ج : رَأَيْتُ مِنْ رَأْيِكَ، كَلَامَكَ وَاقِعِي جِدًّا. مَجْنُونُ أَنْتَ، عَارِفُ... الْعَادَاتِ
وَالْتَّقَالِيدِ.

أ : يَعْنِي... شَلُونُ يَعْنِي؟ أَنَا مَا...

ج : شَلُونُ يَعْنِي؟ الْعَادَاتِ وَالتَّقَالِيدِ، الْوَاحِدُ أَهْمُ أَيْشٍ مَا يَنْظُرُ لَهَا. فَكُلْ
مَا كَرُبُّ مِنْ عِنْدَكَ كُلَّ مَا صَارَتِ الْعَادَاتِ وَالتَّقَالِيدُ أَكْوَى.

أ : صَحَّ.

ج : صَحَّ وَلَا لَا؟

ب : زَيْنُ، صَرَاحَهُ بَسْ شُوفْ، شَيْ فِي الزَّوْاجِ أَلَّتِي مُهِمٌ... يَعْنِي مَا... مَا
يَدُهَا لَهَا 'إِسْرَاعٌ وَتَبْذِيرٌ، وَيَجِبُكَ سِتْنٌ ذَبِيحَةٍ"، وَيَجِبُكَ...

ج : نَعَمْ...

أ : بَسْ تَعَالِ مِنْ... مِنْ كَالِكَ سِتْنٌ ذَبِيحَةٍ يَا بُو أَحْمَدُ؟

ج : فِي... فِي نَاسٍ صَدَّغْنِي أَكْثَرَ.

أ : فِي نَاسٍ أَكْثَرُ، بَسَّ إِذَا أَنْتَ بِطَالِعِ كُلِّ النَّاسِ، فِي نَاسٍ يَذْبَحُكَ مِثْنِ
خُرُوفٍ، يَعْنِي خَلَاصَ لَازِمٍ أَنَا أَذْبَحُ مِثْنِ خُرُوفٍ. فِي وَاحِدٍ يَذْبَحُكَ
سِتَّ خُرُفَانٍ...

ج : بَسَّ النَّاسُ مَا تِرْطَى يَا بُو عَبْدِ الْجَلِيلِ.

ب : إِنْ نَاسٍ مَا رَاحَ تَرُكِكَ^{١٣}.

أ : زَيْنُ.

ب : إِنْ نَاسٍ مَا رَاحَ تَرُكِكَ.

ج : تَكْعِدُ تَدِينُ^{١٣}.

أ : لَ..

ج : زَيْنُ، عَلَّشَانُ تَسُوِّي وَاجِبَاتٍ إِيوَالِيَمَه، صَحَّ وَلَا لَا؟

أ : أَيْه، بَسَّ أَنَا مَا أَكُولُ لَعَلِّي اشْتَرَلَكَ خُرُوفٍ وَاحِدٍ. أَنَا كُلُّ اللَّيِّ أَكُولُ،
يَعْنِي لَا يَكُولُ مَثَلًا إِنَّ الزَّوْاجَ يَعْنِي يَكْلَفُ وَذَا. يَا حَبِيبِي كُلَّ مَا فِي
الْأَمْرِ^{١٤} سَوَّ أَنْتَ يَعْنِي عَشَا أَوْ قَدَا عَائِلِي. شَلُونُ يَعْنِي؟ جِيبُ مَثَلًا
أَهْلَكَ يَعْنِي إِلَ.. الْمُفْرَبِينَ^{١٥} مِنْكَ أَهْلَكَ وَالنَّاسِ اللَّيِّ يُعْزُونُ عَلَيْكَ^{١٦}.
زُمْلَاءَكَ يَعْنِي الْخَاصِّينَ وَسَوَّ لَهُمْ عَشَا، الْبَاكِي سَوَّ لَهُمْ حَفْلَةُ مُرْطَبَاتٍ،
بِبَسِّي، وَكَيْكَ، وَمَعَ السَّلَامَةِ.

ج : بَسَّ ذَا مَا يَرْتَبِطُ عَلَى إِرَادَتِكَ وَبَسَّ...

أ : شَلُونُ؟

ج : لَازِمٍ يَ.. أَبُوها يُوَافِكُ. أَحْيَانًا أَبُوكَ يَكُلُّكَ لَا...

أ : يَا حَبِيبُ أَنْتَ تَزَوِّجُ...

ج : إِحْنَا مَا نَسُوِي هَالْأَشْيَا...

أ : إِنْتْ تَزَوُّجْ... مَا تِتَزَوُّجْ أَبُوَهَا...

ج : أَلْمَصِيبَه لَا تَكْلِي أَنَا، أَنَا أَذْرِي بِهَالْشْيَا، كِلْهُمُ أَهْمُ... إِحْنَا نَعَانِي مِنْ وَجْهَاتْ نَظَرُ الْآبَاءِ وَالنَّاسِ لِكِبَارِينْ^{١٤}، مَا نَعَانِي مِنْ نَظَرُ...

أ : زَيْنُ.

ب : زَيْنُ، فِي حَالٍ إِنْ هُوَ زَوَاجُ جَمَاعِي^{١٥}...

أ : طَيِّبُ أَنَا حِينَ... يَعْنِي إِنْ أَنَا كُنْتُ مِقْتَدِرُ، فَلَوْسُ...

ج : طَيِّبُ.

أ : لَكِنْ تَزَوَّجْتُ زَوَاجُ جَمَاعِي، طَبْعاً مُو عَسَاسُ^{١٦} إِنْنِي وَاللَّهِ مَا أَكْذَرُ أَتَزَوُّجْ، كَانَتْ عِنْدِي أَفْكَارُ ثَانِيَه. أَوَّلَا الْمَكَانُ فِي الْحَسَافَمَا كَانَ عِنْدِي وَكُنْتُ إِنْنِي أَتْهِيءُ نَفْسِي حَكُّ الزَّوْاجِ وَإِسْتِعْدَادَاتُ وَتَدْرِي مِنْ هَالْشَّغَلَاتِ هَازِي، فَاطْطَرَّيْتُ إِنْنِي أَخِذْ زَوَاجِ الْجَمَاعِي عَشَانَ يَرِيْحْنِي، عَنْ مُو قَظِيَّةُ تَكَالِيفُ، قَظِيَّةُ وَجَعِ الرَّأْسِ. الزَّوْاجُ إِسْتِعْدَادَاتَه...

ب : وَجَعُ رَاسٍ.

ج : نَعَمْ.

أ : إِنَّكَ بِتْهِيءُ الْمَكَانُ حَكُّ الزَّوْاجِ، بِتْهِيءُ الْمَكَانُ حَكُّ الظِّيَافَه بِا...ب...
وَبِتْخْتَارُ مِنْ هُوَ بْتَدْعُو فَا أَنَا شَفْتُ الْأَفْظَلُ سَوَ ز... زَوَاجُ جَمَاعِي
وَإِدْعُو كُلَّ وَاحِدٍ يَعْزُ عَلَيْكَ.

ج : بَسْ بَعْظِ الْحَمَائِلِ مَا يِرْظُونُ الزَّوْاجُ جَمَاعِي، يَعْنِي حَمَائِلُ كَبِيرُ يَكْلَهُ
زَوَاجُ جَمَاعِي مَا يَصْلَحُ يَعْنِي عِنْدَهُمْ.

Vocabulary

ʔabuu hmeed أَبُو حَمِيدٍ *prop.n.* (lit. the Father of Humayd) Abu Humayd, name of a male

laa bud minh لَا بُدَّ مِنْهُ *expr.* It is inevitable, inescapable; There is no way out of it.

miqtidir مُقْتَدِرٌ *act.par.* (pl. -iin) being able, capable

mumkin مُمَكِّنٌ *adj.* may, maybe, possible

maa fii ʔayy maaniʔ مَا فِي أَيِّ مَانِعٍ *expr.* There isn't any objection.

halaati -ṡṡoob rigʔitah minnah w-fiih حَلَاةُ الثَّوْبِ رُغْمَتُهُ مِنْهُ وَفِيهِ *prov.* (lit. The beauty of ■ garment is to have a patch of its own.) For a better marriage, one should marry from within one's own people.

maʕaak مَعَاكَ *prep.* (lit. with you;) I am with you, I agree with you.

bataatan بَتَاتًا *adv.* not at all, absolutely not

b(i)-ḥeeṡ ʔinna بِحَيْثُ إِنَّ *conj.* because; since

biiʔah بَيْتُهُ *n.* (pl. -aat) environment

ṡariiyah طَرِيفُهُ *n.* (pl. ṡuruṡ, ṡurug) way, method; style (var. ṡariigah)

raʔyii min raayak رَأْيِي مِنْ رَأْيِكَ *expr.* I am of the same opinion as you. We are of one mind.

jiddan جَدًّا *adv.* very

kill-maa كُلَّ مَا *conj.* whenever; the more... the more...

ʔagwa أَكْوَى *compar.adj.* stronger

yiddihaalah يَدُّهَا لَهُ *v.* He gives it to him.

ʔisraaʔ إِسْرَاعٌ *n.* rush; haste

yjiib-lak sittiin ṡabiiḥah يُجِيبُ لَكَ سِتِّينَ ذَبِيحَةً *expr.* (lit. He brings you sixty lambs.) He cooks sixty lambs.

buu ʕabdi lʔaliil أَبُو عَبْدِ الْجَلِيلِ *prop.n.* (lit. the father of Abd Al-Jalil) Abu Abd Al-Jalil (a name for a male)

ddayyan دَيْنٌ *imperf. yiddayyan v.* to borrow money

waajib وَاجِبٌ *n.* (pl. -aat) duty, obligation; homework

kill maa fi -lʔamr كُلِّ مَا فِي الْأَمْرِ *expr.* all it takes

- saww سَوَّ *v.impv.* have; make; do (var. sawwii)
- qadaa قَدَا *n.* lunch (var. yadaa)
- muyarrab مُغَرَّبٌ *pass.par.* (*pl.* -iin) close {relative} (var. mugarrab)
- yfizzuun faleek يَغِزُّونَ عَلَيْكَ *expr.* They are dear to you.
- muraṭṭabaat مُرَطَّبَاتٌ *pl.n.* refreshments
- bibsiy بَيْسِي *prop.n.* Eng. Pepsi
- w-maḥi -ssalaamah وَمَعَ السَّلَامَةِ *expr.* (lit. and goodbye) And that's it.
- ʔaḥyaanan أَحْيَانًا *adv.* sometimes; often
- ma(u)ṣiibah مَصِيبَةٌ *n.* (*pl.* maṣaayib) problem; calamity, misfortune
- kbaariin كُبَّارِينَ *adj.* elderly
- zawaaj jamaafii زَوَاجٌ جَمَاعِي *phr.* traditional country wedding
- ʔa-saas عَسَّاسٌ *phr.* based on; on the basis of (var. ʔa-ʔasaas)
- ʔalḥasaa الْحَسَا *prop.n.* Hassa (a city in the Eastern Province, northeast of Hufuf)
- rayyah رَيَّحَ *imperf.* yrayyih *v.t.* (lit. to relieve) to have peace of mind; to put one at ease; to make one comfortable
- wujaḥi -raas وَجَعَ الرَّأْسِ *phr.* headache; trouble; problem
- ziyaafeh ظِيَّافَةٌ *n.* reception; hospitality
- ḥtaar احْتَارَ *imperf.* yiḥtaar *v.* to be confused
- ḥamuulah حَمُولَةٌ *n.* (*pl.* ḥamaayil) clan, tribe, extended family

Notes

- 1) ʔabuu ḥmeed: *The father of Humayd.* As discussed previously, the use of //ʔumm; ʔabuu// *mother; father* before the name of the firstborn son is widely used in the Arab world to form nicknames. However, this construction of having one's nickname or the diminutive form of one's name after //ʔabuu or ʔumm// is also used to express closeness and lack of formality among speakers. In this text, the father of Humayd maybe is married and have a son or maybe not.
- 2) laa bud minh: *It is inevitable, inescapable.* Cf. MSA //labudda minhu//. This expression is borrowed from MSA and occurs in most Arabic dialects.

- 3) maa fii ʔayy maaniʃ: *There isn't any objection.* In this expression the preposition //fii// functions as a pseudo-verb, which is negated by the negative particle //maa// just like any other verb. The interrogative substantive //ʔayy// may also function as an indefinite pronoun. When it is so used, its meaning becomes general, instead of being restrictive, as is the case in the example above.
- 4) miθil-maa: *As, just as, likewise.* Compound conjunctions are formed by adding the relative substantive //maa// to some nouns, prepositions, and adverbs, e.g., //ʃugb-maa; ʔawwal-maa; yoom-maa// *after; as soon as; when*, respectively. The compound conjunction //miθil-maa// introduces clauses of manner.
- 5) ʔammaa: *But for, as far as s.o. or s.th.concerned.* This particle usually introduces a noun which functions as the subject of the following sentence that refers back to it with a personal pronoun. Note the sentence in the text //ʔammaa -zzoojah raah ʔixtaarhaa// *But for the wife, I will choose her.* The pronominal suffix //-haa// refers back to the //zoojah//.
- 6) ʔalaati -θθoob rigʃitah minnah w-fiih: *The beauty of the garment is to have a patch of its own; for a better marriage, one should marry from within his own people.* Most Saudis do not encourage intermarriage; speaker A wants speaker B to marry someone from his own town. If a Saudi wants to marry a foreigner, he has to submit a request for the approval of the Saudi Foreign Ministry before he gets married.
- 7) maʃaak: *I am with you.* This preposition with a pronominal suffix can stand alone in response to a statement during a conversation. It indicates that the speaker is in total agreement with the person making the statement, or he is listening to what is being said.
- 8) bataatan: *Not at all, absolutely not.* This word is one of numerous adverbs of nominal derivation used after a negative statement for more emphasis, or as a firm negative response to a question. This word has a determinative meaning and a stronger effect than simple negation of the noun.
- 9) jiddan: *Very.* This intensifier is borrowed from MSA. Note the many MSA borrowings in this text, which shows that the diglossia phenomenon is very common among Arabic speakers, especially among the educated.
- 10) yiddihaalah: *He gives it to him.* This verb may be borrowed from Egyptian Arabic. This sentence structure is not common in Gulf dialects.
- 11) yjiib-lak sittin ʔabiiḥah: *He cooks sixty lambs.* The number of lambs

one cooks for his wedding reception is an indication of his generosity in honoring his guests.

- 12) maa raah tirkik: *They are not going to leave you alone.* Cf. //maa raah titrikak//. The deletion of the second //-t-// could be a result of rapid speech.
- 13) tiddayyan: *You borrow money.* Cf. //titdayyan//. Note the assimilation of the //t- ---> d-//, a common linguistic feature in most Gulf dialects.
- 14) kill maa fii l?amr: *All it takes; it boils down to.* //maa// is a relative substantive which is not translated into English in this sentence. One has to be careful not to think of it as a compound conjunction since it occurs after //kill//.
- 15) muyarrabiin: *Close relatives.* The sound change of //q --- ʔ// may change the meaning to *exiled; being away from home* if one is not aware of this common phonological change in the dialect.
- 16) yfizzuun ʕaleek: *They are dear to you.* Just like speakers of Riyadh dialect, Hufuf dialect speakers often keep the second imperfect verb marker //-n// for the third person plural.
- 17) kbaariin: *The elderly.* Adding the regular plural suffix //-iin// to this adjective is not very common. The most common plural form for this adjective is //k(i,u)baar//.
- 18) zawaaj ja(u)maaʕii: *Traditional country wedding.* As practiced in certain villages, this kind of wedding is the least costly. The people of the town are invited for the celebration, but the groom does not have any reception party or dinner for the guests. After the wedding a meal is offered to the family only.
- 19) ʕa-saas: *Based on.* The preposition //ʕa-//, a contraction of //ʕala//, cannot stand alone. It is prefixed to the word that follows it. This construction does not occur in MSA; it is purely dialectal.

Marriage in Hufuf

A : When are you getting married Abu Humayd?

B : Well, hopefully soon.

A : When?

B : Look! Marriage is inevitable. However, everyone has his own timing. I mean when one feels that he is m... able financially and ready (lit. has prepared his situation)... and at least he has secured his future, he may m... get married. There is no objection. Nevertheless, one aspires to be ready. Secondly, as I have told you, if I get married at all, I think I will marry abroad, for financial reasons, that is...

A : Well, your wife will... well, you mean your wife is going to be from abroad, or the wedding location will be abroad?

B : No, in fact, I think that... the marriage will be abroad.

A : Is it just the marriage?

B : But for the wife, I will choose her m... certainly everyone m... "for ■ better marriage, one should marry from within one's own people (lit. the beauty of the garment is to have a patch of its own)."

A : I am with you.

B : OK? Well, but this doesn't mean that I cannot marry from a foreign {country}.

A : Honestly, my point of view...

B : Yeah.

A : Is that you don't marry from outside.

B : Is it that I don't marry from outside or I don't marry at all?

A : No, no, you have to get married, but I meant that you marry from... from where you are because you are living in the {same}... environment, the thinking of... I mean your wife thinks as you think. Your language and the way you speak are the same. What do you think, Abu Ali?

C : I am of the same opinion. What you ■■ saying is very realistic. You are crazy, do you know the... customs and the traditions?

A : Well... how is that? I don't...

C : How is that? Customs and traditions are the important things one {must} look at. So the closer they get to you the stronger the customs and

traditions get.

A : True.

C : True or not?

B : Fine, but look, frankly, the important thing for marriage is that one should not rush it and be wasteful (lit. not give it haste and squandering) bringing sixty lambs and bringing...

C : Yes.

A : Come on... Abu Ahmad, who told you {that one must bring} sixty lambs?

C : Believe me, there are people {who bring} more.

A : There are people {who bring more}, but if you look at all the people, there are people who slaughter two hundred lambs. Does this mean I have to slaughter two hundred lambs? There are some who slaughter six lambs...

C : Abu Abduljalil, but people don't accept it.

B : People will not leave you {alone}.

A : Fine.

B : People will not leave you alone.

C : So you borrow {money}...

A : M...

C : Well, just to fulfill your obligations and have a party, true or not?

A : Yes, but I am not telling Ali to buy one lamb. What I am trying to say is, I mean, he should not say that marriage is costly. Habib, all it takes is that you have ■ family dinner or a lunch. How so? For example, get your family the... those who are close to you, your family, and those who are dear to you, your special colleagues and have a dinner for them. And for the rest have ■ party with refreshments, Pepsi, cake, and that's it (lit. and good bye).

C : But this is not dependent on what you want only...

A : How?

C : Her father must... agree. Sometimes your father will say to you, no...

A : Habib, you are marrying...

C : We do not do such things...

A : You are marrying... you are not marrying her father...

C : Don't tell me the problem. I know this matter. Tell them... We are suffering from the fathers' and the old people's points of view. We are not suffering from the points of...

A : Fine.

B : Fine, in case it is a traditional marriage...

A : Well, when I... I mean I was financially able.

C : OK.

A : But had a traditional marriage. Certainly, not based on {the fact} that I was not able to get married, but because I had other ideas. First, I didn't have time to get the place in Al-Hassa ready for the wedding and for the preparations; you know these things. So I had to have ■ traditional wedding for my own peace of mind. It was not an issue of expenses. It was an issue of a headache. The preparations for a wedding...

B : It's ■ headache.

C : Yes.

A : You have to prepare a place for the wedding, you have to prepare a place for the reception, yo... you get confused about whom are you going to invite. So I saw that it was better to have a traditional wedding... and invite everyone dear to you.

C : But some families don't accept a traditional wedding. Well, an elder in the family may say that a traditional wedding is not right for them.

maṣaariifi -zzawaaj

Most speakers, whether educated or not, quote Qur'anic verses applicable to the situation they are experiencing, and the speakers in this selection are not any different.

A : laa tsawwii waliimah kabiirah, sawwhaa ṣaaʔiliyyeh... bi-ẓẓabt¹, sawwhaa ṣaaʔiliyyah. ʔiʔzim bassi -nnaas ʔillii ʔaqrubaaʔak, ṣyaal ṣammak², ṣyaal xaaltak, killi -lmaw... lmawjuud min jihatak ʔint w-min jihati -lmaraa, zeen? w-xalaas, w-walaa tkallif... ygullak ʔallah yaʔnii ʔe... yaʔnii “laa tkallif nafsak bi-maa laa tuʔiiq.”

B : “ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaṣahaa³.”

A : bi-ẓẓabt, ṣahḥ, fa-ʔint leef ʔalhiin tirhiq nafsik? ʔaana ʔaguullak, ʔaxuuy maḥalan, ṣa-sabiili -lmiḥaal⁴, raah tizawwaj, floon tizawwaj? raah tisallaf fluus, ʔarbʔiin ʔalf min walad xaaltii w-maa ʔadrii, w-ʔaana ṣaṭeetah ṣiʔriin ʔalf, w-jalas sanawaat, jaab walad ʔaw wuldeen wa-laa-zaal⁵ yidfaṣ lifluus. leef? maa lah daaʔii. yaʔnii fi -nnihaayah ʔayya huu -lxaaraan⁶?

B : huu zeen yaa ʔabuu ʔahmad nnizaam ḍaa, bass muʔkilat ʔalhiin nizaami tʔuuli -lmadiinah.

A : naṣam.

B : nizaam mumtaaz lwaahid ṣaad ṣarfiyyah maa ṣrafiyyah, bass ʔahhiin miḥl-maa tguul ʔint ʔakbar ʔaxwaanak...

A : naṣam.

B : tadrii -lwaaldeh⁷ tabii tafrah bek.

C : şahh.

B : wu-ḥubuuk yabii yifrah bek wi-lḥahel, fa-ṣafbi -ḥwayy miḥilmaa tguul tiṭlaṣ ḥinti w-zoojtak truuhī -lmadiinah ṣa-saas tsawwii -zzawaaj hnaak, w-miḥl-maa nguul ḍii farḥah. farḥati -lḥumm ḥinnu zawaaj ḥakbar ṣyaalhaa.

C : w-yammhaa, ḥint zeen maa gallak ṣabdi -ljalliil.

A : ḥaana maa ḥaguullak ruuh lmadiinah, ḥagullak mumkin, bass ḥaana maa ḥayyid rraybah ṣaṣaan truuhī -lmadiinah ḥawi -rriyaaz ḥawi -tsaafir fii manṭayah ḥaanyah, ḥaana ḥaguul ḥiytiṣid⁸ ḥib-qadir-maa tigdar fi -lḥumuuri -llii zay haaḍii, li-ḥanni -ḥloon? ḥu-l... lfikrah m... ḥin hii? ḥilleelah ḥint zamiilii ḥaw walad ṣammii wi-ḥazar maṣaayi -zzawaaj w-tufrah w-taakil, wi-txalliṣi -lḥakil wi-tguul 'ḥamdi li-lḥaah⁹', şahh? truuh beetkum wi-tnaam, mirtaah, laakin min huu, baṣdeen ḥaana ḥloon? ḥalyoomi -ḥḥaanii ḥafakkir ḥloon ba-rajjiṣ lifluus? ḥloon baa-xiḍ mini -lbaank? ḥloon ba-biiṣ siyyaartii?

B : ḥay, maa... maa tistiqirr... maa tistiqirr...

A : tagṣidlak sanwaat ḥaati ḥloon bi-twaffir lifluus haaḍii ḥag... trajjiṣ ḥag ḥaṣhaabhaa. fa-ḥint, nnaas yaṣnii firḥuu ḍiiki -lleeleh maṣaak, şahh, laakin baṣdeen min huu -llii yiṣga? tiṣga ḥint. fa-masḥalat ḥinnak b-tufrah, laa-bud tufrah. ḥaana maṣaak ḥaḥayydek ḥinnak laazim tufrah been ḥahlak w-rabṣek w-xillaanek, laakin laa tit... tsawwii ḥazyad mini -llaazim. yaṣnii laa tiṭlaṣ ḥakḥar mini -llii ḥint tigdar tsawwiih. yaṣnii haaḍi -llii ḥatṣawwar ḥinnhaa wijhat nazarii.

B : şaraahah, ħinnak laa tiġlaġ mudaan¹⁰ min baġd-ma tiġris...

A : naġam.

B : laa ykuun ġaleek dyuun ġaġaan thiġġ bi-zzawaaj ħinnak tirtaah fiih.

A : yaġnii ħitta wa-ħin kaanat duyuun, tkuun duyuun yaġnii muġ¹¹ murħiqah maḡalan xamġaġġ ħalf, ġiġriin, yaġnii ġayy tiġdar tiġħammala... baġd ġint... fii ġinteen yaġnii tiġdar tsaddid lġiimah¹², lammaa taaxiḡ-lii ġittiin ħalf šulfah, yaġnii ħaġtabirhaa şaraahah ħa... yaġnii ħiḡaa ħint muub ġaadir ġala -zzawaaj, laa tiġzawwaj, bi-maġna ħaaxar. weeġ raayek ħint?

C : şaraahah, wa-naa ħayydi -nniġaam ḡaa -lii fi baġzi -lmanaatiġ wu-zzawaaji -ġjumaafi.

A : yaġnii zayyi -lqura?

C : yaġnii ħii yidfaġ mablaay šyiir kaḡaa mablay w-ħuġtakk min ġayy ħismah waajbah w-maa waajbah kill ġayy, ħitta niġaam baġd lġaġaa ħaġ ħahalak yuuşal-lak, kaḡaa ḡabiiħah¹³.

مَصَارِيفُ الزَّوْاجِ

أ : لَا تُسَوِّي وَلِيْمَهُ كَبِيرَهُ، سَوَاهَا عَائِلِيَّةٌ... بِالضَّبْطِ، سَوَاهَا عَائِلِيَّةٌ. إِعْزِمُ
بَسُّ النَّاسِ إِلَيَّ أَقْرَبَاءَكَ، عِيَالُ عَمِّكَ، عِيَالُ خَالَتِكَ، كُلُّ الْمَوَدَّةِ...
الْمَوْجُودِ مِنْ جِهَتِكَ إِنَّتِ وَمِنْ جِهَةِ الْمَرَأَةِ، زَيْنٌ؟ وَخِلَاصٌ، أَوَّلًا
تُكَلِّفُ... يَكُلُّكَ اللَّهُ يَغْنِي أ... يَغْنِي « لَا تُكَلِّفْ نَفْسَكَ بِمَا لَا تُطِيقُ ».

ب : « إِنْ اللَّهَ لَا يُكَلِّفُ النَّفْسَ إِلَّا أَوْسَعَهَا. »

أ : بِالضَّبْطِ، صَحَّ، فَإِنَّتِ لَيْشَ الْحَيْنِ تَرَهَقُ نَفْسَكَ؟ أَنَا أَكُولُ لَكَ أَخُوِي
مَثَلًا، عَسَبِيلِ الْمِثَالِ، رَاحَ تَزَوُّجٌ، شَلُونُ تَزَوُّجٍ؟ رَاحَ تَسَلَّفَ فُلُوسٌ،
أَرْبَعِينَ أَلْفَ مِنْ وَلَدِ خَالِي وَمَا أَذْرِي، وَأَنَا عَطَيْتَهُ عِشْرِينَ أَلْفَ،
وَجَلَسَ سَنَوَاتٍ، جَابَ وَلَدٌ أَوْ وَلَدَيْنِ وَلَا زَالَ يَدْفَعُ لِفُلُوسٍ. لَيْشَ؟ مَا
لَهُ دَاعِي. يَغْنِي فِي النِّهَايَةِ أَيُّ هُوَ الْخَسْرَانُ؟

ب : هُوَ زَيْنُ يَا أَبُو أَحْمَدَ النِّظَامُ ذَا، بَسَّ مُشْكِلَةَ الْحَيْنِ نِظَامُ تَشْوُلِ
الْمَدِينَةِ.

أ : نَعَمْ.

ب : نِظَامُ مُمْتَازِ الْوَاحِدِ عَادَ صَرْفِيَّةً مَا صَرْفِيَّةً، بَسَّ أَحِينُ مِثْلُ مَا تَكُولُ،
إِنَّتِ أَكْبَرُ أَخَوَانِكَ...

أ : نَعَمْ.

ب : تَذْرِي الْوَالِدَةَ تَبِي تَفْرَحُ بِكَ.

ج : صَحَّ.

ب : وَأَبُوكَ يَبِي يَفْرَحُ بِكَ وَالْأَهْلُ، فَصَعِبَ شَوْيَ مِثْلُ مَا تَكُولُ تِطْلَعُ إِنَّتِ
وَزَوْجَتَكَ تَرُوحِ الْمَدِينَةَ عَسَاسُ تَسَوِّي الزَّوْاجَ هُنَاكَ، وَمِثْلُ مَا نَكُولُ
ذِي فَرَحِهِ. فَرَحَةُ الْأُمِّ إِنَّ زَوَاجَ أَكْبَرَ عِيَالِهَا.

ج : وَيَمَهَا، إِنَّتِ زَيْنُ مَا كَلَّكَ عَبْدُ الْجَلِيلِ.

أ : أَنَا مَا أَكُولُ رُوحَ الْمَدِينَةِ، أَكُولُكَ مُمَكِّنْ، بَسَ أَنَا مَا أَيْدُ الرُّغْبَةِ عَشَانُ
تَرُوحِ الْمَدِينَةِ أَوْ الرِّيَاضَ أَوْ تَسَافِرُ فِي مَنْطَفَةِ ثَانِيَةِ، أَنَا أَكُولُ
إِغْتَصِدْ إِنْ قَدَرِ مَا تَكْدَرُ فِي الْأُمُورِ الَّتِي زِي هَازِي، لَأَنْ شَلُونُ؟ شُو ال...
الْفِكْرَهُ م... شِنْ هِي؟ إِلَيْلَهُ إِنَّتِ زَمِيلِي أَوْ وَلَدَ عَمِّي وَتَحْضَرُ مَعَايِ
الزَّوْاجَ وَتَفْرَحُ وَتَأْكُلُ، وَتَخْلُصُ الْأَكْلَ وَتَكُولُ «الْحَمْدُ لِلَّهِ» صَحَّ؟ تَرُوحُ
بَيْتَكُمْ وَتَنَامُ، مِرْتَاخَ، لَكِنْ مِنْ هُوَ، بَعْدَيْنَ أَنَا شَلُونُ؟ الْيَوْمَ الثَّانِي
أَفَكَّرُ شَلُونُ بَرَجَّعَ لِفُلُوسٍ؟ شَلُونُ بَاخِذُ مِنَ الْبَانِكِ؟ شَلُونُ بَبِيعُ
سِيَّارَتِي؟

ب : أَيُّ، مَا... مَا تَسْتَقِرُّ... مَا تَسْتَقِرُّ...

أ : تَكْعِدُكَ سَنَوَاتُ تَحُوتِ شَلُونُ بِتَوَفَّرَ لِفُلُوسٍ هَازِي حَكَ... تَرَجَّعَ حَكَ
أَصْحَابُهَا. فَإِنَّتِ، النَّاسُ يَغْنِي فِرْحُوا ذِيكَ الْإِيْلَهُ مَعَاكَ، صَحَّ، لَكِنْ
بَعْدَيْنَ مِنْ هُوَ الَّتِي يَشْكِي؟ تَشْكِي إِنَّتِ. فَمَسْأَلَةُ إِنَّكَ بِتَفْرَحُ، لَا بُدَّ
تَفْرَحُ. أَنَا مَعَاكَ أَيْدِكَ إِنَّكَ لَا زِمَ تَفْرَحُ بَيْنَ أَهْلِكَ وَرَبِّعَكَ وَخِلَانِكَ، لَكِنْ
لَا تَت... تَسَوِّي أَزِيدُ مِنَ اللَّازِمِ. يَغْنِي لَا تِطْلَعُ أَكْثَرُ مِنَ الَّتِي تَكْدَرُ
تَسَوِّيهِ. يَغْنِي هَازِ الَّتِي أَتَصَوَّرُ إِنَّهَا وَجْهَةٌ نَخْرِي.

ب : صَرَاحَهُ، إِنَّكَ لَا تِطْلَعُ مُدَانُ مِنْ بَعْدُ مَا تَعْرِسُ...

أ : نَعَمْ.

- ب : لَا يَكُونُ عَلَيْكَ دِيُونُ عَشَانْ تَحِسْ بِالرَّوَّاجِ إِنَّكَ تَرْتَاخْ فِيهِ.
- أ : يَغْنِي حَتَّى وَإِنْ كَانَتْ دِيُونْ، تَكُونْ دِيُونْ يَغْنِي مُشْ "مُرْهَقَه مَثَلًا خَمْسَطَعَشْ أَلْفْ، عِشْرِينَ، يَغْنِي شَيْ تَغْدَرْ تَتَحْمَلْهُ... بَعْدْ سِنْتَيْنِ... فِي سِنْتَيْنِ يَغْنِي تَغْدَرْ تَسَدُّ الْغِيمَه"، لَمَّا تَاخِذِلِي سِتِّينِ أَلْفْ سُلْفَه، يَغْنِي أَعْتَبِرْهَا صَرَاخَه أ... يَغْنِي إِذَا أَنْتْ مُوبْ كَادِرْ عَلَى الزَّوَّاجِ لَا تَتَزَوَّجْ، بِمَعْنَى آخَر. وَيَشْ رَايْكَ إِنَّتْ؟
- ج : صَرَاخَه، وَأَنَا أَيْدِ النَّظَامْ ذَا اللَّي فِي بَعْظِ الْمَنَاطِغِ وَالزَّوَّاجِ الْجُمَاعِي.
- أ : يَغْنِي زِي الْقُرَى؟
- ج : يَغْنِي إِي يَدْفَعْ مَبْلَاغْ صَغِيرْ كَذَا مَبْلَغْ وَأَفْتَكْ مِنْ شَيْ إِسْمَه وَاجِبَه وَمَا وَاجِبَه كُلْ شَيْ، حَتَّى نِظَامْ بَعْدِ الْعِشَا حَكْ أَهْلَكْ يُوَصِّلُكَ كَذَا ذَبِيحَه."

Vocabulary

bi-zzabt بِالْظَّبْطِ *adv.* exactly

ʕyaal ʕammak عِيَالْ عَمَّكَ *phr.* your paternal uncle's children, your paternal cousins

MSA لَا تَكْلِفْ نَفْسَكَ بِمَا لَا تُطِيقُ laa tkallif nafsak bi-maa laa tuṭiiq *expr.* Don't burden yourself with what you cannot bear.

ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʕahaa إِنَّ اللَّهَ لَا يُكَلِّفُ "On no soul does God place a burden greater than it can bear" (Surá II: 286).

ʕa-sabiili -lmiṯaal عَسَبِيلِ الْمِثَالِ *expr.* as an example

tisallaf تَسَلَّفَ imperf. yitsallaf *v.* to borrow (money especially on credit)

walad xaaltii وَلَدْ خَالْتِي *phr.* (pl. wlaad xaaltii) my maternal aunt's son, my maternal cousin

xaalah خَالَه *n.* (pl. -aat) maternal aunt

laa-zaal لَا زَالَ *v.* still

- maa lah daaʕii مَالَهُ دَاعِي *expr.* There is no need for it.
- xasraan خَسْرَان *act.par. (pl. -iin)* loser
- ṣarfiyyah maa ṣrafiyyah صَرْفِيَّةٌ مَا صَرْفِيَّةٌ *phr.* expenses and something like that, little change (money)
- waaldah وَالِدَةٌ *n.* mother
- firiḥ bi- فَرِحَ بِ- *imperf. yifraḥ bi- v.* to rejoice in (one's getting married)
- farḥah فَرْحُهُ *n.* (wedding) celebration; joy
- ?ayyad أَيَّدَ *imperf. y?ayyid v.* to approve of; to endorse; to support;
- ?iṭṭaṣad اِغْتَصَدَ *imperf. yiṭṭaṣid v.* to be economical; to be frugal (var. ?igtaṣad)
- lḥamdi li-llaah الْحَمْدُ لِلَّهِ *phr.* thank God, praise be to God
- mirtaah مَرْتَاةٌ *adj. (pl. -iin)* comfortable
- ṣaga سَكِيَ *imperf. yiṣga v.* to be miserable; to work hard; to have trouble
- rabʕ رَبْعٌ *n.coll.* clan, family; folks
- xill خَلٌّ *n. (pl. xillaan)* friend, bosom friend
- mudaan مُدَانٌ *pass.par. (pl. -iin)* indebted, in debt; convicted; judged
- muṣ مُشٌ *neg.part.* not
- ṭḥammal تَحَمَّلَ *imperf. yiṭḥammal v.* to bear; to withstand
- saddad سَدَّدَ *imperf. ysaddid v.* to pay off, to cover (debts)
- yiimah غِيْمَةٌ *n.* amount; value (var. giimah)
- sulfah سُلْفَةٌ *n.* debt; an advance payment; borrowing money
- bi-maʕna ?aaxar بِمَعْنَى آخَرٍ *expr.* (lit. in another meaning) in other words
- ftakk فَتَكَ *imperf. yiftakk v.pass.* to be freed; to be let loose

Notes

- 1) bi-zzabt: *Exactly*. As it was noted before, some adverbs are formed by prefixing the preposition prefix //bi-// to a noun.
- 2) Syaal Sammak: *Your paternal uncle's children, your paternal cousins*. Unlike the English, Arabic has very specific kinship terms. To render cousin, nephew and niece, the words //ʔibn or wild// *son*, and //bint// *daughter* are used before //ʔamm; ʔammah; xaal; xaalah; ʔax; ʔuxt// *paternal uncle's; paternal aunt's; maternal uncle's; maternal aunt's, brother's; sister's son/daughter*. The words //ʔyaal; wlaad// *children* are used for the plural.
- 3) ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʔahaa: *On no soul does God place a burden greater than it can bear*. Both speakers are quoting this Qur'anic verse from "al-Baqarah Sura, 286." Whether a speaker is educated or not, he uses Classical Arabic when quoting the Qur'an, since memorizing the Qur'an is a common Muslim practice.
- 4) ʔa-sabiili -lmiṯaal: *As an example*. Cf. MSA //ʔala sabiili -lmiṯaal// with the dialectal change of the preposition //ʔala ---> ʔa-//.
- 5) laa zaal: *Still*. The auxiliary verb //zaal// *to cease* is always used in a negative construction to render the English equivalent *still*.
- 6) xasraan: *Loser*. Almost all adjectives of the //C₁aC₂C₃aan/faʔlaan// pattern are derived from Measure I verbs, e.g., //yiliṯ; tiʔib; firih, ʔalṯaan; taʔbaan; farḥaan// *mistaken; tired; happy*.
- 7) waaldah: *Mother*. It is more respectful to use //waalid; waaldah// with the definite article //ʔal-// for *one's father; mother: //keef lwaaldah?// How is your mother?* The dual form //waaldeen// *one's parents* is widely used as well.
- 8) ʔiytaṣad: *To be economical*. Cf. MSA //ʔiqtaṣada//. Note the sound change of //q ---> ʔ//.
- 9) lḥamdi li-llaah: *Thank God, praise be to God*. One has to say this phrase upon finishing a meal.

- 10) mudaan: *Indebted*. This is a formal term; the form //madyuun// is more common in colloquial Arabic. Note the numerous use of MSA terms and idioms in this selection.
- 11) muf: *Not*. This negative particle is used to negate nouns, adjectives and adverbs. The negative particles //muu, muub// are more common in Gulf dialects.
- 12) yiimah: *Amount; value*. Cf. MSA //qiimah//. Note the sound change of //q- --- y-//. The form //giimah// is more common in other Eastern Province dialects.
- 13) yuuṣallak: *You will receive*. Simple triliteral verbs whose first radical is //waaw// have imperfect stems beginning with //-uu-; -oo-, -aa-//, e.g., //waṣal/yuuṣal/yooṣal/yaaṣal//. See Selection 14, Note 12.
- 14) kaḏaa: *So many; a few*. When preceded by the preposition //ka-//, the demonstrative //-ḏaa// functions as an adverb: //kaḏaa ḏabiiḥah// *so many lambs*. Note that when //kaḏaa// is repeated it has an indefinite meaning: //sawweet kaḏaa wa-kaḏaa// *I did such and such*.

Wedding Expenses

A : Don't have a big feast. Have it for family only... Exactly, make it a family {party}. Invite only your relatives, your paternal uncle's children, your maternal aunt's children, all those who are on your side {of the family} and those on the woman's side, OK? That's it. Don't burden... God tells you, I mean e... "Don't burden yourself with what you cannot bare."

C : "On no soul does God place a burden greater than it can bear."

A : Exactly, true, so then, why are you burdening yourself? I am telling you, just as an example, my brother got married. How did he get married? He borrowed money, forty thousand {riyals} from my maternal aunt's son, I don't know, and I gave him twenty thousand {riyals}. It took him years {to pay it off}. He had a child or two and he was still paying off the money. Why? For no reason. Well, who is the loser after all?

C : This system is good Abu Ahmad, but today's problem is the {fad} of going to Medina {to get married}.

A : Yes.

C : It is an excellent system where one spends little money. However, well, as you may say, you are the oldest of your brothers...

A : Yes.

C : You know, mom wants to rejoice {in your wedding}.

B : True.

C : And your father and the family want to rejoice {in your wedding}. So it is somewhat difficult, as you may say, to go with your wife to Medina to get married there. As you may say, this is a celebration. It is mom's celebration; her oldest son is getting married...

B : Right there, next to her. What Abduljalil said to you is good...

A : I am not telling you to go to Madinah. I am saying that it is possible. Nevertheless, of course, I don't approve e... that you go to Medina, or to Riyadh or, to travel to another area. I am saying be economical as much as you can regarding such matters, why? The idea is... what? You are ■ colleague of mine or my paternal uncle's son and tonight you are attending my wedding, you have ■ good time, you eat and when you finish eating you say, "Thank God," right? You go home and you sleep comfortably, but who is... how would I be afterwards? The next day I will be thinking.

how am I going to pay back the money? How am I going to borrow from the bank? How am I going to sell my car {to pay off my debt}?

C : Yes, no... you have no certainty... no certainty...

A : For years you will be thinking of how you are going to save this money to give it back to people. I mean, the people rejoiced with you that night, true, but later who was troubled? You were miserable. So the issue of enjoying {your wedding} is inevitable. I am with you. I support {the fact} that you should celebrate {your wedding} among your family, folks, and friends, but don't... do anything more than is necessary. I mean you should not end up with more than what you can afford. Well, this is what I think my point of view is.

B : Frankly speaking, you should not end up in debt after you get married...

A : Yes.

B : You should not have debts, that way you can feel comfortable in your marriage.

A : Well, even if there is debt, it should not be exhausting. For example, fifteen thousand, twenty {thousand riyals}, I mean something you are able to bear. In yea... in two years you will be able to pay the amount back. When you borrow sixty thousand, I mean, frankly, consider it... well, in another word, if you are not {financially} able to get married, don't get married. What do you think?

B : Honestly, I support the system that is in some areas and the traditional country marriage.

A : You mean like the villages?

B : Well, yeah, one pays a small amount and will be free from something called traditions and obligations, and everything. Even {for} the custom of the family dinner, you will receive so many lambs.

seed samak¹

This selection presents several stative adjectives of the //faʃlaan/C₁aC₂C₃aan// pattern which are always derived from Form I verbs.

A : Je-xbaara²... Ji-smah -lbahir habiib wiyyaak³, maa truuh ha-lʔayyaam walaa Jii?

B : wallah -lbahir taʃbaan⁴ yaa ʃabbaadii, muu miθil ʔawwal.

A : huu ʃahiih lbahri tyayyar, muu zayy ʔawwal⁵ yaa habiib, bass maa-zaal fii xeer ʃindi -nnaasi -ʃjaatriin.

B : weeni -lxeer?

A : nnaasi -lle tifham fi -lbhoor w-yiʃirfuu ʔamaakin w-kiɖaa⁶.

B : ʔeh, lʔamaakin lawwal hilwah.

A : maθalan ʔaggi -lhaway... yaʃnii fii naas ʔe... haawyiin w-kiɖaa, yaʃnii... maθalan xawaafiʃ, law jiit la-lxawaafiʃ, yijii ysawwuunah⁷ maka... maθalan marrah fi -ʃʃahir...

B : ʔem...

A : fa-maḥsuub fi -ttaariixi -lfulaanii -lmaayah -lfulaaniyyah yaʃiir fii xawaafiʃ fi -lmukaani -lfulaanii, lle yinda -lʔamaakin w-haawii ha-ʃʃyaa ɖii yruuh yʃiid law daʃm la-lbeet w-yijii.

B : ʔeh, maθal ʔa... yoom nruuh ʔummu -ḥweesiin dak... ʔawwal...

A : ?eh.

B : şidnaa ʕala yimken tisʕah kiilo hah? wi-nt şidti -θneen wi-zʕilt maa rziit tkammil laa-weeʃ⁸? la-ʔannak ʕayyaar kaan wagthaa w-ħaalak la-llah⁹, w-ʔana şah... şahraah¹⁰ yaʕnii, ween... ween gilt weeʃ fiik ʕala -ha-lħaaleh? şidti -θneen, rrizg mawjuud giddaamak, di ħawwil, walaa ki-nnak¹¹ tidrey... ħaawil...

A : ʔaşlan ʔanaa yaa ħabiib yoom ʔaruuh wiyyaakum daaki -lyoom maa kaan lii nafs, w-kaan ʕindii ʕiyil θaanii, ʔintuuna şarraytuu ʔillaa laazim nruuh lyoom, laazim. xalleetuu -lwaahid yruuh b-duun nafs, maa yrakkiz, maa yʕuuf. lwaahid ħatta kaan sahraan¹², maa ʔigdar ʔafattiħ ʕyuunii, ʕaʕaan ʔarakkiz ʔaʕuuf ħaajah min difnat taħti -t̤tiin. ʕloon ʔaʕuuf ħaajah w-ʔanaa naʕsaan¹³, bi-ʕyuunii -nnoom?

B : laa, ttaʕ...

A : maa nimt hadeel walaa ʕay, w-kint zahgaan¹⁴ w-ʕindii -r̤ibaat θaanii.

B : laa, ʔittaʕbaan taʕbaan, maa ʕaleek, keef ʔihna n̤siid ʕala sabʕah, θamaani, tisʕah, ʕaʕrah kiilo wi-nt t̤siid leyna θneen?

A : ʔiza¹⁵ ʔintuun daaggiinhaa layyi noomah¹⁶ mni l-muyreb ʔila ħagg şalaati -lfajer¹⁷...

B : ʔaşlan ʔihna ħaal...

A : w-ʔanaa sahraan maa nimt, kaan ʕindii zuuuf maa nimt.

B : ʔaş... laʔ, ħaalnaa ħaalek...

A : laa.

B : ?anaa baʿd sahraan...

A : laa, yalṭaan ?inti.

B : bassi -ttaṣbaan taṣbaan zay-maa gitlik.

A : muu taṣbaan, lwaahid haadii Jaylah ċinnnha hiwaayah.

B : guul ?inta ṣlabt...

A : ?awwalan hiwaayah, baʿdeen tiṣtimid ṣala nafsiyy(t)ak, ?izaa ?int murtaah bi-tibḥar b-ḥamaas wi-b-naṣaaṭ w-ḥayawiyyah w-bi-trakkiz ṣadil, bassi -lwaahad ?iza maa huu murtaah nafsiyyan flooni... maa yrakkiz, maa yṣuuf, ?iṣṣii giddaamah maa yṣuufah.

B : miin yguul-lik? ?aşlan yooma -lla raḥne, ?aşlan yooma -lla raḥne ṣaḥiiḥ ?inna maa-lak xilg...

A : ?eh.

B : laakin muu la-ha-darajah ṣaad, la?anna ?awwalan, ?int raayih la-ṣaziimeh w-raayih tibḥar, laakin maa tibya twaṣṣax nafsek wi-lbaktarah tbaaṣidhaa ṣannak daayman.

A : ?ey tiṣrif ?anaa, tiṣrifnii ?anaa ?insaan ḥariiṣ...

B : ?int ?insaan ?eh...

A : w-maa ?ahib ?awassix nafsii b-ha-l?afyaa? w-kiḏaa, fa-?anaa law raayih,
ba-staḥidd, ba-lbas libs la-lbaḥr. ba-lbas juuṭii baa-xiḏ yaayi -lḥarbeh,
?intum maa Ṣateetuunii majaal laa ?axid-lii juuṭii w-tidrii killa jawalah,
wi-tgaṭṭisi -rrijil lwaahid maa yithammalhaa.

B : la?, Ṣaleek juuṭii... Ṣaleek juuṭii.

A : yeer kidaa... yeer kidaa taraa kaan... kaanati -lmaayah maa hii -
mnaasbah, nafsii -ttaariix lle riḥnaa fii kaanat Ṣala ṭuul maa madaahaa
tiṭlaṣi -ṣṣams willaa¹⁸ -lmaayah jaayah rakiz.

صَيْدُ سَمَكٍ^١

أ : شَخْبَارٌ^٢... شِسْمَهُ الْبَحْرُ حَبِيبٌ وَيَّاكَ^٣، مَا تَرُوحُ هَالِئَامٌ وَلَا شَيْءٌ؟

ب : وَاللَّهِ الْبَحْرُ تَغْبَانُ^٤ يَا عَبَّادِي، مُو مِثْلُ أَوَّلٍ.

أ : هُوَ صَحِيحُ الْبَحْرِ تَغْيَرُ، مُو زِي أَوَّلُ^٥ يَا حَبِيبُ، بَسَ مَا زَالَ فِي خَيْرٍ
عِنْدِ النَّاسِ الشَّاطِرِينَ.

ب : وَيْنِ الْخَيْرِ؟

أ : النَّاسُ الَّتِي تَفْهَمُ فِي الْبَحْرِ وَيَعْرِفُوا أَمَاكِنَ وَكَذَا^٦.

ب : أَيِه، الْأَمَاكِنَ لَوَّلُ حِلْوَه.

أ : مَثَلًا حَكَّ الْهَوَى.. يَغْنِي فِي نَاسٍ أ... هَاوِيِينَ وَكَذَا، يَغْنِي مَثَلًا خَوَافِعُ،
لَوْ جِيتَ لِلْخَوَافِعِ، يَجِي يَسْوُونَهُ^٧ مَك... مَثَلًا مَرَّةً فِي الشَّهْرِ...

ب : إِم...^٨

أ : فَمَحْسُوبٌ فِي التَّارِيخِ الْفُلَانِي الْمَايَه الْفُلَانِيَه يَصِيرُ فِي خَوَافِعِ فِي
الْمُكَانِ الْفُلَانِي، الَّتِي يَنْدَى الْأَمَاكِنَ وَهَاوِي هَالشَّيَا ذِي يَرُوحُ يَصِيدُ لَوْ
دَعَمَ لِلْبَيْتِ وَيَجِي.

ب : أَه، مَثَلُ أ... يَوْمَ نَرُوحُ أُمُّ حَوْسِينَ دَك... أَوَّلُ...

أ : أَه.

ب : صِدْنَا عَلَى يَمَكِنَ تِسْعَه كِيلُو، هَه؟ وَإِنْتَ صِدْتَ ثَنِينَ وَزَعِلْتَ مَا رُظِيْتَ
تَكْمَلُ لَا وَيَش^٩؟ لَأَنَّكَ عَيَّارُ كَانَ وَكُتْهَا وَحَالِكَ لِلَّهِ^{١٠}، وَأَنَا صَحْرَاحَه^{١١}

{صَرَاحَه} يَغْنِي وَيَنْ... وَيَنْ كَلَّتْ وَيَشْرُ فِيكَ عَلَى هَالْحَالَه صِدَّتْ ثَنَيْنِ،
الرُّزْكَ مَوْجُودٌ كِدَامَكَ، بِي حَوْلْ، وَلَا كِنُكَ" تَدْرِي... حَاوِلْ...

أ : أَصْلًا أَنَا يَا حَبِيبُ يَوْمَ أَرْوَحُ وَيَاكَ مِنْ ذَاكَ الْيَوْمِ مَا كَانَ لِي نَفْسُ،
وَكَانَ عِنْدِي شِغْلٌ ثَانِي، إِنْتُونْ صَرِيْتُونَا إِلَّا لَازِمَ نَرْوَحُ الْيَوْمَ، لَازِمَ،
خَلَيْتُونَا الْوَاحِدِ يَرْوَحُ بِدُونِ نَفْسِ، مَا يَرْكُزْ، مَا يَشُوفُ. الْوَاحِدِ حَتَّى
كَانَ سَهْرَانٌ^{١٣}، مَا إِكْدَرُ أَفْتَحْ عَيْوُنِي عَشَانَ أَرْكُزْ أَشُوفْ حَاجَه مِنْ دِفْنَتْ
تَحْتِ الطَّيْنِ. شَلُونْ أَشُوفْ حَاجَه وَأَنَا نَعْسَانٌ^{١٣}، بَغِيُونِي النُّومُ؟

ب : لَا التُّع...

أ : مَا نِمْتُ هَدِيلْ وَلَا شَيْ وَكِنْتُ زَهْكَانٌ" وَعِنْدِي ارْتِبَاطٌ ثَانِي.
ب : لَا، إِي التَّعْبَانَ تَعْبَانَ مَا عَلَيْكَ، كَيْفَ إِحْنَا نَصِيدُ عَلَى سَبْعَه، ثَمَانْ، تِسْعَه،
عَشْرَه كِيلُو وَإَنْتْ تَصِيدُ لَيْنَا ثَنَيْنِ؟

أ : إِزَاهْ^{١٥} إِنْتُونْ دَاكَيْنَهَا لِي نَوْمَه" مِنْ الْمَغْرِبِ إِلَى حَكْ صَلَاةِ الْفَجْرِ^{١٣}...
ب : أَصْلًا إِحْنَا حَالْ...

أ : وَأَنَا سَهْرَانٌ مَا نِمْتُ، كَانَ عِنْدِي ظُرُوفٌ مَا نِمْتُ.
ب : أَصْد... لَا، حَالْنَا حَالِكْ...

أ : ل...

ب : أَنَا بَعْدُ سَهْرَانٌ...

أ : لَا غُلْطَانُ إِنْتِ

ب : بَسُّ التَّعْبَانَ تَعْبَانَ زَيَّ مَا كِتْلَكَ.

أ : مُو تَعْبَانُ، الْوَاحِدُ هَازِي شَغْلُهُ تَشْنِهَا هَوَايَه.

ب : كُولُ إِنْتَ صَلَبْتْ...

أ : أَوَّلَا هَوَايَه، بَعْدِينْ تَعْتِمِدْ عَلَى نَفْسِيكْ، إِذَا إِنْتَ مُرْتَاخْ بِتَبْحَرْ بِحِمَاسْ وَبِنَشَاطْ وَحَيَوِيَّهْ وَبِتَرْكُزْ عَدِلْ، بَسْ الْوَاحِدْ إِذَا مَا هُوَ مُرْتَاخْ نَفْسِيًّا شَلُونْ... مَا يَرْكُزْ، مَا يَشُوفْ، إِلْشِي كِدَامَه مَا يَشُوفْ.

ب : مِينْ يَكُولْ لِكَ؟ أَصْلًا يَوْمَ اللَّي رَحْنَا، أَصْلًا يَوْمَ اللَّي رَحْنَا صَحِيحْ إِنْ مَا لَكَ خَلِكْ...

أ : أوه.

ب : لَكِنْ مُو لَهَا الدَّرَجَهْ عَادْ، لَأَنَّ أَوَّلًا إِنْتَ رَايَحْ لَعَزِيمَه وَرَايَحْ تَبْحَرْ، لَكِنْ مَا تَبْقَى تَوَسِّخْ نَفْسَكْ وَالبَكْتَرَهْ تَبَاعِدْهَا عَنْكَ دَائِمًا.

أ : أَيَّ تَعْرِفْ أَنَا، تَعْرِفْنِي أَنَا إِنْسَانْ حَرِيصْ...

ب : إِنْتَ إِنْسَانْ أوه...

أ : وَمَا أَحِبَّ أَوْسَخْ نَفْسِي بِهَ الْأَشْيَاءْ وَكِذَا، فَأَنَا لَوْ رَايَحْ، بَسْتَعِدْ بَلْبَسْ لِبَسْ لِلْبَحْرِ. بَلْبَسْ جُوطِي بِأَخِذْ يَايِ الْحَرْبَهْ، إِنْتُمْ مَا عَطَيْتُونِي مَجَالْ لِأَخِذْ لِي جُوطِي وَتِدْرِي كَلَّا شَوْلَهْ وَتَكْطَعْ الرَّجْلْ، الْوَاحِدْ مَا يَتَحَمَّلْهَا.

ب : لَأَ، عَلَيْكَ جُوطِي... عَلَيْكَ جُوطِي.

أ : غَيْرْ كِدَا... غَيْرْ كِدَا تَرَا كَانَ... كَانَتْ الْمَايَهْ مَا هِي مَنَاسِبَهْ، نَفْسِ التَّارِيخْ اللَّي فِيهْ كَانَتْ عَلَى طُولْ مَا مَدَاهَا تَطْلُعْ الشَّمْسْ وَلَا الْمَايَهْ جَايَهْ رَكْظْ.

Vocabulary

- ṣeed samak صَيْدُ سَمَكٍ *phr.* fishing
- ʃe-xbaar شَخْبَارٌ *phr.* (lit. What's the news?) how is/are;
- ha-lʔayyaam هَالْأَيَّامِ *expr.* nowadays, these days
- ʃabbaadii عَبَّادِي *prop.n.* Abbadi (a name for a male)
- zayy ʔawwal زَيَّ أَوَّلٍ *phr.* as it used to be, as it was in the past
- haawii هَاوِي *act.par.* (pl. haawyiin) having a hobby; being an amateur, being a fan
- xawfaʃah خَوْفَعَه *n.* (pl. xawaafiʃ) flounder, flat fish
- ysawwuunah يَسْوُونَه *v.* They fish in it; They make it.
- marrah fi ʃ-ʃahir مَرَّةً فِي الشَّهْرِ *phr.* once a month
- ttaariixi -lfulaanii التَّارِيخُ الْفُلَانِي *phr.* (on) such and such a date, (on an) unspecified date
- maayah مَائِه *n.coll.* water (var. mayy, muuya)
- dii دِي *demons.part.* this (var. haadii)
- daʃm دَعْمٌ *v.n.* support
- ʔummu ḥweesiin أُمُّ حَوَيْسِينَ *prop.n.* Umm Huwaisen (a fishing spot south of Dammam)
- laa weeʃ لَا وَيْشُرْ *interrog.part.* what for
- ʃayyaar عِيَّارٌ *adj.* (pl. -iin) loafer; vagrant; deceitful
- ḥaalak la-llah حَالُكَ لِلَّهِ *expr.* You are in bad shape (which only God can change); You are hopeless.
- rizg رِزْكَ *n.* (pl. ʔarzaag) bounty; livelihood; property
- ki-nnak كَنَّكَ *conj.* as if you, as though
- maa kaan lii nafs مَا كَانَ لِي نَفْسٌ *expr.* I was not in the mood; I didn't want to; I had no desire.
- ṣarr صَرَّ *imperf.* yṣirr *v.* to insist
- sahraan سَهْرَانٌ *adj.* (pl. -iin) staying up (at night); being alert
- mindifnah مَنَدِفَنَه *pass.par.* buried

- naḥṣaan نَحْصَانٌ *adj.* (*pl.* -iin) sleepy
 fii ṣyuunii -nnoom فِي عَيْنُونِي النَّوْمُ *expr.* (lit. the sleep in my eyes)
 being sleepy
 zahgaan زَهْكَانٌ *adj.* (*pl.* -iin) bored
 ṭizaa إِذَا *cond.part.* if (var. ṭiḍaa)
 daaggiinhaa liyyii noomah دَاغَّيْنَهَا لِي نَوْمَهُ *expr.* (lit. You have hammered
 sleep for me.) You have slept well.
 mayre(i)b مَغْرِبٌ *n.* evening; sunset
 ṣalaati -lfajer صَلَاةُ الْفَجْرِ *phr.* the dawn prayer
 ḥaalnaa ḥaalik حَالُنَا حَالُكَ *phr.* (lit. Our condition is your condition.) We
 are in the same boat.
 baḥar بَحْرٌ *imperf. yibḥar v.* to set sail
 nafsiiyyan نَفْسِيًّا *adv.* mentally, psychologically
 yooma -lla raḥne يَوْمَ الْأَرْحْنَا *adv.phr.* the day we went, when we went
 maa lak xilg مَا لَكَ خِلْكَ *expr.* You are not in the mood; You don't want
 to.
 la-ha-ddarajah لَهَا الدَّرَجَةُ *expr.* (lit. to this degree;) to that extent
 baktarah بَكْتَرَهُ *n.* bait
 baafad بَاعَدَ *imperf. ybaafid v.* to keep (s.th.) away
 juuṭii جُوْطِي *n.* (*pl.* juwaati) Per. boots (for men); shoes
 ḥarbe(a)h حَرْبُهُ *n.* (*pl.* -aat) spear
 jawalah شَوْلُهُ *n.* rocky; rocks
 ma madaahaa... willaa مَا مَدَاهَا... وَلَا *phr.* as soon as

Notes

- 1) ṣeed samak: *Fishing*. The word //seed// *hunting; catching* must have ■ plural noun after it to specify the act of *fishing* or *hunting*, e.g., //seed ṣaṣaafiir// *bird hunting*.
- 2) ṣe-xbaar: *How is/are...; what's up*. The word //xbaar// preceded by an interrogative substantive is used to inquire about something or someone. It may take pronominal suffixes, or it may be followed by a name of the thing

or the person inquired about, e.g., //ʃe-xbaarak?// *How are you?* //ʃe-xbaar haʔbiib?// *How is Habib?*

- 3) wiyyaak: *With you*. The particle //-iyya// is usually used after a verb when it is with //waaw lmaʔiyyah//. It may have pronominal suffixes or it may be followed by nouns, e.g., //truuh wiyyaayii; truuh wiyyaa ʔahmad// *You go with me; You go with Ahmad*. As it appears in the text, dropping the //w-// is common in most Gulf dialects.
- 4) taʔbaan: *Not good; tired; under the weather*. This is a stative adjective which is usually derived from intransitive perfect verbs by suffixing //-aan// to the verb root, e.g., //taʔab, taʔbaan//. Note the several stative adjectives in this text.
- 5) zayy ʔawwal: *As it used to be, as it was in the past*. Some prepositions are simply derived from nouns. The noun //zay// *fashion* is used as the prepositions *as, like*. Note that the speakers in this text use //zayy// although //miʔil// is more common in Gulf dialects.
- 6) kidaa: *Like this, as such*. The speakers do not always make the sound change of //ð ---> d//. One must get used to this inconsistency.
- 7) ysawwuunah: *They fish in it; They make it*. Some speakers of the Safwa dialect keep the second present tense marker //-n-// for the third person plural.
- 8) laa weej: *What for?* //laa// is not a negative particle here, but rather a preposition //la(i)-//. The lengthening of vowels is a common feature in some Eastern Saudi Arabia dialects.
- 9) haalak la-llah: *You are in bad shape*. This expression is used when someone or something is in such bad shape that only God could do something about.
- 10) ʃahraahah: The speaker stumbled and made an error. He was supposed to say //ʃaraahah// *honestly*.
- 11) ki-nnak: *As if you are*. This compound conjunction, with a meaning equivalent to a hypothetical, introduces a clause of manner which may occur before or after the main clause. It is usually used with pronominal suffixes.
- 12) ʃarraytuu: *You insisted*. Note that the diphthong //-ay-// is often preserved by some speakers of Eastern Saudi Arabia.
- 13) sahraan: *Staying up (at night); being alert*. For stative adjectives, see Note 4.
- 14) naʔsaan: *Sleepy*. For stative adjectives, see Note 4.

- 15) zahgaan: *Bored*. For stative adjectives, see Note 4.
- 16) ʔizaa: *If*. Cf. //ʔiðaa//. Note the sound change of //ð ---> z//, an uncommon feature in Gulf dialects. This change was only detected in the Safwa dialect.
- 17) daaggiinhaa liyyii noomah: *You have slept well*. The verb //dagg// *to hammer* or its active participle //daagg// are used to emphasize or to exaggerate an action. The use of the dative //liyyii// *for me* emphasizes the action as well.
- 18) ʃalaati -lfajer: *The dawn prayer*. Prayer is the second of the five pillars of Islam. It is an exercise which every Muslim is required to perform at least five times a day, namely, at dawn, midday, afternoon, evening, and night.
- 19) maa madaahaa... willaa: *As soon as*. This is an idiomatic structure indicating a sudden or surprising event.

Fishing

A : Habib, what's up with you and what's its name? The sea. Don't you go {fishing} nowadays or something?

B : Well Abbadi, the sea is not good. It is not as it used to be.

A : Habib, it is true that the sea has changed; it is not like the good old days, but it still has plenty for clever people...

B : Where is the plenty?

A : {For} the people who are knowledgeable about the sea and who know the {fishing} spots.

B : Yeah, the {fishing} places in the past were nice.

A : For example, the hobby... there are people e... {who have} this hobby. Well, for example the flounder, when it comes to the flounder, they fish it m... once a month.

B : Hmm..

A : It is known that on such and such a date, in such and such water, and in such and such a place there will be flounder. Those who seek these places and who like these things will go fishing and come back, just to help the family.

B : Yeah, as e... when we used to go to Umm Hwaisen, before...

A : Yes.

B : We caught about nine kilos, right? You caught two and you were upset. You didn't want to go on, why? Because you are a loafer, and at that time you were in really bad shape. Honestly, I mean, I said what was wrong with you to be that bad. You caught two {kilos}, the bounty is right in front of you, give it a try, as if you were not aware... try...

A : Habib, to start with, I was not in the mood that day when I went with you, and I had other work. You insisted that we had to go. You made one go unwillingly, one could not concentrate and could not see. Even though one had stayed up late and cannot open his eyes to concentrate or to see something that was buried in the mud. How would I see something while I am sleepy and my eyes are heavy (lit. the sleep is in my eyes)?

B : No, the...

A : I had not slept, I was bored, and I had another engagement.

B : No, the inexperienced is inexperienced, don't worry, {or else} how could

we catch seven, eight, nine, ten kilos while you caught two?

A : If you had slept very well (lit. hammered sleeping for me) from the evening till the dawn prayer...

B : Basically we...

A : I stayed up late, I didn't sleep. I had some problems (lit. circumstances), I didn't sleep.

B : Basic... no, we were in the same boat as you...

A : No.

B : I stayed up also...

A : No, you are mistaken.

B : But as I said to you, he who is inexperienced is inexperienced.

A : Not inexperienced, this a matter of a hobby.

B : Say that you were difficult...

A : First of all, it is a hobby. Besides, it depends on your mentality, if you are comfortable, you set sail enthusiastically, vigorously, and with good concentration. However, if one is not comfortable mentally how... he doesn't concentrate, he does not see, he doesn't see the thing in front of him.

B : Who told you so? The day we went... basically when we went, it is true that you were not in the mood...

A : Yeah.

B : But not to that extent, though. First, you were invited, and you were going fishing; however, you didn't want to soil yourself, and you always kept the bait away from you.

A : Well, you know me. You know that I am a careful person...

B : You are a person...

A : I don't like to soil myself by these things. So if I am to go {fishing} I would get ready. I would wear fishing clothes. I would wear boots. I would take a spear with me. You did not give me a chance to take boots and you know that it is very rocky and it cuts the feet. One can hardly bear it.

B : You had boots on... you had boots on.

A : Besides, you see... the water was not right on the same date we went. As soon as the sun rose, the water came gushing right away.

yarrazat siyyaaratii

This selection shows that most Arabic speakers specify number of minutes in fractions of an hour when they tell time.

A : weef ?axbaar ?axwaanak fi... -liskaar¹, la-lhiin yruuhuu skaar?

B : wallah la-lhiin...

A : w-weef ?axbaar seedhim zayy ?awwal ?awi tyayyar?

B : wallaahi² ha-l?ayyaam lanna -ljaww haar wi-lmaay nafsah bi-kuun haar...

A : ?eh.

B : wi-ssamak galiil yiṭlaṣ barraa, daa?iman fi -lyazaar ?alhiin.

A : ween yruuhuun hum ha-l?ayyaam?

B : ha-l?ayyaam yruuhuu soob³ lijbeel wi-mniifaa, w-min ha-lmakaanaat yaṣnii -lmaṣruufah -lle haggi -lbahr.

A : bass ṭabṣan xeer liskaar muu zayy ?awwal. zayy-maa guul ka-?anna galli -ssamak, ?anaa mlaahaz ha-ṣṣayy yaṣnii. seed lawwal lammaa -nnaas truuhī -skaar yaṣabbuu wanayteen⁴ ṭalaaṭah ween yṭaaf fii -lmajaar. yimkin yruuh b... bi-rraddeen, yruuh yjiib samak wi-yridid yirjaṣ yjiib samak, maa tkaffii -ssiyyaarah la-haggi -ssamak lle yṣiiduuh.

B : hatta ha-l?ayyaam bass muu...

A : bass yimkin fi -rrabfiyyah muu ha-lhiin.

B : ?eh, yaʕnii baʕd... baʕdahaa taqriiban ʕahr yʕeer. yaʕnii nihaayatah, zayy-maa tguul ʕaʕaan ʕatta taʕrifhaa nihaayati -ʕʕeef...

A : nihaayati -ʕʕeef...

B : wa... tlaagii yaʕnii b-kaʕrah, muu miʕil ?alhiin, lanna -ljaww been ?innah yiʕtidil, min ?awwal-maa ybaddii -ljaww yiʕtidil, yʕattii -ljaww ʕwayy, ?ilaa liʕtaa yaʕnii leen ywaʕʕul ʕizzi -ʕʕitaa⁵ -lbaarid, ʕizzi -lmaraabʕiin⁶ tingiʕiʕi -ssamaʕ lanna yinzil taʕit ?adfa leh.

A : ?eh.

B : law yistamarr -ljaww daafii ʕatta fi -lbaraad kaan fi samaʕ b-kaʕrah yaʕnii.

A : ?eh...

B : w-baʕzi -l?ahyaan tʕiid kiiliw ?aw xamsah kiiliw fii tuul maʕalan ʕalaaʕah kiilu ʕaatt ?aʕbaak maʕalan, w-baʕzi -l?ahyaan thutt leek... yaʕnii xams miyya...

A : ʕatta law nuʕʕ kiiliw, nuʕʕ kiilu xams miyyat mitir.

B : ?eh, xams miyyat mitir ttalliʕ kiilu kiiluween, baʕzi -l?ahyaan xams miʕat mitir ?ittalliʕlek ʕduud siyyaarah wi-ʕwayy yaʕnii ʕamuulah, siyyaarteen, yiʕtimid, ?arrazg ?ila kaan mawjuud wi-ljaww...

A : ʕala ʕasab tawaffur ssamak w-ʕala -lmooyaa baʕd ʕduul... ʕadaalati -ssuun.

B : ?eh.

A : yaʕnii baʕzi -lʔahyaan yijii xaraab suun hatta yinʕubuu -ʃʃabak w-kiḏaa
fa-maa tgarrihi -lmaayah yʔalli -ssamak fi -lmaay mʕallag...

B : ʔeh, laa, huu...

A : fa-yittarruu -lbahhaariin ʔinnhim yʕiiluu ʃabakhim liʔanna maa bi-tgarrih
lmaayaa, maa b-yistafiiduu ʃii.

B : ʔeh...

A : riht, w-marrah, ʔaaxir marrah yoom ʔaruuhhaa kaan ʕindii ‘-lfoord l-wan
ʔeet diffiran ʕeel, Ford one to eight differential’ w-ʔarraz...

B : ʔim...

A : faa-gimnaa ʕaleeh yadd waḥdah bi-ʃʃayaawil w-minnaa w-minnaa⁸
yaallah ʔallaʕnaah⁹, ʔanaa xalaas ʕirt yadraan¹⁰ ʕala siyyaartii...

B : haadaa ydill ʕala ʔiʕfi -swaagak yaʕnii maa huu...

A : laa, muu ʔiʕfi -swaagtii muu... maa kint ʔanaa -lle ʔasuug. ʔeh.

B : ʔeh, law dara...

A : fa-ʔarrazi -lmuutar laʔannaa nxadaʕnaa fi -lʔarz, laʔanna kaanat min
taht riṭbah w-min foog naaʕfah -lʔarz.

B : bass maa jaa...

A : fa-ʔaja dannani -lmuutar ʕala ʔuul ʕala taht, w-fii nafsi -lwagt saagyah
-lmaayaa, yaʕnii law ʔall gabl-maa¹¹ nʔaalʕah baʕd ribʕ saaʕah¹² kaan
lmaay ʔaṭṭa niʕʕi -ttandah¹³.

B : yaallah kaan xsirt siyyaaratak.

A : faa-Juuf kaan faziimati -ffabaab keef kaanat qawiyyah w-tarakuu -lbahr bi-lla fiih¹⁴ w-?ijuu ?ittajahuu la-ssiyarah b-?eeθ ?inna tallasuuhaa w-ka-?annhim yishabuuhaa b-?asnaanhim¹⁵.

B : ?eh.

A : maswa faziimat... saadgah w-kaḏaa w-galb haṭṭuu ?iidhim maṣ baṣz fii yadd waḥdeh w-tallasuuhaa yaṣnii, ttaḥadaw.

B : ssamak magduur faleeh fi sbuuṣi -llii baṣdeh maḡalan, bassi -ssiyarah la-daxalhaa maay¹⁶ twarraṭṭuu fiihaa.

A : ?ey, haaḏii -lmiṣkilah, w-baṣdeen siyyarah kaanat fizzaah, jadiidah.

غَرُزَتُ سِيَّارَتِي

أ : أه، وَوَيْشْ أَخْبَارُ أَخْوَانِكَ فِي لِسْكَارْ، لِلْحَيْنِ يَرْوَحُوا سْكَارْ؟

ب : وَاللَّهِ لِلْحَيْنِ.

أ : وَوَيْشْ أَخْبَارُ صَيْدِهِمْ زِيَّ أَوَّلْ أَوْ تَغْيِيرْ؟

ب : وَاللَّهِ هَالْأَيَّامْ لَنْ الْجَوْ حَارْ وَالْمَالِي نَفْسَه بِكُونْ حَارْ...

أ : أه.

ب : وَالسَّمَكْ كَلِيلْ يِطْلَعْ بَرَّا، دَائِمًا فِي الْغَزَارْ الْحَيْنِ.

أ : وَيَنْ يَرْوَحُونَ هُمْ هَالْأَيَّامْ؟

ب : هَالْأَيَّامْ يَرْوَحُوا صُوبْ لِحْبِيلْ وَمَنْيَفَا، وَمِنْ هَالْمَكَانَاتْ يَغْنِي الْمَعْرُوفَه اللَّيْ حَكُّ الْبَحْرِ.

أ : بَسْ طَبْعًا خَيْرْ لِسْكَارْ مُو زِيَّ أَوَّلْ. زِيَّ مَا كُولْ كَأَنَّ كَلَّ السَّمَكْ، أَنَا مَلَا حِظْ هَالشَّيْ يَغْنِي. صَيْدْ لَوَّلْ لَمَّا النَّاسْ تَرْوَحْ سْكَارْ يَغْبُؤُوا وَنَيْتَيْنْ ثَلَاثَه وَيَنْ يَطَافِ... يَمَكِنْ يَرْوَحْ ب... بِالرَّدَيْنْ، يَرْوَحْ يَجِيبْ سَمَكْ وَيَرِدْ يَرْجَعْ يَجِيبْ سَمَكْ، مَا تَكْفِي السِّيَّارَه لِحَكِّ السَّمَكْ اللَّيْ يَصِيدُوَه.

ب : حَتَّى هَالْأَيَّامْ بَسْ مُو...

أ : بَسْرَ يُمْكِنُ فِي الرَّبْعِيَّةِ مُوَّ الْحَيْنِ.

ب : أَه، يَعْني بَعْدُ... بَعْدَهَا تَقْرِيْباً شَهْرٌ يَصِيْرُ. يَعْني نِهَايَتَه، زَيِّ مَا تَكُوْلُ عَشَانَ حَتَّى تَعْرِفَهَا نِهَايَةَ الصَّيْفِ...

أ : نِهَايَةَ الصَّيْفِ...

ب : وَ... تَلَاكِي يَعْني بَكْثَرَه، مُو مِثْلُ الْحَيْنِ، لَنْ الْجَوَّ بَيْنَ إِنَّهُ يَغْتَدِلُ مِنْ أَوَّلِ مَا يَبْدِي الْجَوَّ يَغْتَدِلُ، يَشْتِي الْجَوَّ شَوِي، إِلَى لِسْتَا يَعْني لَيْنُ يُوَصِّلُ عِزَّ الشَّتَا الْبَارِدَ، عِزُّ الْمَرَابَعِينَ تَنْكَطِعُ السَّمْتَشُ لَنْ يَنْزِلُ تَحْتَ أَذْفَى لَهُ.

أ : أَه.

ب : لَوْ يَسْتَمِرَّ الْجَوَّ دَافِي حَتَّى فِي الْبَرَادِ كَانَ فِي سَمْتَشُ بَكْثَرَه يَعْني.

أ : أَه...

ب : وَبَعْظِ الْأَحْيَانِ تُصِيدُ كَيْلُو حَتَّى أَوْ خَمْسَه كَيْلُو فِي طُولِ مَثَلًا ثَلَاثَه كَيْلُو حَاطَ أَشْبَاكَ مَثَلًا، وَبَعْظِ الْأَحْيَانِ تُحْطُ لَيْكَ يَعْني خَمْسَ مِيَه...

أ : حَتَّى لَوْ نَصَرَ كَيْلُو، نَصَرَ كَلُو خَمْسَ مِيَه مِيَر.

ب : أَه، خَمْسَ مِيَه مِيَرِ طَلَّعَ كَيْلُو كَلَوَيْنِ، بَعْظِ الْأَحْيَانِ خَمْسَ مِيَه مِيَرِ إِطْلَعَكَ حَدُودَ سِيَّارَه وَشَوِي يَعْني حَمُولَه، سِيَّارَتَيْنِ، يَغْتَمِدُ، الرُّزْكَ إِلَى كَانَ مَوْجُودَ وَالْجَوَّ...

أ : عَلَى حَسَبِ تَوَفَّرِ السَّمَكِ وَعَلَى الْمُويَا بَعْدَ عَدُولِ... عَدَالَةِ السُّونِ...

ب : أَه.

أ : يَغْنِي بَعْظُ الْأَحْيَانِ يَجِي خَرَابٌ سُونٌ حَتَّى يَنْصُبُوا الشُّبُكَ وَكِدَا فَمَا
تُكَرِّحُ الْمَايَه، يَظَلُّ السَّمَكُ فِي الْمَايَه مَعْلُكًا...

ب : أَه، لَا هُو...

أ : فَيَطْرُقُوا الْبَحَّارِينَ إِنَّهُمْ يَشِيلُوا شُبَاكَهُمْ لِأَنَّ مَا بِتُكَرِّحِ الْمَايَا، مَا
بَيَسْتَفِيدُوا شَيْ.

ب : أَه.

أ : رِحْتُ، وَمَرَّةً، آخِرَ مَرَّةٍ يَوْمَ أَرُوحَهَا كَانَ عِنْدِي «الْفُورْدُ الْوَنُ أَيْتُ
دِفِرْنْتُ تَشِيلُ» وَغَرَزْتُ...

ب : إِم...

أ : فَاجِمْنَا عَلَيْهِ يَدَ وَحْدَهُ^٦ بِالشَّيَاطِلِ وَمِنَّا وَمِنَّا^٧ يَا لَلَّهِ طَلَعْنَاهُ^٨، أَنَا خَلَّصْتُ
صِرْتُ يَذْرَآنُ^٩ عَلَى سِيَّارَتِي...

ب : هَذَا يَدِلُّ عَلَى ظِعْفِ سَوَاكْ يَغْنِي مَا هُو...

أ : لَا، مُو ظِعْفِ سَوَاكْ تِي مُو... مَا كُنْتُ أَنَا اللَّيْ أُسُوْكَ.

ب : أَه، لَوْ ذَر...

أ : فَغَرَزَ الْمُوتَرُ لَأَنَّا نَخْدَعْنَا فِي الْأَرْضِ، لِأَنَّ كَانَتْ مِنْ تَحْتِ رِطْبِهِ وَمِنْ
فُوْكَ نَاشَفَهُ الْأَرْضُ.

ب : بَسَ مَا جَا...

أ : فَأَجَا دَنْزِ الْمُوتَرِ عَلَى طُولِ عَلَى تَحْتَ وَفِي نَفْسِ الْوَكْتِ سَاكِيَه
الْمَايَا، يَعْنِي لَوْ ظَلَّ كَبَلٌ مَا " نَطَالَعَهُ بَعْدَ رِبْعِ سَاعَةٍ " كَانَ الْمَايُ غَطَّى
نَصْرُ التَّنْدَةِ " .

ب : يَا لَهُ كَانَ خُسِرَتْ سِيَارَتَكَ .

أ : فَا شَوْفُ كَانَ عَزِيمَةَ الشُّبَابِ كَيْفَ كَانَتْ قَوِيَّةً وَتَرَكَوْا الْبَحْرَ بِاللِّي
فِيهِ " وَإِجُوا إِتْجَهُوا لِلْسِّيَارَةِ بِحَيْثُ إِنْ طَلَّعُوهَا وَكَأَنَّهُمْ يَسْحَبُوهَا
بِأَسْنَانِهِمْ " .

ب : أِه .

أ : مَسُوَ عَزِيمَةً ... صَادِكَةً وَكَذًا وَكَلْبٌ حَطُّوا إِيْدَهُمْ مَعَ بَعْظِ فِي يَدِ وَحْدَهُ
وَطَلَّعُوهَا يَعْنِي اتَّحَدَوْا .

ب : السُّمُكُ مَكْدُورٌ عَلَيْهِ فِي سَبُوعِ اللَّيِّ بَعْدَهُ مَثَلًا، بَسَّ السِّيَارَةَ لَدَخْلَهَا
مَائِي " تَوَرَّطُوا فِيهَا .

أ : أَيُّ هَادِي الْمَشْكَلَةِ، وَبَعْدَيْنِ سِيَارَةَ كَانَتْ عِزَّهَا، جَدِيدَهُ .

Vocabulary

s(i)kaar سَكَارُ *n.* weir, fishing enclosure

haar حَارُ *adj.* hot

yazaar غَزَارُ *n.* deep water; abundant water

soob صُوبُ *adv.* towards

mniifah مَنِيفَ *prop.n.* Manifah (a port city on the east coast of Saudi Arabia)

gall گَلَّ *imperf. ygill v.* to become less

mlaahiz مَلَاخِظُ *act.par. (pl. -iin)* noticing; the person who notices

- ʕabba عَبَّى imperf. yʕabbii *v.t.* to fill; to fill out; to fill up
 wa(a)nayteen وَنَيْتَيْنِ *n.* two minivans, two trucks
 bi-raddeen بِالرَّدَيْنِ *phr.* two trips; back and forth
 rabiiʕiyyah رَبِيعِيَّة *n.* springtime
 zayy-maa زَيِّ مَا *adv.* as, like (var. miθil-maa)
 ʕatta شَتَّى imperf. yʕattii *v.* to rain
 ʕizzi-ʕʕita عِزُّ الشَّتَا *phr.* the height of the rainy season, in the depth of winter
 ʕizz عِزٌّ *n.* glory; power; honor
 maraabʕiin مَرَابَعِينَ *n.* the height of the rainy season
 samač سَمَتَشْ *n.coll.* fish (var. samak)
 ʔadfa أَدْفَى *compar.adj.* warmer
 daafii دَافِي *adj.* warm
 ḥduud siyyaarah حُدُودُ سَيَّارَه *phr.* around a car {load}
 ḥmuulah حُمُولَه *n.f.* load; cargo
 ʕala ḥasab عَلَى حَسَبٍ *phr.* depending on; according to
 ʕadaalah عَدَالَه *n.* sturdiness; justice; fairness
 garraḥat غَرَّحَتْ imperf. tgarriḥ *v.(f.)* to have ebb tide
 ʕarraz غَرَزْ imperf. yʕarriz *v.* to be stuck deep (into sand, mud, etc.)
 yad waḥdah يَدٌ وَحْدَه *phr.* one hand; united
 ʕayaawil شَيَاوِلْ *n.* lifting; carrying
 minnaa w-minnaa مِّنْأَوْمِنَّا *adv.* from here and from there
 yallah ʔallaʕnaah يَلَّهْ طَلَّعْنَاه *expr.* We barely pulled it out.
 yadraan ʕala يَدْرَانْ عَلَى *adj.* worried, troubled
 muutar مُوتَرٌ *n.* Eng. car, motor
 danna(a)n دَنَّ imperf. ydannin *v.* to be stuck (deep in dirt or sand)
 saagyah سَاغِيَه *n.* high tide
 ribʕ saaʕah رِبْعُ سَاعَه *phr.* fifteen minutes, quarter of an hour
 tanda تَنْدَ *n.* Per. trunk
 ʕaziimah عَزِيْمَه *n.* determination, intention, firm will

bi-lla fiih بِاللّٰى فِيْهِ *phr.* whatever was in it; as is
 sinn سِنَّ *n.* (*pl.* ?asnaan) tooth
 magduur ʕaleeh مَكْدُوْرٌ عَلَيْهِ *pass.par.* could be obtained
 la-daxalhaa لَدَخَلَهَا *phr.* if s.th. ran inside it
 twarraṭ fii- تَوَرَّطُ فِيْ imperf. yitwarraṭ *v.* to get oneself in trouble; to be entangled

Notes

- 1) skaar: *Weirs, fishing enclosure.* Building a weir, a fence, or an enclosure in a waterway is an old way of fishing still practiced by some fishermen. Schools of fish get carried by the tide and get trapped in those weirs.
- 2) wallaahi: *I swear by God.* Swearing by God may be the most common form of swearing among Arabic speakers. The form //wallaahi// is stronger and more emphatic than //wallah// and //wallaahi -ʕaẓiim// *by God the Almighty* is the strongest of all forms.
- 3) ʕoob: *Towards; at the place of; about; direction.* This word is used as a noun, e.g., //raaḥ daaki -ʕʕoob// *He went in that direction*; //riḥt ʕoob ʔaḥmad// *I went to Ahmad's place.* It is also used as a preposition, e.g., //taʕaal ʕindanaa ʕoobi -ssaaʕah ʕaʕarah// *Come to our place by ten o'clock.*
- 4) wa(a)nayteen: *Two pickup trucks, two minivans.* This word is borrowed from the English word *van*. However, Al-Hanafi's Dictionary defines it as ■ *pickup truck*. Note the sound change of //v ---> w//, a common phonological change among Indian immigrants whose presence has been in the Gulf area for a long time.
- 5) ʕizzi -ʕʕitaa: *The height of the rainy season.* The word //ʕizz// *glory; might* is used before nouns to mean the prime or the height of an action, e.g., //kaan fii ʕizz ʕabaabah// *He was in the prime of his youth.*
- 6) maraabʕiin: *The height of the rainy season.* Cf. MSA //maraabiiʕ//. This term always refers to rainfall at the beginning of spring.
- 7) yad waḥdah: *One hand.* This phrase is used to express unity.
- 8) minnaa w-minnaa: *From here and from there.* Cf. //min hunaa wa min hunaaka//. Note the contraction of //hunaa// to the suffix //-naa//. One has to be careful not to mistake this suffix with the pronominal suffix for the

first person plural.

- 9) yallah ʔallaʕnaah: *We barely pulled it out.* As discussed before, the particle //yallah// is used to urge for an action. It is also used to describe an action in the sense of *barely* or *with difficulty*, as is the case in this text.
- 10) yadraan: *Worried, troubled.* This word could be the active participle of the MSA verb //ʔajira//. Some Arabic dialects use the form //ʔajraan// or //jadraan// due to metathesis. Note the common Gulf Arabic sound change //j ---> y//.
- 11) gabl maa: *Before.* This conjunction introduces an adverbial time clause.
- 12) ribʕ saaʕah: *Fifteen minutes, quarter of an hour.* In Arabic, it is very common to specify a given number of minutes in fractions of an hour, e.g., //ribʕ saaʕah; ʕilθ saaʕah; nu(i)ṣṣ saaʕah, ʕalaaθ ʔarbaaʕi -ssaaʕah, ʕilθeeni -ssaaʕah// *one-fourth of an hour; one-third of an hour; half an hour; three-quarters of an hour; two-thirds of an hour.*
- 13) tanda: *Trunk.* It is possible that this word is derived from the Persian word //tana// *trunk; body*.
- 14) bi-lla fiih: *Whatever was in it; as is.* The relative substantive //ʔillii// is not declined for number or gender. It takes many different forms depending on the words it is in liaison with: //llii; -lla(e); l(a)//.
- 15) ka-ʔannhim yishabuuhaa b-ʔasnaanhim: *As if they were pulling it out with their teeth.* This expression is used to describe the intensity and the difficulty of an action.
- 16) la-daxalhaa maay: *If the water ran inside it.* Note that //la-// is a contraction of the conditional particle //ʔila//. There are several conditional particles used in Gulf dialects, some of which are: //ʔiḏaa; lo(o), law; ʔinč(k)aan; ʔin; ʔila and leen//. It is not possible to generalize about which groups of Gulf speakers use which particles. Speakers may choose any of the particles at any time.

My Car Got Stuck

A : Yeah, what's up with your brothers and the weirs? Do they still go to the weirs?

B : Well, they still do.

A : What about their fishing, is it still like it used to be, or has it changed?

B : Well, nowadays because the weather is hot and the water itself is hot...

A : Yeah.

B : And the fish rarely come out. At this time, they are always in the deep water.

A : Where do they go nowadays?

B : Nowadays they go towards Jubail and Mneefah, and well, to popular places on the coast.

A : However, the weirs are not as abundant as before. As I may say, the fish are less. Well, I have noticed this thing. In the past, when people used to go to the weirs, they used to fill two, three trucks when the... overflows... Maybe he would make two trips. He would go get the fish, and he would go back again for a second load (lit. to get the fish). One car would not be enough for the fish they caught.

B : Even nowadays, it is not...

A : But maybe in springtime, not now.

B : Yeah, well, in a... there will be {fish} in about a month. Well, by the end of the month... as it is said, so that you know it's the end of the summer...

A : The end of the summer...

B : And... not as it is now. You find plenty of fish [because] from the time the weather becomes better... as soon as the weather becomes better until it rains a little. Till the winter, I mean till the height of the cold winter; there will be no fish during the height of the rainy season because the fish go deep {down in the water}; it's warmer for them.

A : Yeah.

B : There will be plenty of fish, even during the cold season, that is, if the weather stays warm.

A : Yeah...

B : Sometimes you fish ■ kilo or five, for example, by putting nets in ■ stretch of ■ three kilometer {enclosure}, and sometimes you put {nets} along five hundred...

A : Even if it is half ■ kilometer. Half ■ kilometer is five hundred meters.

B : Yeah, five hundred meters, you would catch a kilo or two; sometimes in five hundred meters you would catch around a little over one or two carloads. It depends on whether the fish are there and on the weather...

A : Depending on the availability of the fish and on the water, and also on the wind.

B : Yeah.

A : At times the wind causes some dstruction; they even set their nets, things like that, but there is no ebb tide. The fish stay in the high tide (lit. hanging in the water)...

B : Yeah, no, it's...

A : So the fishermen have to pull away their nets because there is no ebb tide. They will not gain anything.

B : Yeah.

A : Once, I went... the last time I went, I had the Ford one to eight differential, and it got stuck...

B : Hmm...

A : So all of us worked together (lit. were in one hand) lifting it from here and from there till we barely got it out. That was it; I became so worried about my car...

B : This is an indication of your poor driving, I mean, it is not...

A : No, it wasn't my poor driving, no... it wasn't me who was driving.

B : Yeah, if...

A : So the car (lit. motor) was stuck because we were fooled by the way the ground {looked}. It was wet from the bottom and dry on top.

B : But it didn't get...

A : Quickly, the car was buried all the way, and at the same time, the water was at high tide. Well, if in fifteen minutes we had not pulled it out, the water would have covered half of the trunk.

B : Wow, you would have lost your car.

A : So you see how determined the young men were. They left the sea and what was in it. They came towards the car and pulled it out just as if they were pulling it by their teeth.

B : Yeah.

A : What determination, and what heart! They joined hands and pulled it out. I mean, they were united.

B : The fish could be obtained the following week, but, for instance, it would have been a problem for you if the water ran inside the car; you would have lost it.

A : Yeah, this was the problem. Something else, the car was brand new.

ʔalḥayaat killhaa kifaah fii kifaah¹

In this selection the speaker uses the construction //noun plus fii or bi- plus the same noun// to function as ■ predicate to describe the general condition of the subject.

A : wallah wi-nnii taraa ʔanaa, haadii ʔanaa ʔahibbhaa huwaayati -lḥaduug, yaʔnii ʔa... ʔahibb ʔadxil lbaḥr, ʔabḥarah...

B : law tḥibbi truuḥi -lma... lbaḥar, gitlak lyawm ʔahamm fii nruuḥi -lmizraʕah w-nitsalla, maa rziit.

A : ʔayy² mizraʕah? ʔinta maa txattit ʔillaa la-ḥaggi -ttaʕʕibnaa w-tihliknaa fii ha-ʕʕams, w-fii ha-lḥarr, w-fii ha-rruṭubah fii galaaʕ³ fasiil, fii taʕʕiim ʔaʕjaar, w-haadaa -lla naaxdah min waraak⁴, ta... tarxiil ramil fi... lgawaarii ramil ḥaggi -lmazraʕah, ḥagg libyuut, bass, haada -lla ḥnaa ʔaxadnaah min ʕindak.

B : ʔila weeʕ, kam marrah l... lamman tiʕrag...

A : hah?

B : maa huu ʔaryah la-jismak lah?

A : ʔimbala⁵ ʔaryah bass ʔanaa ʔaruuh ʔatʕab nafsii taʕab⁶...

B : ʔaywaa.

A : w-ʔanaa fii yinaa ʕanhe.

B : ʔila wee yina ʕanh ʔe... ʔanaa raʔyak...

A : xalaʕ fii ʕummaal ʔila ḥag ha-ʕʕaylah, yiʕtiyluu fiihaa.

B : laa.

A : ?ihnaa nruuh nmaaris huwaayah muṣayyanah, muu nruuh ?in... nifgaṣ kibdnaa⁷ b-feeli⁸... b-Jeeli -lfagal⁹...

B : ?ila ween?

A : nruuh njiil triibaat raml wi-truuh ṣihhitak.

B : la? bi-lṣaks, haadii ṣazalaat, tgawwii ṣazalaatak ṣani -lxumuul wi-lkasal.

A : laa muu gawwii ṣazalaatii fii ha-rruṭuubah fii ha-lḥarr, tijiinaa ?abuu ṣfaar¹⁰ w-yiinaa¹¹ -ṣṣamargaṣ¹².

B : man yguullak, lṣarag lamman yiṭlaṣ mini -ljisim, yistafiidi -ljisim, ynazzif ha...

A : ṣahiiḥ yistafiid, bass maa ṭallṣah b-haadaa -jṣakil, tihlik nafsek wi-tḥayyib ruuḥek gabl ?awaanak.

B : ?ilaa weef tḥayyib ruuḥak?

A : ?izaa jilt daak litriibi -rramil w-malyaan ḥaddaw w-faggalt ṣala ruuḥek. daa maa b-yinfaṣk...

B : la?, lṣarag...

A : ?idaa ?int miḥtaaj ?innak tjiilah, fii ṣummaal yjiiluuh.

B : ?ila weef?

A : ?ey, fii ṣummaal yjiiluuh, maa fii daaṣii ?inna ?ihnaa nruuh w-maa tiswa yaṣnii yimkin ḥatta b-ṣiṣriin ṭalaaṭiin ryaal bii-jiillak lṣaamil.

B : ?eh.

A : maa tiſwa min ʔinn ttaʕʕib nafsek wi-tkisir ʔahrek¹³ ʕala -ttriibi -l...
haadaa. triib raml kaamil bi-ddaxxlah mazraʕati -lgawaarii.

B : ʔeh.

A : ʔeh, fii ha-ʕʕams w-fii ha-lharr w-fii ha-rruʔuubah...

B : wallah hii lhayaa killhaa kifaah fii kifaah.

A : lhayaa kifaah ʔizaa ʔint mihtaaj ʔila ha-lkifaah haade...

B : ʔahiin keef...

A : lhamdulla, ʔahiin ddunyaa b-xeer¹⁴ w-kill waahid ʕindah ʕiylatah.

B : wallah yawm ʔint... ʔila ʔint ʕala ʕiylak w-ʔaaliʕ zahgaan b-tiʕtayil
zaymaa ʔaʕtayil.

A : walla tabya tiʕtayil, ruuḥ taajir fii ʕayy. ruuḥ ʕtayil fii ʕuylah yaʕnii...

B : ʔarqa min kida, huh?

A : hleewah yaʕnii.

الْحَيَاةُ كُلُّهَا كِفَاحٌ فِي كِفَاحٍ

أ : وَاللَّهِ وَإِنِّي تَرَا أَنَا هَادِي، أَنَا أَحِبُّهَا هَوَايَةَ الْحَدُوكِ، يَغْنِي أ... أَحِبُّ
أَدْخِلِ الْبَحْرَ، أَبْحَرَهُ...

ب : لَوْ تَحِبُّ ثُرُوحَ الْم... الْبَحْرَ، كَيْتَلَكِ الْيَوْمَ أَهَمَّ شَيْ ثُرُوحَ الْمِزْرَعَةِ
وَنِتْسَلَى مَا رُظِيَتْ.

أ : أَيِّ مِزْرَعَةٍ؟ إِنَّتِ مَا تَخْطُطُ إِلَّا لِحَكِّ تَعْبِنَا وَتِهْلِكُنَا فِي هَالشُّمْسِ،
وَفِي هَالْحَرِّ، وَفِي هَالرُّطُوبَةِ، فِي غَلَاغٍ فَسِيلِ، فِي تَطْعِيمِ أَشْجَارِ،
وَهَادَا اللَّي نَاخِذَهُ مِنْ وَرَاكَ ت... تَرْخِيلِ رَمِلِ، فِي غَوَارِي رَمِلِ حَكِّ
الْمِزْرَعَةِ، حَكِّ لِبْيُوتِ، بَسْ، هَذَا اللَّي حَنَا أَخْدَنَاهُ مِنْ عِنْدِكَ.

ب : إِلَى وَيَشْ، كَمْ مَرَّةً ل... لَمَّا تَعْرَكَ...

أ : هَه؟

ب : مَا هُوَ أَرْيَحُ لَجِسْمِكَ لَهُ؟

أ : إِمْبَلَى أَرْيَحُ، بَسْ أَنَا أَرْوَحُ أَتَعْبُ نَفْسِي تَعْبٌ...

ب : أَيُّوَا.

أ : وَأَنَا فِي غِنَى عَنْهَا.

ب : إِلَى وَي غِنَى عَنْهُ أ... أَنَا رَأَيْكَ...

أ : خَلَصَ فِي عُمَالٍ إِلَى حَكِّ هَالشَّغْلَةِ، يَشْتَغِلُوا فِيهَا.

ب : لَا.

أ : إِحْنَا نُرُوحْ نَمَارِسْ هُوَايَه مُعَيَّنَه، مُو نُرُوحْ إِنْ... نِفْكَعْ كِبْدَنَّا^٦ بَفِيلِ^٨...
بَشِيلِ الْفَكْلِ^٩...

ب : إِلَى وَيْن؟

أ : نُرُوحْ نَشِيلْ تَرْيِبَاتِ رَمَلْ وَتُرُوحْ صِحَّتْكَ.

ب : لَا، بِالْعَكْسِ، هَادِي عَظَلَاتْ، تَكُوِّي عَظَلَاتْكَ عَنِ الْخُمُولِ وَالْكَسَلِ.

أ : لَا مُو كُوِّي عَظَلَاتِي فِي هَالرُطُوبَه فِي هَالْحَرِّ، تَجِينَا أَبُو صَفَارٍ^{١٠}
وَيِينَا^{١١} الصَّمْرَكْ^{١٢}.

ب : مَنْ يَكُولُ لَكَ، الْعَرَكْ لَمَنْ يَطْلَعُ مِنَ الْجِسْمِ، يَسْتَفِيدُ الْجِسْمِ، يَنْظَفُ
هـ...

أ : صَحِيحْ يَسْتَفِيدُ، بَسْ مَا طَلَّعَه بِهَادَا الشَّكْلِ، تَهْلِكُ نَفْسُكَ وَتَشَيَّبُ
رُوحُكَ كَبِلْ أَوَانُكَ.

ب : إِلَى وَيَشْ تَشَيَّبُ رُوحُكَ؟

أ : إِذَا شِلْتَ دَاكَ لِتَرْيِبِ الرَّمْلِ وَمَلِيَانْ حَدَّوْ وَفَكَّلْتَ عَلَى رُوحُكَ، دَا مَا
يَنْفَعُكَ...

ب : لَا الْعَرَكْ...

أ : إِذَا إِنْتَ مِحْتَاَجْ إِنْكَ تَشِيلَه، فِي عُمَالْ يَشِيلُوَه.

ب : إِلَى وَيَشْ؟

أ : أَيِ، فِي عُمَالْ يَشِيلُوَه، مَا فِي دَاعِي إِنْ إِحْنَا نُرُوحْ، وَمَا تَسْنُوِي يَغْنِي
يَمَكِنْ حَتَّى بَعِشْرِينَ ثَلَاثِينَ رِيَالْ بِيَشِيلُكَ الْعَامِلْ.

ب : أه.

أ : مَا تَسْؤِي مِنْ إِنْ تَعْبُ نَفْسَكَ وَتُخْسِرُ ظَهْرَكَ^٣ عَلَى التَّرِيبِ الـ... هَادَا.
تَرْيبُ رَمْلٍ كَامِلٍ بِدُخْلِهِ مَزْرَعَةَ الْكُؤَارِي.

ب : أه.

أ : أه، فِي هَالشُّمُسْ وَفِي هَالْحَرِّ وَفِي هَالرُّطُوبَةِ...

ب : وَاللَّهِ هِيَ الْحَيَا كُلُّهَا كِفَاحٌ فِي كِفَاحٍ.

أ : الْحَيَا كِفَاحٌ إِذَا إِنْتَ مِحْتَاَجٌ إِلَى هَالْكِفَاحِ هَادَا.

ب : أَحِينَ كَيْفَ...

أ : الْحَمْدُ لَهُ أَحِينَ الدُّنْيَا بِخَيْرٍ^٤، وَكُلِّ وَاحِدٍ عِنْدَهُ شِغْلَتُهُ.

ب : وَاللَّهِ يَوْمَ إِنْتَ... إِلَى إِنْتَ عَلَى شِغْلِكَ وَطَالِغِ زَهْكَانٍ بِيْتَشْتِغِلُ زَيَّ مَا
أَشْتِغِلُ.

أ : وَلَا تَبْقَى تِشْتِغِلُ، رُوحُ تَاجِرٍ فِي شَيْءٍ، رُوحُ شَتِغِلُ فِي شُغْلِهِ يَعْني...

ب : أَرْقَى مِنْ كِدَا، هَه؟

أ : حَلْيُوهُ يَعْني.

Vocabulary

lhayaa killhaa kifaah fii kifaah الْحَيَا كُلُّهَا كِفَاحٌ فِي كِفَاحٍ *expr.* (lit. All of life is a struggle within a struggle.) In general, life is a struggle; All in all, life is a struggle.

huwaayah هَوَايَه *n. (pl. -aat) hobby*

haduug حَدُوْكَ *n. fishing (var. hdaag)*

- tsalla تَسْلَى imperf. yitsalla v. to pass time, to be entertained
- halak هَلَكَ imperf. yihlik v. to exhaust s.o., to exert s.o.; to perish
- glaaڤ ڭلَاغ v.n. uprooting, pulling out
- fasiil فَسِيل n.coll. baby palm trees
- taṭṭiim تَطْعِيم v.n. grafting; vaccination
- haadaa -lla naaxdah min waraak هَادَا إِلَى نَاخْدَه مِنْ وَرَاكَ expr. This is what we get out of you (used to indicate blame).
- gawaari ڭوَارِي pl.n. pits; round holes
- ?aryah la(i) أَرْيَحْ لَ compar.adj. more comfortable (for s.o.)
- ?imbala إِمْبَلَى part. yes
- ?aṭṭab nafsii taṭṭab أَتْعَبُ نَفْسِي تَعَبْ phr. I work very hard.
- fii yina ṣanhe فِي غِنَى عَنْهَا expr. can do without it
- fagaڤ فَڭَغ imperf. yifgaڤ v.t. to bust (a gut); to burst, to pop, to explode
- kibd كَبْد n. (pl. ?akbaad) liver; heart; one's essential being
- ʃeel شَيْل v.n. carrying; lifting
- f(a)gaal فَڭَال n. (heavy) weights (var. θgaal)
- triib raml تَرْيِب رَمْل n. sand bag
- truuh ṣihḥitak تَرْوُح صِحَّتِكَ expr. You lose your health.
- ṣazalah عَظْلَه n. (pl. -aat) muscle
- ?abuu ṣfaar أَبُو صَفَار prop.n. (lit. the father of yellowness) Abu Sfar, jaundice
- yiinaa يِينَا v. (lit. He comes to us.) We will be hit (figuratively by s.th.); We will be afflicted (by s.th.). (var. yijiinaa)
- ṣamargaڤ صَمَرْڭَغ n. high fever
- ṣarag عَرَكْ n. sweat
- ṣayyab شَيْب imperf. yṣayyaib v.t. to turn one's hair gray, to make one grow older
- gabl ?awaanak ڭَبْل أَوَانَك phr. prematurely, before your time
- faggal فَڭَل imperf. yfaggil v. to overburden, to make heavy (var. θaggal)
- tiksir zahrek تَكْسِر ظَهْرَكَ expr. You break your back.
- ddunyaa b-xeer الدُّنْيَا بِخَيْرِ expr. Life is good.

taajar bi- تَاجَرَ بَ imperf. ytaajir v.i. to trade (in s.th.); to do business
 ?arqa أَرَقَى compar.adj. min higher; more advanced

Notes

- 1) l?ayaa killha kifaah fii kifaah: *In general, life is a struggle; all in all, life is a struggle.* The construction //noun + fii or bi- + the same noun// usually functions as a predicate to describe the general condition of the subject.
- 2) ?ayy: *What, which.* This interrogative particle cannot stand alone. It is usually followed by a singular or a plural noun. Note that unlike the MSA, the dialect //?ayy// usually does not agree in gender with the noun to which it refers. //?ayy// is also used to mean *any*, e.g., //suug ?ayy sayyaarah tibiihaa// *Drive any car you want.*
- 3) glaaʕ: *Uprooting; pulling out.* Cf. MSA //qalʕ//. Note the sound change of //q ---> g// and the deletion of the vowel //-a-// after the first consonant which contributed to its lengthening when placed after the double consonant cluster.
- 4) haada -lla naaxdah min warak: *This is what we get out of you.* This construction, a relative clause before the prepositional phrase //min waraa +pronoun suffix or a noun//, is used to render what one gets in return for doing something. It could indicate a positive or a negative statement. It is also used to express one share of an inheritance after someone's passing.
- 5) ?imbala: *Yes.* Cf. MSA //bala//. This particle of affirmation is not declined for number or gender. It is used to contradict a statement expressed by a speaker. It is also used after a negative question for which an affirmative answer is expected, as is the case in this text.
- 6) ?atʕab nafsii taʕab: *I work very hard.* Cf. MSA //ʔutʕibu nafsii taʕaban//. In MSA as well as in Arabic dialect, almost every verb may take its own infinitive as an object. This is what is usually called //ʔalmaʕʕuulu -lmuʕlaq// *the cognate or the absolute accusative.* In Gulf dialects, words of this construction are usually in a pausal form.
- 7) kibd: *Liver; heart; one's essential being.* This word is used in MSA and in most Arabic dialects to express one's essential being and soul.
- 8) b-feeli: The speaker stumbled here and then corrected himself and said the right word, //b-feel// by carrying.

- 9) fagaal: *(Heavy) weights*. Note the sound change of //θ ---> f//, a common phonological change in some Eastern Saudi Arabia dialects.
- 10) ʔabuu ʃfaar: *Jaundice*. Cf. MSA //ʔaʃʃafar// or the borrowed Greek word //ʔalyaraqaan//. For the use of //ʔabuu// and //ʔumm//, see Selection 16, Note 7.
- 11) yiinaa: *We will be hit by (s.th.)* Note that the speaker chose to make the sound shift //j ---> y// when he said the same verb again. It is not possible to have a general rule for such a phonological change.
- 12) ʃamargaʃ: *High fever*. The MSA verb //ʃamqara// *to burn* could be the origin of this word with the sound change of //q ---> g// and the metathesis of //-ar// before //-ga//. It could also be a compound word from //sam// *poison* and //riggeeʃii// *bats*. Al-Hanafi (1964, 151) states that children were told not to touch bats because they could get a high fever.
- 13) tiksir ʒahrek: *You break your back*. This expression is usually used figuratively to mean *hard work* or *bend over backwards* to do something.
- 14) ddunyaa b-xeer: *Life is good*. This is a very common expression used in response to someone wanting to work nonstop as if there is no tomorrow or someone worrying about the future. The expression //ddunyaa bi-ʔalf xeer// is also very common.

Life Is a Struggle

A : Well, you see, I like the hobby of fishing. I mean, I like to go to the sea and sail it...

B : If you like to go to... the sea, I told you today that the most important thing is to go to the farm and have some fun, but you didn't want to.

A : What farm? You don't plan anything except for wearing us out and exhausting us in this sun, heat, and humidity, in uprooting {baby} palm trees and grafting trees. This is what we get out of you. M... carrying sand into the sandpits for the farm and for the houses. This is the only thing we got out of you.

B : So what? How many times w... when you sweat...

A : What?

B : Isn't it more comfortable for your body?

A : Yes, it is more comfortable, but me working so hard...

B : Yeah.

A : When I can do without it.

B : So what if you can do without it... your idea...

A : That's it, there are workers for this kind of work. They work on it...

B : No.

A : We go and practice ■ certain hobby. We don't bust our guts (lit. burst our liver) in m... carrying heavy {things}.

B : Why?

A : You (lit. we go) carry sandbags and you lose your health.

B : On the contrary, these are muscles. You strengthen your muscles to keep them from being weak and from being flabby and lazy.

A : No, I don't strengthen my muscles in this humidity and this heat. We will be hit by jaundice and high fever.

B : Who told you so? The body benefits when the sweat gets out of it. It cleans...

A : True, it benefits, but you don't sweat it out this way. You exhaust yourself, and you turn yourself gray prematurely.

B : How would you turn yourself gray?

A : If you carry sandbags full to the top, and overburden yourself. This is not good for you...

B : No, the...

A : If you need them to be moved, there are workers to move them.

B : Why?

A : Yes, there are workers to carry them. There is no need for us {to do that} while it is not worth... well, maybe for twenty, thirty riyals a worker will carry them for you.

B : Yeah.

A : It is not worth exhausting yourself and breaking your back for this... load of sand. You carry a whole load of sand to the farm pits.

B : Yeah.

A : Yeah, in this sun, this heat and this humidity.

B : Well, in general, life is a struggle.

A : If you have to work this hard, {then} life is a struggle.

B : Now, how...

A : Thank God, now life is good and everyone has a job.

B : Well, if you... if you are working and you see that you are bored, you will work just like me.

A : If you want to work, go trade in something.

B : Higher than this, right?

A : Well, {something} good.

taʿsiimi -lʿaʿjaar

This selection introduces some highly technical terms. It also shows the use of numerals.

A : ʿala ʾikra¹ -lʿaʿjaar wi-ttaʿsiim yaa ḥabiib...

B : ʿem...

A : ʿinta ʿiʿtahaṛ² marrah waḥdeh, fajʿah ʿalaʿt kidaa fii mawzuuʿi -ttaʿsiim. Ikil³ gaam yiʿraf flaan huu ytaʿsiim jnaar... ytaʿsiim laymuun, ytaʿsiim ʿajarat ḥimziyyaat, yimkin ʿanaʿjar ʿinf ḥimḍiyyaat fii ʿajarah waḥdeh...

B : ʿindii ʿaḥsan...

A : fa-maa ʿadrii weeʿi -ssabab yaʿnii marrah waḥdeh fajʿah -nnaas ʿirfatk w-kadaa.

B : ʿeh.

A : fa-keef marrah waḥdeh fajʿah, w-mata bidaayatk fii haadii -ʿsuylah, ʿalaʿaan ʿirt xabiir bi-ha-ʿʿakl haadaa, w-ka-ʿannak yaʿnii muhandis ziraafii w-maʿ ʿinnak⁴ maa darast haadaa -ʿʿayy, bass ha-lmiizah yaʿnii ʿinna ʿinta fiik xibrah maa ʿaaʿa -llaah⁵ yaʿnii ʿakṯar min kawnak muhandis ziraafii, w-keef twaʿṣalt ʿila haadaa -lmustawa, w-keef kaanat bidaayaatik?

B : wallah badeet bi-ʿwayyi ʿwayy, w-ʿala-maa⁶ ʿaʿatt yaʿnii. badeet taqriiban ʿawwal xams sitt sanawaat ʿajarrib ʿindii, w-ʿind... fi -lmizraʿah yaʿnii ʿala-maa ʿift ʿinnii ʿabatt yaʿnii, ʿagdar ʿaguum bi-llaazim, yaʿnii maa ʿindii ʿanaa fiihaa ʿayyir, ʿaʿiif, kabiir, gawii, ʿaat

(Saadatan)... ?ataffim sindah w-?anaa murtaah⁷ w-walaa sindii fiihe maθalan, yaʼnii maa ?aguul ?inna haadaa maθalan raʼiis wa-naa ?axaaf minnah ?aftiyil sindah, ?aw xaayif tursib...

A : la?

B : xalaas⁸ šaarat samaliyyah...

A : ?inta waaθiq min nafsak, yaʼnii tiſtayil waaθiq min nafsak...

B : šaarat samaliyyeh sahleh w-waaθiq min nafsii, yaʼnii fuyl⁹ ?adrii weefi -llii raayih yšiir.

A : w-baʼdeen yimkin hubbak ?ila haadii -ſſiyleh.

B : ?eh hubbii li-di -ſſuyl.

A : min šayark, wi-nt šayiir wiyyaa ?abuuk fi -lmizraʼah tiſtayil...

B : ?eh, w-šaar yaʼnii beenii w-beenak yaʼnii -ſſiyil lamman tmaarseh...

A : ?eh.

B : xalaas ka-?anna jii truuh saleeh wi-tjii, ?aşlan. fa-baʼdeyn⁹ fakkaart¹⁰ fii jamiiſ ?ittiin. sindii tiinah šammamt saleehaa yoom mini -l?ayyaam, gilt haadii laazim yoom min l?ayyam ?axalliihaa tuşbiḥ ſajarah šaḥḥ, la?annhaa kaanat... zaraʼthaa ?arbaſ xams sanawaat, w-mallalatnii! kill marrah tiθmar wi-yṯiiḥi -θθamar, tiθmar wi-yṯiiḥi -θθamar...

A : ?ey.

B : ſaad mallalatnii, gilt tidrii xallhaa tkuun haadii ha-lmarrah warriṯhaa... b-ſe... ?awarriṯhaa b-ſeyy muu gaddhaa.

A : ?inta yaʕnii sawweethaa fii maḥall tjaarub yaʕnii...

B : ?ii ʕindii fi -nnaxil...

A : ?aw ḥaṭṭeethaa fii maḥaṭṭ tajrubah, ?iḍaa kaanat tinjah ?aw la?.

B : ?eh, ʕindii fi -nnaxil ?anaa badal maa ?aruuh ?asawwiilii fajarah maḥalan muḥmirah w-?axsarhaa, w-huu muu xisaarah, haadii -ttajrubah ?aşlan maa-hii xisaarah. laakin gilt ?ittajrubah xallhaa tkuun fii jayy ?aʕma maḥalan ?innhaa ra... yaʕnii raay jayy radii.

A : ?aywaa.

B : daayman llii yibya yjarrib maḥalan ḥatta yintah...

A : yjarrib fii ḥaajah baʕiṭah yaʕnii...

B : ?eh...

A : ?aw yyaamir bi-jayy yaʕnii ykuun siʕrah muu baahiz yaʕnii...

B : ?uhuu -lle yyaamar... ?uhuu -lle yyaamar huu -lle yintah yaʕnii...

A : ?akiid, şahiḥ, ?akiid...

B : fa-?anaa jarrabt fii haaḍii -ʕfajarah yaʕnii koonhaa maa tuḥmir, tuḥmir wi-yṭiiḥ, tuḥmir wi-yṭiiḥ, yiʕtabar maa fii ḥamarah fiihaa. fa-gilt tidrii ʕazzamt ʕaleehaa yoom, w-rakkabt fiihaa siṭṭaʕfar nooʕ¹¹. şahiḥi -ssiṭṭaʕf killhim maa-hum mazbuuṭeen¹²...

A : ?aywaa...

B : laakin baʕzḥim ymaʕʕii -lḥaal¹³ w-?anaa maa rakkabt hadoola -ssiṭṭaʕif wi-llii ?anaa ?adrii ʕanhim, ?izzeen fiihaa, wi-rradii fiihaa, w-yaʕnii ʕaʕaan bass...

A : ?eh.

B : yšiir ſindek majmuuſah mutkaamlah min ?anwaaſi -ttiin, radii, ſadil.

تَطْعِيمُ الْأَشْجَارِ

أ : عَلَى ذِكْرٍ الْأَشْجَارِ وَالتَّطْعِيمِ يَا حَبِيبُ...

ب : أَمْ...

أ : أَنْتَ إِشْتَهَرْتَ^٢ مَرَّةً وَحَدَهَ، فَجَاءَهُ كِدَا فِي مَوْضُوعِ التَّطْعِيمِ. الْكِلَ^٣ كَامٌ يَعْرِفُ فَلَانٌ هُوَ يَطْعَمُ جَنَارًا... يَطْعَمُ لَيْمُونٌ، يَطْعَمُ شَجَرَةُ حِمَظِيَّاتٍ، يُمْكِنُ ثَنَعَشْرَ صِنْفٍ حِمَظِيَّاتٍ فِي شَجَرِهِ وَحَدَهَ...

ب : عِنْدِي أَحْسَنُ...

أ : فَمَا أَذْرِي وَيَشِ السَّبَبُ يَعْنِي مَرَّةً وَحَدَهَ فَجَاءَهُ النَّاسُ عَرَفْتُكَ وَكَدَا.

ب : أَه.

أ : فَكَيْفَ مَرَّةً وَحَدَهَ فَجَاءَهُ، وَمَتَى بَدَايَتِكَ فِي هَادِي الشُّغْلَةِ، عَلَّشَانُ صِرْتُ خَبِيرٌ بِهَالِ الشُّكْلِ هَادَا، وَكَأَنَّكَ يَعْنِي مُهَنْدِسُ زِرَاعِي وَمَعَ إِنَّكَ مَا دَرَسْتَ هَادَا الشَّيْءَ، بَسَ هَالِمِيزَهَ يَعْنِي إِنْ أَنْتَ فِيكَ خَبْرُهُ مَا شَاءَ اللَّهُ يَعْنِي أَكْثَرُ مِنْ كَوْنِكَ مُهَنْدِسُ زِرَاعِي، وَكَيْفَ تَوَصَّلْتَ إِلَى هَادَا الْمُسْتَوَى، وَكَيْفَ كَانَتْ بَدَايَاتِكَ؟

ب : وَاللَّهِ بَدَيْتُ بِشَوِيٍّ شَوِيٍّ، وَعَلَى مَا صَعَتَ يَعْنِي. بَدَيْتُ تَقْرِيْبًا أَوَّلَ خَمْسِ سِتِّ سَنَوَاتٍ أَجْرُبُ عِنْدِي، وَعِنْدُ... فِي الْمِزْرَعَةِ يَعْنِي عَلَى مَا شِفْتُ إِنْ ثَبَتَ يَعْنِي، أَكْدَرُ أَكُومَ بِالْأَزْمِ، يَعْنِي مَا عِنْدِي أَنَا فِيهَا صَغِيرٌ، ظَعِيفٌ، كَبِيرٌ، كَوِيٍّ، عَاتٍ... أَطْعَمُ عِنْدَهُ وَأَنَا مُرْتَاخٌ^٥ وَلَا عِنْدِي فِيهَا مَثَلًا، يَعْنِي مَا أَكُولُ إِنْ هَادَا مَثَلًا رَئِيسٌ وَأَنَا أَخَافُ مِنْهُ أَشْتِغِلُ

عِنْدَهُ، أَوْ خَافِ تَرْسِبَ...

أ : لا.

ب : خَلَّصَ صَارَتْ عَمَلِيَّة...

أ : إِنْتَ وَاثِقٌ مِنْ نَفْسِكَ، يَغْنِي تَشْتَغِلُ وَاثِقٌ مِنْ نَفْسِكَ...

ب : صَارَتْ عَمَلِيَّة سَهْلَةً وَوَاثِقٌ مِنْ نَفْسِي، يَغْنِي شُغْلِي أَذْرِي وَيَشِرِ اللَّي رَافِعٌ يَصِيرُ.

أ : وَبَعْدَيْنِ يُمْكِنُ حُبُّكَ إِلَى هَادِي الشُّغْلَةِ.

ب : أَهْ حُبِّي لَدِي الشُّغْلِ...

أ : مِنْ صَغَرِكَ، وَإِنْتَ صَغِيرٌ وَيَا أَبُوكَ فِي الْمِزْرَعَةِ تَشْتَغِلُ...

ب : أَهْ، وَصَارَ يَغْنِي بَيْنِي وَبَيْنَكَ يَغْنِي، الشُّغْلُ لَمْزَنُ تَمَارِسِهِ...

أ : أَهْ.

ب : خَلَّصَ كَانَ شَيْءٌ تَرُوحُ عَلَيْهِ وَتَجِي، أَصْلًا. فَبَعْدَيْنِ فَكَارَتْ فِي جَمِيعِ
إِلْتَيْنِ. عِنْدِي تَيْنَهُ صَمَمْتُ عَلَيْهَا يَوْمٌ مِنَ الْأَيَّامِ، كَلْتُ هَادِي لَازِمَ يَوْمٍ
مِنَ الْأَيَّامِ أَخْلَيْهَا تُصْبِحُ شَجَرَهُ صَحَّ، لِأَنَّهَا كَانَتْ... زَرَعْتُهَا أَرْبَعَ خَمْسِ
سَنَوَاتٍ، وَمَلَّلْتَنِي! كُلَّ مَرَّةٍ تَتَمَرُّ وَيَطِيحُ الثَّمَرُ، تَتَمَرُّ وَيَطِيحُ الثَّمَرُ...

أ : أَيُّ.

ب : عَادَ مَلَّلْتَنِي، كَلْتُ تَدْرِي خَلَّهَا تَكُونُ هَادِي هَالْمَرَّةَ وَرَطَّهَا... بَشْ...
أَوْ رَطَّهَا بَشِي مُوْ كَدَّهَا.

أ : إِنْتَ يَغْنِي سَوَيْتَهَا فِي مَحَلِّ تَجَارُبٍ يَغْنِي...

ب : إِي عِنْدِي فِي النَّخْلِ...

أ : أَوْ حَطَّيْتُهَا فِي مَحَطِّ تَجْرُبِهِ، إِذَا كَانَتْ تَنْجَحُ أَوْ لَا.

ب : أِهْ، عِنْدِي فِي النَّخْلِ أَنَا بَدَلُ مَا أُرُوحُ أُسْوِيلِي شَجَرَهُ مَثَلًا مُثْمِرَهُ
وَأَخْسَرَهَا، وَهُوَ مُوْ خِسَارُهُ، هَادِي تَجْرُبِهِ أَصْلًا مَا هِيَ خِسَارُهُ. لَكِنْ
كَلِمَةُ التَّجْرِبَةِ خَلَّهَا تَكُونُ فِي شَيْءٍ أَعْمَى مَثَلًا إِنَّهَا رَ... يَغْنِي رَأْيُ شَيْءٍ
رَدِّي.

أ : أَيَوَا.

ب : دَائِمًا اللَّيْ يَبْغَى يَجْرُبُ مَثَلًا حَتَّى يَنْجَحُ...

أ : يَجْرُبُ فِي حَاجَةِ بَصِيْطِهِ يَغْنِي...

ب : أِهْ...

أ : أَوْ يَغَامِرُ بِشَيْءٍ يَغْنِي يَكُونُ سِفْرَهُ مُوْ بَاهِظٌ يَغْنِي...

ب : أَهُوَ اللَّيْ يَغَامِرُ... أَهُوَ اللَّيْ يَنْجَحُ يَغْنِي...

أ : أَكِيدُ، صَحِيحٌ، أَكِيدُ...

ب : فَأَنَا جَرَّبْتُ فِي هَادِي الشَّجَرَةِ يَغْنِي كُونُهَا مَا تُثْمِرُ، تُثْمِرُ وَيَطِيحُ،
تُثْمِرُ وَيَطِيحُ، يَغْتَبِرُ مَا فِي ثَمَرِهِ فِيهَا. فَكَلِمَةُ تَدْرِي عَزَمْتُ عَلَيْهَا يَوْمَ
وَرَكَّبْتُ فِيهَا سِطْفُشْرَ نَوْعٍ. صَحِيحُ السِّطْفُشْرِ كُلُّهُمْ مَا هُمْ
مَرْبُوطِينَ^{١٣}...

أ : أَيَوَا...

ب : لَكِنْ بَعْظُهُمْ يَمْشِي الْحَالِ^{١٣} وَأَنَا مَا رَكَّبْتُ هَذُولَ السِّطْفُشْرِ وَاللِّي أَنَا
أَدْرِي عَنْهُمْ، إِلْزَيْنُ فِيهَا، وَالرَّدِّي فِيهَا، وَيَغْنِي عَشَانُ بَسْ...

أ : أهـ.

ب : يَصِيرُ عِنْدَكَ مَجْمُوعَهُ مُتَكَامِلَةً مِنْ أَنْوَاعِ التَّيْنِ، رَدِي، عَدِلْ.

Vocabulary

ʕala ḏikrْ عَلَى ذِكْرْ *phr.* speaking of; by the way

ʕtahr اِشْتَهَرَ *imperf. yʕtahir v.* to be famous, to be known

marrah waḥdah مَرَّةً وَحْدَةً *phr.* at once, instantly; all of a sudden; one time

ʕaʕam طَعَّمَ *imperf. yʕaʕim v.t.* to graft; to vaccinate

ḥimḍiyyaat حَمْضِيَّاتْ *pl.n.* citrus

ʕinf صِنْفْ *n. (pl. ʕaʕnaaf)* kind, sort, specimen

xabiir خَبِيرْ *adj. (pl. xubaraa)* expert

bi-ha-ʕʕakl بِهَالشَّكْلِ *phr.* in this manner, in this fashion

maʕ ʔinn- مَعَ إِنْ *phr.* although

miizah مِيزَهْ *n. (pl. -aat; miyaz)* distinction, characteristic

maa ʕaaʔa -llaah مَا شَاءَ اللَّهُ *expr.* (lit. whatever God intends) Great!; Wonderful!; Bravo! (var. maaʕaallah)

ʕwayy ʕwayy شَوِيّ شَوِيّ *expr.* little by little; take it easy

w-ʕala-maa وَعَلَى مَا *conj.* until, till

ʔagdar ʔaguum bi-llaazim أَكْدَرُ أَكْوْمُ بِاللَّازِمِ *expr.* I can do what has to be done; I can do what's necessary.

w-ʔanaa murtaah وَأَنَا مُرْتَاحْ *phr.* (lit. while I am comfortable) with ease; comfortably

ʕa(i)ʕar صَفْرْ *n.* childhood

fakkar فَكَّرْ *imperf. yfakkir v.* to think; to assume

tiin تَيْنْ *n.coll.* figs

yoom mini -lʔayyaam يَوْمٌ مِنْ الْأَيَّامِ *phr.* one of these days, one day; once upon a time

mallal مَلَّلْ *imperf. ymallil v.t.* to make one become fed up; to make one tired, to make one bored

warraṭ وَرَّطَ imperf. ywarriṭ v. to cause s.th. (usually bad) to s.o. or s.th.; to inflict

ḥaṭṭeethaa fii maḥaṭṭ tajrubah حَطَّيْتُهَا فِي مَحَطَّ تَجْرُبُهُ expr. I put it to the test; I conducted an experiment on it; I tried it out.

badal-maa بَدَلَ مَا adv. instead of

ʔaʕma أَعْمَى adj. (pl. ʕumyaan) blind

radii رَدِي adj. bad

yaamar bi- غَامَرَ بِـ imperf. yyaamir v. to risk, to take ■ risk

ʕazzam ʕala عَزَّمْ عَلَى imperf. yʕazzim v. to make up one's mind, to be determined; to decide

rakkab رَكَّبَ imperf. yrakkib v.t. to graft; to assemble; to install; to mount

siṭṭaʕʕar nooʕ سِطْعَشْرُ نَوْعٍ phr. sixteen kinds

mazbuuṭeyn مَزْبُوطَيْنِ adj. right, correct

ymaʕfii-lḥaal يَمْشِي الْحَالُ expr. It's OK; to get by; It will do.

Notes

- 1) ʕala ḏikr: *Speaking of; by the way*. This phrase usually precedes the word or words that contribute to the thoughts of the following clause or sentence.
- 2) ʕtahar: *To become famous*. Cf. //ʔiʕtahar//. Note that the initial vowel //ʔi-// is often dropped in most Gulf dialects. The infix //-ta-// is inserted in some verb roots between the first and the second consonants to form ■ passive verb, usually used in a reflexive function.
- 3) lkill: *All (of the people)*. The quantifier //kill// may function syntactically as a noun in that it may have pronominal suffixes and it may have the definite article also, e.g., //killi -nnaas yiʕirfuu ḥabiib// *All of the people know Habib*; //killhum yiʕirafuu ḥabiib// *All of them know Habib*; //lkill yiʕiraf ḥabiib// *(Everybody) knows Habib*.
- 4) maʕ ʔinn-: *Although*. The preposition //maʕ// followed by //ʔinn-// frequently introduces a noun clause and always has an adversative meaning.
- 5) maa ʕaaʔa -llaah: *Whatever God intends; great, wonderful*. This expression is used to marvel at something or to express surprise and astonishment. It is very common in all Arabic dialects and often used as one word

//maaʃaallah//.

- 6) w-ʃala-maa: *Until, till*. The preposition //ʃala// with the suffix //-maa// is used temporally to indicate the point in time up to which something lasts. It contains the connotation of arrival at a terminus, the aim or goal of an action having been reached, as is the case in this text. The speaker uses the same construction again //ʃala-maa ʃift// *until I saw*. It is also used to mean *according to*, e.g., //ʃala-maa yguuluun// *according to what they say*.
- 7) w-ʔanaa murtaah: *With ease, with comfort*. The conjunction //wa-// may introduce clauses of manner or circumstance, which describe how the action happened, how the doer did the action, and the doer's condition when the action happened.
- 8) xalaaʃ: *That's it! deliverance; rescue; a kind of date (fruit)*. Since this word has many different meanings, one has to check the context carefully for the appropriate one.
- 9) baʃdeyn: *Something else, also; later*. Note that speaker B preserved the diphthong //-ey-// while speaker A changed it to the long vowel //-ee-//. For grammatical function, see Selection 15, Note 1.
- 10) fakkaart: *I thought*. Cf. //fakkart//. Note the lengthening of the second vowel, a common feature of some Eastern Saudi Arabia dialects.
- 11) siṭṭaʃʃar noof: *Sixteen kinds*. Note that in MSA and in Arabic dialects as well, the noun governed by numbers eleven to one hundred is always singular. For a further discussion of numbers, see Selection 7, Note 7.
- 12) mazbuuṭeyn: *Right, correct*. Cf. MSA //maḍbuuṭiin//. The masculine sound plural is formed by adding the suffix //-iin// to a singular noun or adjective. Note that the phonological sound change of //ḍ ---> z// is not common in all Gulf dialects.
- 13) yimʃʃii -lḥaal: *It's OK.; to get by; it will do*. The verb //maʃa//, its Form II //maʃʃa//, and its active participle //maʃʃii// have a wide semantic range. They are used to mean *to match, to go with; to run, to work; to associate with; to leave; to depart*, e.g., //haadaa maa yimʃʃii maʃ ʔoobii// *This does not match my dress*; //siyyaartii timʃʃii zeen// *My car runs well*; //hii maa timʃʃii maʃ ḥurmah miṯlii// *She does not associate with a woman like me*; and //ḥabiib maʃa, bass ʃabbaadii gaʃad hni // *Habiib left, but 'Abbadi stayed here*.

Grafting Trees

A : Habib, speaking of grafting trees...

B : Himm...

A : You have become famous all at once. Suddenly, just like that, you progressed in the field of grafting. Everybody knows that ~~so~~ and so grafts lotus {trees}... grafts lemon, grafts citrus trees, maybe twelve kinds of citrus in one tree...

B : I have better...

A : So, I don't know what was the reason, I mean, quickly and suddenly people knew you.

B : Yeah.

A : So, why was it that sudden, and when was the beginning of this job, so that you have become an expert in this manner? As if you are an agricultural engineer, although you have not studied this subject. But this distinction, I mean, you have great experience, even more than being an agricultural engineer. How did you get to this level and how did you start?

B : Well, I started little by little until I got to the top (lit. went up). I started at my place for the first five, six years, and at the farm, well, until I saw that I was well established, and I could do what had to be done. Well, to me, no one is small, weak, big, and strong; usually I feel at ease grafting for them. For instance, I don't say, he is a boss and I am afraid to work for him, or I am afraid {that the work} will fail...

A : No...

B : That's it, it has become a job...

A : You are sure of yourself. Well, you work with self-confidence...

B : It has become an easy job, and I am sure of myself. I mean I know what is going on in my work.

A : Something else, maybe it is your love for this work.

B : Yeah, my love for this wor...

A : Since your childhood... you have been working on the farm with your father since you were little.

B : Yeah, between you and me, once you practice the work, it becomes...

A : Yeah.

■ : That's it, it becomes easy (lit. basically as if it is a thing you go to it and come back). Later on I thought of all kinds of figs. I had ■ fig tree, and I have decided that one day... I said, "I should make this tree a good one some day" because it used to be... I had planted it four, five years ago, and I got fed up with it. It bore fruit and the fruit fell off, it bore fruit and the fruit fell off...

A : Yeah.

B : So I was fed up with it. Well, I said, "This time I should do (lit. inflict it)... do... do something [to it] bigger than it..."

A : Well, you put it for experimentation, you mean...

B : Yes...

A : Or you used it as an object for experimentation whether it was going to succeed or fail.

B : Yeah, I have palm trees, so instead of taking a fruitful tree and losing it, although it is not a loss; it is basically an experiment not a loss. However, I said let the experiment be something blind, for instance it is... well, a bad thing.

A : Yeah.

B : Always, the one who wants to experiment, in order to succeed...

A : He experiments on something simple.

B : Yeah...

A : Or he risks something that is not of ■ very high value, well...

B : Well, the one who takes risks is the one who hopefully succeeds...

A : Sure, true, sure...

B : So, I experimented on this tree, since it was not fruitful. It bears fruit and they fall off. It is considered that it does not bear fruit. So I said, you know, one day I made up my mind and grafted it with sixteen kinds. It is true that not all of the sixteen are right...

A : Yeah...

B : However, some of them are OK. I grafted these sixteen {kinds}, and I know about them, the good and the bad, well, but so that...

A : Yeah.

B : You will have a complete collection of kinds of figs. It has the bad and the good.

ʔaʃriṭah ɸleewah¹

This selection shows that the diphthongs //aw and ay// are preserved in Eastern Saudi Arabia dialects. It also indicates that technology has become a part of the Saudi daily life.

A : bi-truuḥ yaayii² tiʃtarii ʔaʃriṭah?

B : baa-rawḥ, ʔeh.

A : mata?

B : llayl.

A : tibba -llayleh³ ʔam lʔa... ʔaḥeen.

B : lleel, lleel.

A : w-lo laʔ, ʔille... nibba ʔaḥeen ʔaḥsan.

B : yallaa⁴ ʔaḥeen, bass xalliinii nigʃid ʃwayy, maa ʔaalaʃt talafizyoon ʔaḥeen, w-yiibuu⁵ film fi -ssuʃuudiyyah -lfaaniyeh⁶.

A : ll... Imajallah keef de ʔaxadthaa mini -lʃabbaade?

B : Imajallah kaan ḥaaṭṭinhaa⁷ fii kabat ʔixtey⁸.

A : ʔim...

B : fi -lmajaar, riḥt ʔaaxidhaa.

A : maktuub huu haade maali⁹ -nninje.

B : maktuub ʔawri -ṭṭufuuleh.

A : ?im.

B : ?uw... tanqii... lle ynggşuu ʒarabaati -lwaḥf yxalluuh ʒa-llii zyaar¹⁰.

A : ?eh.

B : bassi ydiggaḥ waḥdah wi-ymuut.

A : baa-xdah hah, llayleh.

B : wi-yyaa... ?eh, maa ʒaleyy, wiyyaa -xtiyaar lʔasliḥeh.

A : ?im.

B : w-bass.

A : ?amba baʔd wi-yyaah -lwarageh.

B : lwarageh maktuub fiihaa, maa tiḥtaaj ?illaa tangiiş ɗarabaati -lwaḥf.

A : ?ambaa bass maala -lʔasliḥ, maalat tangiiş maalati -lwaḥf, w-baʔd weefju fii?

B : ɗawri -tṭufuulah maa yistawii ʒadil.

A : weef maali -tṭufuuleh?

B : maa ?adriy, sawweet huu, laa stawa.

A : jarribhaa ha-lmar... jarribhaa ?aḥayn wi-ʒṭiinii -yyaah.

B : baʔdeen, xallihiim¹¹ yxallşuu min dawrhum kariiheyn.

A : weef yilʒabuu? haadaa ?abuu -sseef?

B : ?e-nninja yilʒabooh.

A : dawm¹² laa miʒterinneḥ.

B : ?anaa... gaal layya ?abbadii wiyyaa hamzah, gaaluu layya ?tarayh, bass ?ajaan ?ismeh, gaaluu hleew, w-?ala? hleew.

A : muu huu mjassaam!!

B : mjassam maa jifteh.

A : wallah jifteh.

B : mjassaam.

A : baa-xdeh.

B : nil?abeh, yallaa xdeh.

A : ?ah?e? maa til?abooh!

B : ?eh, nil?abah ?aguulleek!

A : xalaas maa ?abbaah, maa fii ?areet maa til?abooh.

B : ?e... waynaa... 'raysingaat', ?axadteh?

A : ?axadteh. bass ?alli?, ?awwal-maa¹⁴ yibda? bi-l?alam, weef ?ismeh? taanii leen maa yii layyi -?fir?ah, w-?aharrik min ligyuur, lah, w-ti?rif min ween ydig? min ?aar waan... min ?arba?i -l?habbaat la-fawg. ?axazzin bi-ryuulah, yhazhizhaa kide¹⁵, wu-?turraax wallah ?axalliih yi... yinsidih bi-l?arz.

B : ?anaa ?awwal-maa baddii -ssibaaq ?aruuh la-l?hakam w-huu w-?idaay bi-haadii malwaa -l?alame.

A : ?eh, malwaa.

B : ?aruuh ?aduusah w-yii layyi -?fir?ah w-?an?aa? lah, w-hadool maala

-ttalafoonaat...

A : ?im...

B : duwaliyyeen...

A : ?eh.

B : ?aruuh ?ilayhim w-?aşağhim, w-?ajuuflii rayyaal ʔaafir, kill marrah
ʔabda ʔalʔab haade mata twaşşil yaʔnii b-sirʔah, yiʔlaʔ layyii -ʔʔurʔii
rasing ʔaxuuhaa.

A : ?anaa bi-rrasing weef ?ismeh? laħmar da, sirʔah waahad, weef ?ismah
w-laa ʔalaʔuu layyii.

B : laazim fii ʔareeg...

A : ?awwal ʔareeg.

B : yimkin... laa la?, ʔʔariig fiih zayyi -lburtj¹⁶.

A : ?imm... lburtj? burtj kide?

B : ?eh.

A : ?imm!!

B : yimkin haade -lii miʔʔaʔʔij ʔaayir wi-ndaar killeh...

A : lii daaki -lyawm xtaarayteh?

B : ?eh, haade...

A : lii fii -lyanam wi-lyizlaan...

B : la?.

A : weeneh...

B : yilʕabah yimkin. dawm de -lle laʕabah fi -lbayt, haada... yimkin ʕisnaw...

A : ʔanaa ʔizaa¹⁷ ʔaʕab... ʔizaa ʔintum tilʕabuuh ʔanaa maa-na¹⁸ hnaak.

B : ʔey, smaaʕeel laʕabah leh, gaalleh ʕisnaw, “ruuh ʕgiiʕi -ʕjaaʕiinah.”
wi-yruuh yiʕgaʕ, w-ween yʕuufi -lwaahid ʔuww... w-ʕaayih maskeyn.

A : weef ʔismeh? ysuug ʔizaa daxxan ddabbaab... maskeyn lyawm kelli
-ddabbaabaat bassi -ddabbaabi -lʔaʕmar, weef ʔismeh? haade ʔaʕeen
ʔaʕawwidi -rreewas w-ʔaʕuuf boorʕ kaʕf sawdeh ʔanaggiz fooghaa wa-laa
ynaggizhaa, ʔaruuh leehaa min giddaam, ʔuww!! yʕiih, wallah taalii¹⁹
yingiʕuu ʔinniʕ.

B : fii ʔayy ʕariig haade?

A : haadee... taʕt, fi -lxariiʕah taʕt da -ll... kide miʕtaʕʕaj .

B : taʕrif tixtaar lla ysuugi -ddabbaab?

A : weʕʕu?

B : lla ysuug ddabbaab.

A : lfurqah?

B : ʔeh.

A : ʔim... ʔaxtaar de -lle fiih liʕyah kide, daaʔiriyyah.

B : ʔanaa ʔaxtaar killi -lgirʕaan²⁰.

أَشْرَطُهُ حَلِيوَهُ^١

أ : بِتْرُوحْ يَايِي^٢ تِشْتَرِي أَشْرَطَهُ؟

ب : بَارُوحْ، آه.

أ : مَتَى؟

ب : اللَّيْل.

أ : تَبُّ اللَّيْلَةُ^٣ أَمْ الْآ... أَحِينَ؟

ب : اللَّيْلُ، اللَّيْل.

أ : وَلَوْلَا، إِلَلَّى... نَبُّ أَحِينَ أَحْسَنُ.

ب : يَلَا^٤ الْحَيْنُ، بَسْ خَلَّيْنِي نِغْعِدْ شَوِي وَيِيْبُوا^٥ فَلَمْ فِي السُّعُودِيَّةِ
الْفَانِيَّةِ^٦.

أ : ال... الْمَجَلَّةُ كَيْفُ دَ أَخَذْتُهَا مِنَ الْعَبَّادِي؟

ب : الْمَجَلَّةُ كَانَ حَاطِنُهَا^٧ فِي كَبَتِ إِخْتِي^٨.

أ : إِم...
ب : فِي الْمَجَارِ، رَحْتُ أَخَذَهَا.

أ : مَكْتُوبٌ هُوَ هَادَ مَالِ^٩ النَّنْجِ.

ب : مَكْتُوبٌ طَوْرَ الطُّفُولَةِ.

أ : إِم...
ب : فِي الْمَجَارِ، رَحْتُ أَخَذَهَا.

- ب : أَوْ... تَنْقِي... الّٰى يَنْكَصُوا ظَرْبَاتِ الْوَحْشِ يَخْلُوهُ عَلَي زُغَارٍ.^١
- أ : أِه.
- ب : بَسْ يَدِغْ وَخَدَه وَيَمُوتْ.
- أ : بَاخْدَه هَه، اللَّيْلَه.
- ب : وَيَا... أَه، مَا عَلَي، وَيَا اخْتِيَارَ الْأَسْلِحَه...
- أ : إِم...
ب : وَبَسْ.
- أ : أُمْبَ بَعْدَ وَيَّاه الْوَرْكَه.
- ب : الْوَرْكَه مَكْتُوبٌ فِيهَا، مَا تَحْتَاجُ إِلَّا تَنْكِيسَ ظَرْبَاتِ الْوَحْشِ.
- أ : أُمْبَا بَسَ مَالِ الْأَسْلِحَه مَالَتْ تَنْكِيسَ مَالَتْ الْوَحْشِ، وَبَعْدَ وَيَشُو فِي؟
- ب : طَوْرَ الطُّفُولَه مَا يَسْتَوِي عَدْلُ.
- أ : وَيَشُ مَالِ الطُّفُولَه؟
- ب : مَا أَذْرِي، سَوَيْتَ هُو، لَا اسْتَوَى.
- أ : جَرَّبَهَا هَالْمَرَّ(ه)... جَرَّبَهَا أَحِينْ وَعْطِينِي يَّاه.
- ب : بَعْدِينَ، خَلَّيْهِمْ^٢ يَخْلَصُوا مِنْ دَوْرَهُمْ كَرِيهِينَ.
- أ : وَيَشُ يَلْعَبُوا، هَادَا أَبُو السَّيْفِ؟
- ب : النَّنْجَ يَلْعَبُوهُ.
- أ : دَوْمَ ١٢ لَا مِشْتَرْنَه؟

ب : أَنَا كَال لِي عَبَّادِي وَيَا حَمَزَه، كَالُوا لِي اشْتَرِيَه، بَسَ عَشَانُ إِسْمَه،
كَالُوا حَلِيو، وَطَلَعُ حَلِيو.

أ : مُوهُو مَجَسَّامٌ!

ب : مَجَسَّمٌ مَا شِفْتَه.

أ : وَاللَّهِ شِفْتَه.

ب : مَجَسَّامٌ!

أ : بَاخْذَه.

ب : نَلْعَبَه، يَلَا خْذَه.

أ : صَحِيحٌ مَا تَلْعَبُوهُ!

ب : أَه، نَلْعَبَه أَكُولُ لِيكَ.

أ : خَلَاصٌ مَا أَحِبُّه، مَا فِي شَرِيْطُ مَا تَلْعَبُوهُ.

ب : أ... وَيَنَّا... رَيْسِنِكَ أَتْ أَخَذْتَه؟

أ : أَخَذْتَه، بَسَ طَلَعُ، أَوَّلُ مَا يَبْدَأُ بِالْعَلَمِ، وَيَشْرُ إِسْمَه؟ تَانِي لَيْنُ مَا يِي
لِي الشَّرْطَه، وَأَحْرَكُ مِنْ لِكْيُورُ، لَهُ، وَتَعْرِفُ مِنْ وَيْنُ يَدِگَ؟ مِنْ أَرُ
وَأَنْ... مِنْ أَرْبَعِ الْحَبَّاتِ لَفُوكُ. أَخَزَنُ بَرِيُولَه يَهْزَهْزَهَا كِدَّ، وَالطَّرَاخُ
وَاللَّهِ أَخْلِيَه ي... يَنْسِدِخُ بِالْأَرْضِ.

ب : أَنَا أَوَّلُ مَا بَدَّى السَّبَّاقُ أَرْوَحُ لِلْحَكَمِ وَهُوَ وَإِدَايَ بِهِادِي مَلُّوا الْعَلَمَ.

أ : أَه، مَلُّوا.

ب : أَرْوَحُ أَدُوسَه وَيِي لِي الشَّرْطَه وَأَنْحَازَه، وَهَدُولُ مَالِ التَّلْفُونَاتِ...

أ : إِم... ..

ب : دُولِيَّين...

أ : أِه.

ب : أَرْوَحْ إِلَيْهِمْ وَأَصْغَعْهِمْ، وَأَشُوفْ لِي رِيَّالْ طَافِرْ، كُلْ مَرَّةً أَبَدَ أَلْعَبْ هَادَ
مَتَّى تَوْصَلْ يَغْنِي بِسِرْعَه، يَطْلَعْ لِي الشُّرْطِي رَيْسِنْكَ أَخُوَهَا.

أ : أَنَا بِالرَّيْسِنْكَ وَيَشْ إِسْمَه؟ لَحْمَرْدَ، سِرْعَه وَاحِدْ، وَيَشْ إِسْمَه وَلَا
طَلَعُوا لِي.

ب : لَازِمٌ فِي طَرِيكْ...

أ : أَوَّلْ طَرِيكْ.

ب : يَمْك... لَا، لَا، الطَّرِيكْ فِيهِ زِيُّ الْبُرْتَجْ^{١٤}.

أ : إِم... الْبُرْتَجْ؟ بُرْتَجْ كِدْ؟

ب : أِه.

أ : إِم!!

ب : يَمْكِنْ هَادَ اللَّيْ مِطْعَعْ صَايِرْ وَنْدَارْ كُلْه...

أ : اللَّي دَاكِ الْيَوْمِ اخْتَارَيْتَه؟

ب : أِه، هَادَ...

أ : اللَّي فِيهِ الْغَنَمُ وَالْغَزْلَانْ...

ب : لَا.

أ : وَيَنَّهُ...

ب : يَلْعَبُهُ يُمْكِنُ... دَوْمَ دَا اللّٰى لَعَبَهُ فِي الْبَيْتِ، هَادٍ... يُمْكِنُ حِسْنَوْا...

أ : أَنَا إِذَا^{١٧} أَلْعَبُ... إِذَا إِنْتُمْ تَلْعَبُوهُ أَنَا مَانَا^{١٨} هُنَاكَ.

ب : أَيُّ، سَمَاعِيلُ لَعَبَهُ لَهُ، كَالِ لَهُ حِسْنَوْا، رُوحُ صَنَكِيمِ الشَّاحِينَهُ وَيَرُوحُ
يَصْنَعُ، وَيَنْ يَشُوفُ الْوَاحِدِ أُوو... وَطَايِحُ مَسْكِينُ.

أ : وَيَشُ إِسْمَهُ؟ يَسُوكُ إِذَا دَخَنُ الدُّبَابُ... مَسْكِينُ الْيَوْمِ كُلُّ الدُّبَابَاتِ،
بَسُ الدُّبَابُ الْأَحْمَرُ، وَيَشُ إِسْمَهُ؟ هَادٍ أَحِينُ أَعُوذُ الرِّيَّوسُ وَأَشُوفُ
بُورَشُ كَشَفُ سَوْدَهُ، أَنْكَزُ فُوكْهَا وَلَا يَنْكَزْهَا، أَرُوحُ لَيْهَا مِنْ كِدَامُ،
أُوو! يَطِيحُ، وَاللَّهُ تَالِي^{١٩} يَنْكَصُوا إِنْصَر.

ب : فِي أَيِّ طَرِيكِ هَادٍ؟

أ : هَادِي... تَحْتَ، فِي الْخَرِيْطَةِ دَا... كِدَ مِطْعَجُ.

ب : تَعْرِفُ تَخْتَارُ اللُّ يَسُوكِ الدُّبَابُ؟

أ : وَيَشُو؟

ب : اللُّ يَسُوكِ الدُّبَابُ.

أ : الْفُرْقَةُ؟

ب : أَه.

أ : اخْتَارُ دَا اللّٰى فِيهِ لِحْيَهُ كِدَا، دَائِرِيَّه.

ب : أَنَا اخْتَارُ كُلَّ الْكِرْعَانِ^{٢٠}.

Vocabulary

- yaayii يَآيِي *part.* with me
 layleh لَيْلَه *n.* tonight (with the def.art.) night
 yaab يَاب *imperf. yiib v.t.* to bring (var. jaab)
 film فِلم *n.* (pl. ?aflaam) Eng. film; movie
 ssu?uudiyyah -lfaaniyeh السُّعُودِيَّةُ الْفَانِيَّةُ *prop. n.* Saudi {Channel} 2
 kabat كَبَت *n.* (pl. -aat) Eng. cabinet; closet; cupboard
 ?ixtey إِخْتِي *n.* my sister
 majaan مَجَار *n.* (pl. -aat) drawer (var. jarraar)
 ninje نَنْج *n.* ninja
 ?awr طَوْر *n.* (pl. ?atwaar) stage; era
 ?ufuuleh طُفُولَه *n.* childhood
 zyir زَغِير *adj.* (pl. zyaar) small one; small
 maa ?aleyy minnah مَا عَلَيَّ مِنْهُ *expr.* I don't care about him.
 xtiyaar اخْتِيَار *v.n.* choosing; choice
 ?amba أَمَبَا *v.* I want
 warage(a)h وَرَگَه *n.* (pl. -aat, ?awraag, warag) paper; leaf
 wah? وَحْشٌ *n.* (pl. wuhuu?) wild beast; monster; uncivilized; cruel
 ?adil عَدْلٌ *adj.* good, well; right
 kariihayn كَرِيهَيْنٌ *adj.* frustrated; disgusted
 ?abuu -sseef أَبُو السَّيْفِ *n.* (lit. the father of the sword) Abu Al-Sayf, the one with the sword
 dawm دَوْمٌ *adv.* always (var. doom)
 hamzah حَمَزَه *prop.n.* Hamza (a name for a male)
 hleew حَلِيوٌ *adj.* nice; beautiful; good
 mjassa(a)m مَجَسَّامٌ *pass.par.* (pl. -iin) lifelike
 raysing ?aat رَيْسِنِكْ أَتٌ *prop.n.* Eng. Racing AT (a character in a computer game)

- ʔaar wan آر وَن Eng. R1 (Right 1), ■ joystick command
 reel رِيل n. (pl. r(u)yuul) foot; leg (var. rijl)
 hazhaz هَزْهَز imperf. yhazhiz v.t. to shake (s.th. or s.o.)
 kide كِد like this
 ʔurraax طُرَاخ prop.n. Turok (a character in the computer game)
 nʕadah انْصَدَح imperf. yinʕadiḥ v.pass. to drop dead
 ḥakam حَكَم n. judge; referee
 malwaa lʕalame مَلَوَا الْعَلَمِي a flagpole (in ■ computer game)
 daas دَاس imperf. yduus v. to click; to step over (s.th.)
 ʕaggaʕ صَغْغ imperf. yʕaggaʕ v. to strike (dead)
 ʔaafir طَافِر act.par. jumping
 burtj بُرْتَج n. (pl. ʔabraaj) tower (var. burj)
 mitʔaʕʕij مِطْعَج adj. (pl. -iin) dented; bent
 ʕanam غَنَم n.coll. sheep
 ʕaʕaal غَزَال n. (pl. ʕizlaan) deer
 damda دَمْد prop.n. Damda (a name for a male)
 ḥisnaw حَسَنَو prop.n. Hisnaw (a name for a male)
 ʕaah(i)nah شَاحِينَه n. truck
 ʔaayih طَايِح act.par. (pl. -iin) falling
 maskeyn مَسْكِين adj. (pl. masaakeyn) poor (one); simple
 daxxan دَخْن imperf. ydaxxin v. to smoke (a cigarette); to fumigate; to smoke (a fire)
 dabbaab دَبَاب n. (pl. -aat) tank
 reewis رِيوس n. Eng. going in reverse
 boorʕ kaff بُرْشْ كَشَف prop.n. a convertible Porsche
 naggaz نَغْز imperf. ynaggiz v. to jump; to hop; to poke
 mbaʕʕaj مَبْعَج adj. (pl. -iin) dented
 liḥyah لَحِيَه n. (pl. liḥa) beard
 daaʔiriyyah دَائِرِيَه adj.f. round
 ʔagraʕ أَغْرَع adj. (pl. girʕaan) baldheaded

Notes

- 1) The speakers in this selection are two young boys from Safwa. They are chatting about computer and video games. At times they describe specific moves for certain games which make the continuity of the translation a little rough. However, this selection has a great deal of action.
- 2) *yaayii: With me.* As discussed before, the particle *//-iyya//* is usually used after the verb when it is with *//waaw lmaʕiyyah//*. It may have pronominal suffixes or it may be followed by nouns, e.g., *//truuh wiyyaayii; truuh wiyyaa ʔahmad//* *You go with me; You go with Ahmad.* As it appears in the text, dropping the *//w-//* is common in most Gulf dialects.
- 3) *llayleh: Tonight.* This noun also functions as an adverb when with the definite article *//ʔal-//* which causes the shift in meaning. The speaker does not always change the diphthong *//ay ---> ee//*.
- 4) *yallaa: Let's (go)! Come on!* This particle is used to urge an action, and it is not declined for gender or number.
- 5) *yaab: He brought.* This word demonstrates the sound change of *//j ---> y//* that occurs frequently in most Gulf dialects. One has to keep in mind that there are no rules for such a change and that speakers may make that shift whenever they wish to.
- 6) *ssuʕuudiyyah -lfaaniyeh: Saudi Channel 2.* Cf. MSA *//ʔassuʕuudiyyah -θθaaniyah//*. One must always be aware of the sound change *//θ ---> f//*. The feminine ending *//ʔimaalah, -ah ---> -eh//* occurs frequently in Eastern Saudi Arabia dialects. The speaker used the number and not the word *//Qanaat//* for *channel* because it is understood.
- 7) *ḥaaṭṭinhaa: He had put it.* The nunation, a classical Arabic phonetic feature, occurs in Gulf dialects in two forms *//-an* and *-in//*. The first is found in adverbs derived from nouns, e.g., *//tagriiban; ṭabʕan; ḥaalan//* *approximately; certainly; immediately.* The second is found in nouns, e.g., *//ḥaaṭṭin lmajjallah; beetin zeen; ʕariṭin ṭuwiil//* *he had put the magazine; nice home; long tape.* Note that unlike MSA, the dialect nunation does not indicate any case.
- 8) *ʔixtey: My sister.* The pronominal suffix *//-ii//* *my* is changed to a diphthong *//-ey//*, a common feature of the Eastern Saudi Arabia dialects and some Bahrain dialects.

- 9) **maal**: This possessive pronoun and its feminine form //maalat// may take pronominal suffixes or they may be followed by the name of the possessor. These pronouns occur more frequently in Eastern Saudi Arabia dialects. The possessive pronoun //ħagg// is more common in the Riyadh dialect.
- 10) **zyiir**: *Small*. Cf. MSA //ṣayīr//. Note the sound change of //ṣ ---> z//, which is not very common in Gulf dialects; however, it occurs in only a few words.
- 11) **xallihiim**: *Let them*. Note that the pronominal suffix //him// is more common than //hum// in Safwa dialect.
- 12) **dawm**: *Always*. The diphthong //-aw// is preserved in Eastern Saudi Arabia dialects and in some Bahrain dialects.
- 13) **mjassaam**: *Lifelike*. Cf. //mjassam//. Note the lengthening of the second vowel, a feature common in most Eastern Saudi Arabia dialects.
- 14) **ʔawwal-maa**: *As soon as*. Some nouns and prepositions are prefixed to the relative substantive //-maa// to form compound conjunctions.
- 15) **kide**: *Like this*. Note that unlike the adults, the two boys in this selection are consistent in making the sound change //ð ---> d//.
- 16) **burtj**: *Tower*. Note the sound change of //j ---> tj//. Most speakers are not consistent in making such a change.
- 17) **ʔizaa**: *If*. See Selection 36, Note 16.
- 18) **maa-naa**: *I am not*. Negated forms of the personal pronouns are formed by prefixing the negative particle //maa-//, e.g., 1st. m.s. //ma(a)na(a)// 1st. f.s. //ma(a)ni(i)// 1st. pl. //maħne// 2nd. m.s. //ma(a)nti(e)// 2nd. f.s. //ma(a)tiin// 2nd. pl. //mantuun// 3rd. m.s. //ma(a)huu// 3rd. f.s. //ma(a)hii// 3rd. pl. //maahum//
- 19) **taalii**: *Then, next, afterwards*. There are few adverbs in Gulf Arabic that are derived from active participles; thus //taalii// is the active participle of the verb //tala// *to follow* and //waaǰid// *very* is the active participle of the verb //wajad// *to find*.
- 20) **ʔagraʕ**: *Baldheaded*. The pattern //C₁i(u)C₂C₃aaC₄/fi(u)ʕlaan// is used to derive the masculine plural of some adjectives that denote defects, e.g., //ʔagraʕ, pl. ġirʕaan// and //ʔaʕma, pl. ʕimyaan// *blind*.

Good Games

A : Will you go with me to buy computer games (lit. tapes)?

B : Yes, I will go.

A : When?

B : At night.

A : You want {to go} at night or... now?

B : At night, at night.

A : Why? No, not at night, I want {to go} now. It's better.

B : Let's go now! Well, let me stay a little. I have not watched TV, and now they have a movie on Saudiyyah Channel 2.

A : The... how did you get the {game} magazine from Abbadi?

B : He put the magazine in my sister's cabinet.

A : Hmm...

B : In the drawer, so I came and took it.

A : Is it (lit. written) about the Ninja {game}?

B : It has "the Childhood Stage" written on it.

A : Hmm...

B : And... I meant, they weaken the blows of the beast; they let him go after the little ones.

A : Yeah.

B : Once it hits one, it dies.

A : I will take it tonight, OK.

B : With... that's OK, with "Choosing the Weapons" {instructions}.

A : Hmm...

B : And that's it.

A : I want {the playing manual} (lit. paper) with it also.

B : In the manual it is written that the only move you need is the one that weakens the blows of the beast.

A : I just want the one for the weapons, the one for weakening {the blows} of the beast. What else is there?

B : The Childhood Stage does not work well.

A : What's this "Childhood"?

B : I don't know, I tried it, but it didn't work.

A : Try it this time... try it now and give it to me.

B : Later, let them finish their turn. They are {already} frustrated.

A : What are they playing, the one with the sword?

B : They are playing the Ninja.

A : Always, or did they buy it?

B : I... Abbadi and Hamza told me to buy it, just because of its name. They said that it's nice. It turned out to be nice.

A : It is not lifelike.

B : It is lifelike, didn't you see it?

A : I swear I saw it.

B : It is lifelike.

A : I will take it.

B : We will play it. Come on, take it.

A : Really! You don't play it!

B : Yeah, I am telling you, we play it.

A : Fine, I don't want it. Is there any game you don't play?

B : Hmm... where is... the "Racing AT," did you take it?

A : I took it, but look, as soon as it starts with the flag, what's his name? The policeman comes at me and I shift the gears; do you know where it hits from? From R1... from the four (one) up {right button one and up on the game pad}. I poke his feet, and he shakes them like this, and Turok {the dinosaur hunter}, I swear, I let him drop dead on the floor.

B : When I start the race, I go first to the referee, while he and Iday are at the flag post.

A : Yeah, the flag post.

B : I run over it, then the police comes after me, and I swerve towards him, and the telephone {poles}...

A : Hmm...

B : The international phone {poles}...

A : Yeah.

B : I hit them, and I see ■ jumping man appears. Every time I play this and

when I speed, ■ policeman comes after me. Racing her brother.

A : When I race what's his name? The red one at speed 1, they don't come after me.

B : There should be a road...

A : The first road.

B : Maybe... no, the road has something like ■ tower.

A : A tower? A tower like this?

B : Yeah.

A : Hmm...

B : Maybe that, the dented one, all of it became turned over.

A : The one that you had chosen that day?

B : Yeah, that...

A : The one that has sheep and deer...

B : No.

A : Where is it...

B : He may play it. The one that he always plays at home. That one... maybe Hisno.

A : If I play... If you play it, I will not be there.

B : Yes, Ismael played it. Hisno told me he goes to hit the truck, he hits, and as soon as he sees someone wuuu... (he makes a crash sound) the poor guy falls.

A : What's its name? He drives the tank {till it} smokes... Poor guy, all the tanks today... except the red tank, what's its name? Now I put it in reverse and I see a convertible black Porsche, I roll over it, and it, {the tank} does not make it even budge, I go to it from the front whoa!! It crashes. As a result, their {power} is reduced by half.

B : On which road is this?

A : This is... below, way down on the map, the one that is... wrinkled (lit. dented) like this.

B : Do you know how to choose the one that drives the tank?

A : What is it?

B : The one that drives the tank.

A : The team?

B : Yeah.

A : I choose the one that has a rounded beard.

B : I choose all the baldheaded ones.

ʔixtilaaf llaḥjaat fii manṭigti -lḥasaa¹

This selection presents the linguistic differences between Al-Hasa dialects from a native speaker's point of view.

ḥaawalt ʔaa... ʔatkallam fii mawzuuf yumkin yfiidič² ʕa-saas³ ʔaa... ʔilmuhimmah -llii ʔinti tasfiin lahaa. ʔinti tabyiinah ʔi... ʔisluub, ʔisluub ʔinsyaajii⁴ ḥasab ʔe... luyat lwaahid ʔaw lahjateh, ʔaa... wa-ʔanaa ʔaguul-leč ʔaa..., w-barzu⁵ ʔakarrir bi-ʔannu -llaḥjaat taxtalif. taxtalif, yaʕnii maa hii⁶ bi-lmanaatiḡ, bi-lyura⁷, w-ʔaḥyaanan tukuun bi-lʕaaʔilah. maḥalan ʕaaʔiltii titkallam lahjah taxtalif ʕani -ll... llaḥjaati -ḫaanyah, yaksir⁸, yizimm⁹ fiihaa, ṭarraf¹⁰ fii -lkalimaat, ʔinnamaa¹¹ huu -ll... lmaʕna mujassad w-maʕruuf, ʔalmaʕna waahid.

faa... maḥalan ʔe... ʔanaa ʔajii min manṭigah -llii hii manṭigti -lḥasaa, bal lmanṭigah -ʕargiyyah, ʔaa... wi-lḥasa fiihaa ḥawaalii xamsiin, xamsah w-ʔarbaʕiin qaryeh, w-kull qaryeh tix... tit... titkallam bi-lahjah taxtalif ʔixtilaaf baʕiit ʕan ʔe... -lyaryah -ḫaanyah. ʔaa... fa-lwaaqiʕ ʔinna -ll... ʕayyi -llii ʔinti tasfiin lah muʕ¹² baʕiit, ʕaʕb jiddan, ʔuw... qadi¹³ ykuun fiih noof mine -ddablajah.

ʔaa... marrah ḫaanyah ʔaguul-leʕ ʔinna -ll... lmawzuufi -llii raayḥ ʔatkallam¹⁴ ʕannah, huu ʔe... ʔalxiṭbeh ʔaa... wi-zzawaaʕ. ʔaa... bi-raym ʔinniyy maa ʔagdar ʔarkkiz bi-zzaḇi¹⁵ ʕala -lmawzuuf laʔannii fi -lwaaqiʕ maa ʔaʕrifi -lel... lkalimaati -lʔiṣṭilaahiiyyeh hii -llii mumkin ʔastaʕmilhaa ḥatta -nnek¹⁶ maḥalan tifiidič fii ʔaa... lmuhimmah -llii ʔinti tasfiin lahaa. laakin ba-ḥaawil gadr-maa -staʕiif.

إِخْتِلَافُ اللَّهْجَاتِ فِي مَنْطِيقَةِ الْحَسَا

حَاوَلْتُ أ... أَتَكَلَّمُ فِي مَوْضُوعٍ يُمَكِّنُ يَفِيدِشْ عَسَاسٌ أ... إِمُهُمَّ اللَّيْ
إِنْتَ تَسْعِينُ لَهَا. إِنْتَ تَبْغِينِ إِس... إِسْلُوبٌ، إِسْلُوبٌ إِنْسِيَاجِي حَسَبُ
أ... لُغَةُ الْوَحْدِ أَوْ لَهْجَتَهُ، أ... وَأَنَا أَقُولُشْ أ...، وَبَرْظُو أَكْرُرُ بِأَنَّهُ
اللَّهْجَاتُ تَخْتَلِفُ، تَخْتَلِفُ، يَعْنِي مَا هِيَ بِالْمَنَاطِكِ، بِالْفُرَى، وَأَحْيَانًا
تَكُونُ بِالْعَائِلَةِ. مَثَلًا عَائِلَتِي تَتَكَلَّمُ لَهْجَةً تَخْتَلِفُ عَنِ الـ... اللَّهْجَاتِ
الثَّانِيَةِ، يَكْسِرُ، يَظِمُّ فِيهَا، تُحَرِّفُ فِي الْكَلِمَاتِ، إِنَّمَا هُوَ الـ...
الْمَعْنَى مُجَسَّدٌ وَمَعْرُوفٌ، الْمَعْنَى وَاحِدٌ.

فَأ... مَثَلًا أ... أَنَا أَجِي مِنْ مَنْطِقَتِهِ اللَّيْ هِيَ مَنْطِيقَةُ الْحَسَا، بَلْ
الْمَنْطِيقَةُ الشَّرْكَيَّةُ، أ... وَالْحَسَا فِيهَا حَوَالِي خَمْسِينَ، خَمْسَةَ وَأَرْبَعِينَ
قَرْيَةً، وَكُلُّ قَرْيَةٍ تَخ... تَت... تَتَكَلَّمُ بِلَهْجَةٍ تَخْتَلِفُ إِخْتِلَافًا بَسِيطًا عَنِ
الْقَرْيَةِ الثَّانِيَةِ. فَالْوَاقِعُ إِنْ الـ... الشَّيْءَ اللَّيْ إِنْتَ تَسْعِينُ لَهُ مُشْ^{١٣}
بَسِيطٌ، صَغْبٌ جِدًّا، وَ... قَدْ يَكُونُ فِيهِ نَوْعٌ مِنَ الدَّبْلَجَةِ.

أ... مَرَّةً ثَانِيَةً أَكُولُشْ إِنْ الـ... الْمَوْضُوعِ اللَّيْ رَايَحُ أَتَكَلَّمُ عَنْهُ هُوَ
الْخِطْبَةُ وَالزَّوْاجُ. أ... بِالرَّغْمِ إِنِّي مَا أَقْدَرُ أَرْكَزُ بِالظُّبُطِ عَلَى
الْمَوْضُوعِ لِأَنِّي فِي الْوَاقِعِ مَا أَعْرِفُ الْكَلِمَاتِ الْإِصْطِلَاحِيَّةَ هِيَ اللَّيْ
مُمْكِنُ اسْتَعْمَلْنَهَا حَتَّى إِنَّكَ مَثَلًا تَفِيدِشْ فِي أ... الْمُهُمَّ اللَّيْ إِنْتَ
تَسْعِينُ لَهَا، لَكِنْ بِحَاوِلٍ كَدَرُ مَا اسْتَطِيعُ.

Vocabulary

faad فَاد imperf. yfiid v. to benefit, to be of use

?insiyaajii إِنْسِيَّاجِي adj. spontaneous (var. ?insiyaagii)

yaryah غَرْيَه n. (pl. yura) town; village (var. garyah, qaryah)

kasar كَسَرَ imperf. yaksir v. to provide a consonant with the short vowel i; to break

zamm ظَم imperf. yizimm v. to provide a consonant with the short vowel -u; to join

harraf fi- حَرَّفَ فِي imperf. yharraf v. to alter (letters, words); to corrupt; to distort

?innamaa إِنَّمَا part. but, only; rather

?almantigah -/fargiyyah الْمَنْطِقَةُ الشَّرْقِيَّةُ prop.n. Al-Mantiqah Al-Sharqiyah, the Eastern Province (in Saudi Arabia)

taxtalif ?ixtilaaf bašiiṭ تَخْتَلِفُ إِخْتِلَافٌ بَصِيْطٌ phr. It is slightly different.

waaqiʿ وَقِيع n. reality (var. waagiʿ)

qad قَدْ part. maybe; could be (var. gid, jid, gad)

dablajah دَبْلَجَه n. embellishment; elegance of style

raayḥ ?atkallam رَائِحُ أَتْكَلِّمُ v. I am going to talk; I will talk.

xiṭbeh خَطْبَه n. engagement

bi-raym بِالرَّغْمِ phr. although, despite, in spite of

gadir maa كَدِرْ مَا adv. as hard as; as much ■■

Notes

- 1) ʔalḥasaa: *Al-Hasa*. Al-Hasa is located on the Persian Gulf in the Eastern Province of Saudi Arabia. It is known for its oil, dates, wheat, and rice. It has magnificent gardens full of well-tended groves and colonnades of great palms. It was taken from the Turks in 1914 by Ibn Saud.
- 2) yfiidič: *It benefits you*. Note that the pronominal suffix for second person feminine is voiced as //i(e)č// by this speaker, but it is also voiced as //i(e)j// by other speakers in the area.
- 3) ʕa-saas: *On the basis of; based on*. Cf. //ʕala ʔasaas//. This prepositional phrase is common in most Gulf dialects.
- 4) ʔinsiyaajii: *Spontaneous*. Cf. MSA //ʔinsiyaaqii//. The sound change //q ---> j// is a common feature of some Gulf dialects.
- 5) barḍu: *Still, yet*. This particle is used as an adverb. It is not inflected for number or gender.
- 6) maa-hii: *She is not*. For //maa-// prefixed to personal pronouns, see Selection 40, Note 18.
- 7) ɣura: *Towns*. Cf. MSA //qura//. The sound change of //q ---> ɣ// is a phonetic feature in some Eastern Saudi Arabia dialects. One has to be aware that this change is only phonological and does not have any effect on the meaning. There are no rules or patterns for such a sound shift.
- 8) yaksir: *To provide a consonant with the short vowel //i//; to break*. The Arabic short vowels are designated by the term //ḥarakaat, s. ḥarakah// *motion*: //kasrah// short vowel //i//, //fathah// short vowel //a//, and //ḍammah// short vowel //u//. Any consonant can be followed by a //ḥarakah//. Thus it is called //ḥarf mutaharrik// *in motion*, and when it is followed by a //sukuun// *no vowel*, it is called //ḥarf saakin// *a quiescent*.
- 9) yizimm: *To provide a consonant with the short vowel //u//; to join*. Note that the speakers tends to change the //fathah ---> ḍammah// after the imperfect tense marker of the verb //yakuun ---> yukuun// *to be*.
- 10) ṭarraḥ: *To alter (letters, words); to distort, to corrupt*. As one attempts to study Arabic dialects, he/she has to keep in mind the sound change, vowel deletion, vowel lengthening, and metathesis that occur in every Arabic dialect.

- 11) ?innamaa: *But, only; rather*. This particle is borrowed from MSA. It is composed of the particle //?inna// and the relative substantive //maa//.
- 12) muʃ: *Not*. This negative particle is not commonly used in Gulf dialects. See Selection 35, Note 11.
- 13) qad: *Maybe; could be*. This particle is used before ■■ imperfect verb to emphasize the incompleteness and uncertainty of an action.
- 14) raayḥ ʔatkallam: *I am going to talk; I will talk*. The active participle //raay(i)ḥ// is used as an auxiliary verb to render the future or progressive tense. The prefix //bi(a)-// is also used for the same purpose.
- 15) bi-ẓẓabṭ: *Exactly*. See Selection 35, Note 1 for deriving adverbs from nouns.
- 16) ḥatta-nnek: *So that you*. The word //ḥatta// functions here as ■ connective adverb. The use of //ʔinn// plus pronominal suffixes after //ḥatta// shows the relationship of the clause it introduces to the preceding sentence. Note that the speaker here is using a masculine pronominal suffix //-ek// instead of //-eč// while addressing a female, which could be a social factor since men and women don't usually interact with each other.

The Difference in the Dialects of Al-Hasa Region

I am trying to talk on a subject that may benefit you based on the task you are attempting to do. From what I know, you want a spontaneous method {of talking} according to one's language or dialect. I tell you, and again I repeat, dialects are different. They are different. I mean not from region to region, but from village to village, and sometimes from family to family.

For example, my family speaks a dialect different than the... the other dialects. One may add the vowel 'i', or the vowel 'u', or may alter the words. However, the meaning is clear and understood (lit. known). The meaning is the same.

So... for example e... I come from the Al-Hasa area which is in the Eastern Province. Hmm... Al-Hasa has about fifty, forty-five villages, and every village spea... speaks a dialect slightly different from the other village. Actually, the thing you are pursuing is not simple. It is very difficult, and it may have a sort of embellishment of speech.

Once again I tell you that the... the subject which I am going to talk about is 'engagement and marriage'. Although I cannot concentrate on the subject exactly, because I don't know the terms which I may use to benefit you in the task you are embarking on, I will try as hard as I can.

ixiṭbeh fii manṭigat lḥasaa

This selection contains many examples of the assimilation of the //h// of the third person feminine pronominal suffix //-haa// to the final consonant //-t// of the nouns or verbs to which it is suffixed.

ʔaa... ʔelxiṭbeh wi zzawaaje... ʔa... ḥatta zawaajii ʔanaa yuṣṭabar min lʔajyaali -lḥadiiṭeh, ʔa... yimkinnuh¹ ṭanṭabiq fiih baʕzi -lle... lle... ṣṣifaati -llii raayḥ ʔanaa ʔaguulhaa. ʔill... lxiṭbeh tixtilif min ʕaaʔileh la-ʕaaʔileh² w-min ʔe... balad la-balad waa... min makaan la-makaan. fa-maṭalan, xalliinaa naaxiṭ³ min ʕiṣriin sanah niguul, ʔawwi min xamsa w-ʕiṣriin sanah, ʔinnuh ʔarrajul laa yastāʔiis ʔinnah yjuuf zoojteh ʔabadan⁴. maa yigdar yjuuf zoojteh, ʔaw xatiibteh taḥt ʔayy ʔarf mini -zzuruuf. ʔa... lʔayyaam haaḍii mumkin lle... yjuuf ʕuurattaa⁵, mumkin, mumkin baʕzi -lʕaayilaati⁶ -lmutmaddnah mumkin yjuufhaa wi-yruuh w-yijii maʕaahaa⁷, laakin laa yumkin⁸ ʔan yaḥdiṭ ʔittiṣaal jinsii gabli -zzawaaj, ʔabadan. ʔanaa ʔagdar ʔatkallam ʕan nisbat tiṣṣah w-tiṣṣiin fi -lmiyyeh ʔinnuh maa fii zawa... xitbeh ttimm⁹ fii -ssuṣuudiyyeh gabl ṭabʕan kit... lkitaab ʕala sunnata -llaah w-rasuuluh¹⁰. laa yumkin ʔan yaḥdiṭ ʔittiṣaal jinsii been lxaṭiib w-xṭiibteh, ʔillaa ʔinnhum laazim ykuun ʔa... katbuu -lʕagd w-mallikaw mumkin ytimmi -lʔittiṣaal. ʕala ʔayyi ḥaal¹¹, fii lmaazii kan ʔaṭṭariigah -lmustadrajah hii ʔinnuh yaa ʔumm lwalad, yaa xaaltah, yaa ʔixteh¹² tursal ʔila beeti -lxaṭiibeh ʔa... ʔaḥyaanan yqarrir¹³ lʔabb ʔawi -lʔumm lxaṭiibah wi-yguuluun lah ʕ-raayak¹⁴ fii bint flaan, ʔaw ʕ-raayak fii -lbinti l... liflaaniyyeh, ʔa... y... yqarrir huu ʔiḍaa kaan huwwa yriidhaa ʔaw maa yriidhaa. truuhī -lʔumm, wa... ʔaḥyaanan ḥatta -lʔumm maa tiṣṭāʔiis ʔinnha tiṣuufi

-lbint, baʿzi l... lbanaat maa y... yaʿirzuun ruuḥhum¹⁵ li-ḥariim ʔajaanib ʔaw ʔayrubaa¹⁶. haaḍaa -lkalaam ṭabʿan gadiim, yaʿnii mumkin ʔinnak ʔe... titzawwaj waahdah laa fifthaa walaa ʕumrak hassa... ḥatta raʔeethaa¹⁷ wa... w-kaḍaalik ʔummak laa sabaq ʔinnhaa ʔaafattaa¹⁸, walaa ʔuxtik, walaa... qad takuun fii lfariig ḥaggak, qad takuun fi -ʔʔaariʕ lli-nt saakin fiih, qad takuun min ḥaartek w... w-yumkin fifthaa titxayyalhaa lamma kuntuw bizraan ʔaw ʔaṭʔaal, mumkin tit... titxayyal maʔyattaa, ʔaw titxayyal ʕuwarhaa, ʕyuunhaa, malaamiḥhaa, raashaa, jisimhaa kaḍaa, barzu, l... ʔihnaa nguule “-lbint ʔumm sabʕ wjiih”, mumkin tityayyar, lammaa ʔifleh titqayyar¹⁹, w-lammaa tkuun ʔe... bint tityayyar, w-lammaa ʔaabbeh, w-muraahkah²⁰, w-lammaa titzawwaj titqayyar. nguula “-lbint ʔumm sabʕi -wjiih”, titqayyar min... min ṭabaqah ʔila ṭabaqah ḥaanyeh. ykuun fiihaa ʔaḥyaanan... tkuun maḥalan maa hii jamiilah lammaa tkuun hii ʕayyreh, we... baʕd fatrah tityayyar ʕaleek, jaḍriyyan. tʕuuf fiihaa jamaal, tʕuuf fiihaa ʔunuuthah, tʕuuf fiihaa... tkuun raaʔiʕah, w-ʔaḥyaanan lʕaks tukuun jamiilah w-hii ʕayyreh²¹, w-lammaa tikbar tixrab, maa ʕaliyy. mumkin ʔaʕraazi -lmuraahaqah, mumkin ʔaʕraaza -zzawaaj, fiih lle... ʕawaamil nafiyyeh tilʕab door fii -lʔaʕyaa ḍii.

الخطبة في منطقتي الحسا

أ... إِنْخِطَبَهُ وَالزَّوْاجُ أَه... أ... حَتَّى زَوَّاجِي أَنَا يُعْتَبَرُ مِنَ الْأَجْيَالِ
الْحَدِيثِ، أ... يُمْكِنُهُ تَنْطَبِقُ فِيهِ بَعْضُ الـ... الـ... الصِّفَاتِ الَّتِي رَأَيْتُ
أَنَا أَكُونُهَا. إـ... الْخِطْبَةُ تَخْتَلِفُ مِنْ عَائِلَةٍ لِعَائِلَةٍ وَمِنْ بَلَدٍ لِبَلَدٍ وَأ...
مِنْ مَكَانٍ لِمَكَانٍ. فَمَثَلًا، خَلَيْنَا نَاحِذًا^٢ مِنْ عِشْرِينَ سَنَةً نَكُولُ، أَوْ مِنْ
خَمْسَ وَعِشْرِينَ سَنَةً، إِنَّهُ الرَّجُلُ لَا يَسْتَطِيعُ إِنَّهُ يَشُوفُ زَوْجَتَهُ أَبَدًا.^١
مَا يَقْدَرُ يَشُوفُ زَوْجَتَهُ، أَوْ خَطِيبَتَهُ تَحْتَ أَيِّ ظَرْفٍ مِنَ الظُّرُوفِ. أ...
الْأَيَّامِ هَذِي مُمَكِّنُ الـ... يَشُوفُ صُورَتَهَا، مُمَكِّنُ، مُمَكِّنُ بَعْضِ الْعَائِلَاتِ
الْمُتَمَدِّنَةِ مُمَكِّنُ يَشُوفُهَا وَيَرُوحُ وَيَجِي مَعَهَا، لَكِنْ لَا يُمْكِنُ أَنْ
يَحْدِثَ إِتِّصَالُ جِنْسِي كَبَلِ الزَّوْاجِ، أَبَدًا. أَنَا أَكْدَرُ أَتَكَلَّمُ عَنْ نِسْبَةٍ
تِسْعَةٍ وَتِسْعِينَ فِي الْمِيَّةِ إِنَّهُ مَا فِي زَوْ... خِطْبَةٍ تَمَّ فِي السُّعُودِيَّةِ
كَبَلٌ طَبْعًا كَث... الْكِتَابُ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ^١. لَا يُمْكِنُ أَنْ يَحْدِثَ
إِتِّصَالُ جِنْسِي بَيْنَ الْخَطِيبِ وَخَطِيبَتِهِ إِلَّا إِنَّهُمْ لَازِمٌ يَكُونُ أ... كَتَبُوا
الْعَدَدَ وَمَلَّكُوا مُمَكِّنُ يَتِمُّ الْإِتِّصَالُ. عَلَى أَيِّ حَالٍ^٢، فِي الْمَاضِي كَانَ
الطَّرِيقُ الْمُسْتَدْرَجُ هِيَ إِنَّهُ يَا أُمَّ الْوَلَدِ، يَا خَالَتَهُ، يَا إِخْتَهُ^٣ تُرْسَلُ
إِلَى بَيْتِ الْخَطِيبِ أ... أَحْيَانًا يَقَرَّرُ^٣ الْأَبُ أَوْ الْأُمُّ الْخَطِيبَةَ وَيَكُولُونَ
لَهُ شَرَايِكَ^٤ فِي بَيْتِ فُلَانٍ، أَوْ شَرَايِكَ فِي الْبَيْتِ الـ... لِفُلَانِيَّةٍ، أ...
يـ... يَقَرَّرُ هُوَ إِذَا كَانَ هُوَ يُرِيدُهَا أَوْ مَا يُرِيدُهَا. تُرَوِّحُ الْأُمُّ وَ... أَحْيَانًا
حَتَّى الْأُمُّ مَا تَسْتَطِيعُ إِنَّهَا تَشُوفُ الْبَيْتَ، بَعْضُ الـ... الْبَنَاتِ مَا
يَعْرِضُونَ رُوحَهُمْ^٥ لِحَرِيمِ أَجَانِبٍ أَوْ أَغْرَبًا^٦. هَذَا الْكَلَامُ طَبْعًا كَدِيمٌ،
يَعْنِي مُمَكِّنُ إِنَّكَ أ... تَتَزَوَّجُ وَاحِدَهُ لَا شِفَتَهَا وَلَا عُمَرَكَ هَس... حَتَّى
رَأَيْتَهَا^٧ وَ... وَكَذَلِكَ أُمُّكَ لَا سَبَقَ إِنَّهَا شَافَتْهَا^٨، وَلَا أُخْتِكَ، وَلَا... قَدْ

تَكُونُ فِي الْفَرِيكِ حَكُّكَ، قَدْ تَكُونُ فِي الشَّارِعِ الَّتِي أَنْتَ سَاكِنٌ فِيهِ، قَدْ تَكُونُ مِنْ حَارَّتِكَ وَ... وَيُمْكِنُ شِفَتُهَا تَتَخَيَّلُهَا لَمَّا كُنْتُمْ بِزُرَّانٍ أَوْ أَطْفَالٍ، مُمَكِّنُ تَتَخَيَّلُ مَشِيَّتًا، أَوْ تَتَخَيَّلُ صُورَهَا، عِيُونُهَا، مَلَامِحُهَا، رَأْسُهَا، جِسْمُهَا كَذَا، بَرَّظُوا، إِحْنًا نَقُولُ «الْبِنْتُ أُمٌ سَبْعٌ وَجِيه»، مُمَكِّنُ تَتَغَيَّرُ، لَمَّا طِفْلُهُ تَتَغَيَّرُ، وَلَمَّا تَكُونُ أ... بِنْتُ تَتَغَيَّرُ، وَلَمَّا شَابَهُ، وَمُرَاهِقَهُ، وَلَمَّا تَتَزَوَّجُ تَتَغَيَّرُ. نَقُولُ «الْبِنْتُ أُمٌ سَبْعٌ وَجِيه» تَتَغَيَّرُ مِنْ طَبَقِهِ إِلَى طَبَقِهِ ثَانِيهِ. يَكُونُ فِيهَا أَحْيَانًا... تَكُونُ مَثَلًا مَا هِيَ جَمِيلُهُ لَمَّا تَكُونُ هِيَ صَغِيرُهُ، وَ... بَعْدَ فِتْرَةٍ تَتَغَيَّرُ عَلَيْكَ، جَذْرِيًّا. تَشُوفُ فِيهَا جَمَالَ، تَشُوفُ فِيهَا أَنْوْثَهُ، تَشُوفُ فِيهَا... تَكُونُ رَانِعُهُ، وَأَحْيَانًا الْعَكْسُ تَكُونُ جَمِيلُهُ وَهِيَ صَغِيرُهُ وَلَمَّا تَكْبُرُ تَخْرُبُ، مَا عَلَيَّ. مُمَكِّنُ أَغْرَاطِ الْمُرَاهِقَةِ، مُمَكِّنُ أَغْرَاطِ الزَّوْاجِ، فِيهِ ال... عَوَامِلُ نَفْسِيَّةٍ تَلْعَبُ دَوْرًا فِي الْأَشْيَاءِ ذِي.

Vocabulary

jiil جِيلُ *n.* (pl. ?ajyaal) generation

yimkinnuh يُمْكِنُهُ *v.* it may

min ʕaaʔileh la-ʕaaʔileh مِنْ عَائِلَةٍ لِعَائِلَةٍ *phr.* (lit. from family to family)
from one family to another

?abadan أَبَدًا *adv.* absolutely not, never ever

taht ʔayy ʔarf mini -zzuruuf تَحْتَ أَيِّ ظَرْفٍ مِنَ الظُّرُوفِ *expr.* under any circumstances

ʕaayileh عَائِلَةٍ *n.* (pl. -aat, ʕawaayil) family (var. ʕaaʔileh)

mutmaddin مُتَمَدِّنٌ *adj.* (pl. -iin) modern; sophisticated; civilized

yruuh w-yijii maʕaahaا يَرْوُحُ وَيَجِي مَعَهَا *expr.* (lit. He goes and comes with her.) He goes out with her.

laa yumkin لَا يُمْكِنُ *expr.* It is impossible.

tamm تَمَّ imperf. ytim v. to be done, to be finished; to be completed; to

go on

lkitaab ʕala sunnata -llaah w-rasuulah الْكِتَابُ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ *phr.*

having the marriage contract according to God's law and His prophet

katabuu -ʕagd كَتَبُوا الْعَدَّ *expr.* They wrote the marriage contract.

mallikaw مَلَكَوا imperf. ymallikaw *v.* (lit. to give one the right of ownership) They contracted the marriage; They got married. (var. malliĉaw)

ʕala ʔayyi haal عَلَى أَيِّ حَالٍ *expr.* anyway; at any rate (var. ʕala kulli haal)

mustadrajah مُسْتَدْرَجَةٌ *adj.* traditional; practiced

yaa... yaa... يَا... يَا *part.* either ... or

ʔarrar غَرَّرَ imperf. yʔarrir *v.* to choose; to decide (var. qarrar, garrar)

ʕ-raayak fii شَرَايَكَ فِي *phr.* What do you think?

raad رَادَّ imperf. yriid *v.* to want

yaʕirzuun ruuhhum يَعْرِضُونَ رُوحَهُمْ *phr.* They show themselves; They display themselves.

ʔajnabii أَجْنَبِي *adj.* (pl. ʔajaanib) strange; stranger; foreign; foreigner

ʔariib غَرِيبٌ *adj.* (pl. ʔayrubaa) a relative (var. gariib)

gariib غَرِيبٌ *adj.* (pl. ʔagrubaa, garaayib) ■ relative

walaa ʕumrak وَلَا عُمْرَكَ *phr.* never in your life

ʕaafattaa شَافَتْهَا imperf. tʕuufhaa *v.* She saw her.

fariig فَرِيكٌ *n.* neighborhood; a section of town; team (var. fariij)

haarah حَارَهُ *n.* (pl. -aat) a section of town; neighborhood (var. fariij)

maʕyah مَشْيُهُ *n.* manner of walking

ʔumm sabʕ wjiih أُمٌّ سَبْعُ وَجِيهِه *expr.* (lit. the mother of seven faces) A girl's outward appearance changes constantly.

tqayyar تَقَيَّرَ imperf. yitqayyar *v.* to be changed (var. yityayyar)

muraahkah مُرَاهِكَةٌ *adj.f.* teenager (var. muraahgah)

jaḍriyyan جَذْرِيًّا *adv.* completely, totally

ʕqayyreh صَغِيرَةٌ *adj.f.* little, small (var. ʕayyreh)

ʔaʕraaz أَعْرَاضُ *pl.n.* signs; symptoms

tilʕab door fii تَلْعَبُ دُورَ فِي *phr.* to play a role in (s.th.)

Notes

- 1) yimkinnuh: *It may*. Cf. //yimkin ʔinnuh//. As in other Gulf dialects, the particle //ʔinna// may take pronominal suffixes. It could also be suffixed to the verb //yimkin// and thus contribute to the deletion of //ʔin-//.
- 2) min ʕaaʔileh la-ʕaaʔileh: *From one family to another*. When the same undefined noun is governed by two prepositions, the construction creates a series of indefinite correlative expressions, e.g., //min balad la-balad; min makaan la-makaan// *from one country to another; from one place to another*. Note the frequent use of //ʔimaalah// the deflection of the unstressed short and long //a, aa// towards //e, ee// by this speaker. This linguistic feature is not commonly used in Riyadh dialect.
- 3) naaxið: *We take*. Unlike other speakers of Eastern Saudi Arabia dialects, this speaker does not make the sound change of //ð ---> d//.
- 4) ʔabadan: *Absolutely not, never ever*. As discussed before, adverbs in Al-Hasa dialect may also be formed from nouns by simply suffixing //-an//, the accusative nunation which is not an inflection for case. This procedure is borrowed from MSA. Note the tone of the speaker's voice while negating the existence of pre-marital sex in Saudi Arabia. The use of this adverb expresses an absolute negation of a statement.
- 5) ʕuurattaa: *Her picture*. CF. //ʕuurathaa//. Note that the //-h-// of the third person pronominal suffix //-haa// assimilates to the final consonant //-t// of the nouns or verbs to which it is suffixed. This phonological change occurs in many examples throughout this text.
- 6) ʕaayileh: *Family*. Cf. MSA //ʕaaʕilah// with the common change of the glottal stop //-ʔ- ---> -y-// and the final //ʔimaalah// of //-ah ---> -eh//.
- 7) yruuh w-yijii maʕaahaa: *He goes out with her*. The western concept of dating does not exist in Saudi Arabia. The couple may not visit or date before the marriage is contracted.
- 8) laa yumkin: *It is impossible*. The negative particle //laa// is usually used before an imperfect verb when it refers to the present or the future. It is also used before the imperfect verb to form the negative imperative. This particle is used as a response to a yes-or-no question.

- 9) ttimm: *To be done, to be finished; to be completed.* Note the assimilation of the prefix //t-// with the first root consonant of the verb. This assimilation takes place if the first root consonant is one of the following: //t, d, θ, ʔ, ð, z, ɖ, z, s, ʃ, ʃ//.
- 10) liktaab ʃala sunnata -llaah w-rasuulah: *Having the marriage contract according to God's law and His Prophet.* A marriage contract is necessary before the couple gets to know each other. The period between being legally married and the actual wedding is referred to as an engagement or betrothal period.
- 11) ʃala ʔayyi haal: *Anyway; at any rate.* Note that the interrogative particle //ʔayyy// functions as an indefinite pronoun in this sentence, and its meaning, instead of being restrictive, becomes general.
- 12) yaa ʔumm lwalad. . . yaa ʔixteh: *Either the mother of the young man or his sister.* As in other Saudi dialects, the vocative particle //yaa// is used to mean *either... or* when it follows the pattern //yaa + n.+ yaa + n.//, as is the case in this text.
- 13) ɣarrar: *to choose (lit. to decide).* Cf. MSA //qarrara// with the sound change of //q ---> ɣ//. One must always remember that this is only a dialectal phonological change which does not affect the meaning. The MSA verb Form II //ɣarrara// means *to deceive; to seduce*.
- 14) ʃ-raayak: *What do you think?* The interrogative prefix //ʃ-// is a contraction of //weeʃ, ʔeeʃ//. The change of the glottal stop //-ʔ- ---> -y-// in the word //raʔyak// *your opinion* contributed to the lengthening of the vowel //-aa-//.
- 15) yaʃirzuun ruuhhum: *They show themselves.* The word //ruuh// *soul, spirit* functions as a reflexive pronoun when used as an object of a verb and governing a pronominal suffix referring to the subject of the verb, as is the case in this text. Note that conservative Saudi families don't allow their marriageable daughters to even be in the presence of another woman, especially if the family knows that the woman is looking for a wife for her son.
- 16) ʔayrubaa: *Relatives.* Cf. MSA //ʔaqribaaʔ//. Note the sound change of //q- ---> ɣ// and the vowel change of //-i- ---> -u-//. The deletion of the final glottal stop is very common in most Arabic dialects, especially when it is preceded by the long vowel //-aa//.
- 17) walaa ʃumrak... raʔeethaa: *And you have never seen her.* The word //ʃumr// *age; life* means *never* when used in these constructions: //laa + ʃumr + pro.suff. + perfect v.// and //ʃumr + pro.suff. + maa + perfect v.//, e.g., //ʃumrii maa ruḥti -ssuʃuudiyyah// *I have never been to Saudi Arabia*.

- 18) *jaafattaa*: *She saw her*. Cf. //jafathaa//. See Note 5 above.
- 19) *titqayyar*: *She changed*. Cf. other Saudi dialects //tityayyar//. Note the sound change //y ---> q//.
- 20) *muraahkah*: *Teenager (f.)*. Cf. MSA //muraahiqah//. The sound change //q ---> k// is not common in Gulf dialects. It has, however, been noted by many. (See Al-Tajir 1982, 147.)
- 21) *sqayyreh*: *Little, small*. Cf. //şyayyreh//, the diminutive of //şayıirah//. Note the sound change //y ---> q//.

Engagement in the Hassa Area

Engagement and wedding hmm... even my own wedding is considered one of the new generation {weddings}; hmm... some of the characteristics I am going to talk about may apply to it. Engagement differs from one family to another, from hmm... one country to another, and... from place to place. Let's take, for instance, twenty years ago, or say twenty-five years ago, a man absolutely could not see his wife {before marriage}. He could not see his wife or his fiancée under any circumstances. Nowadays it is possible for him to see her picture, or in some modern families, he may go out with her. However, it is impossible to have any sexual relations before marriage, absolutely not. I can say that for about ninety-nine percent that in Saudi Arabia there is no engagement done before having the marriage contract according to God's law and His prophet. It is absolutely impossible for a man to have any sexual relations with his fiancée unless they have written the marriage contract and they are married legally (lit. right of ownership). Anyway, in the past, the traditional way {for choosing a wife} was that either the mother of the boy, or his maternal aunt, or his sister, is sent to the girl's house. hmm... sometimes the father or the mother choose the fiancée for the boy and they say to him, "What do you think of the daughter of so and so, or the so and so girl?" He {then} decides if he wants her or not. The mother goes... well sometimes even the mother cannot see the girl. Some girls don't show themselves to strange women or to relatives. Of course, this talk is {about} the past. I mean it is possible to marry ■ woman whom you have never seen in your life, and... likewise, neither your mother nor your sister had seen her previously. She could be {living} in your neighborhood. Maybe she is living on the same street you are living on. Maybe she is from your section of town, and maybe you have seen her. You may picture her when you were children. You may picture the way she walks, or recall her picture, her eyes, her features, her head, her body, but still we say, "A girl has seven faces." She may change. She changes when she is a child, and when she becomes m... a girl, when she becomes a young girl, a teenager, and she changes when she gets married. We say, "A girl has seven faces." She changes from one stage to the other. Sometimes she may have... for example, maybe she was not beautiful when she was little, and after a while she looks completely different to you. You see beauty in her. You see femininity in her, you see in her... she looks wonderful. Sometimes it's the opposite, she could have been beautiful when she was little, and when she grows up she does not look as good. Never mind, these could be

signs of adolescence, they could be signs of marriage. There are psychological factors that play a role in these things.

zzawaaj ~~ḡaww~~ ḡib?

This selection shows the frequent phonological change //ḡ ---> q// which may cause some problems in understanding the meaning of the text, if one is not aware of it.

lʔumm ʔahyaanan tiruuh bi-lṣṣ... ṣṣudfah kaḏaa tʃuuf lbint wa y...
 ḥasab nnazrah -lʔawwaliyyeh taṣifi -lbint li-waladhaa, ʔaw ʔiḏaa kaan
 ʔixteh taṣifi -lbint li-ʔaxuuhaa. tguul-lah, tguul-lah ʔa... maḥalan wallah
 raashaa ʔuwiil, ḡyuunhaa¹ wsaaṣ², w-xaḡimhaa zayyi -sseef³,
 baraaṭimhaa⁴ kudruusa w... waṣf kaamil liy... li-lmarʔah ʔabṣan. ʔiḏaa
 huu qabal lmuwaaṣafaat, wa-lʔahal, ʔahli -lbint ʔaw ʔahli -lxaṭiibeh
 waafaqaw ʔinnhum yzawwjuunhaa -lwalad, ʔabṣan ʔe... truuh la... lʔumm
 ʔaw lle... lʔixit wa-tidfaṣ ʔillii hii mablay muṣayyan ysammuunah
 -ddaḡḡah⁵, ʔa... w-baṣidhaa ʔil... fii maraasim baṣiitah li-ddaḡḡah -llii
 hiyy ḥawaalii tibas ʔe... gahwah w-jaay w-tuffaah w-burtigaal w-xuzrah
 w-kaḏaa, ḥaajaat baṣiitah haaḏii maraasim. ʔahyaanan ʔinnaas yidfaṣ
 ʔal... ʔalʔisbuuṣ haaḏaa w-baṣd ʔes... sbuuṣeen, ḥalaaḥah ytimmi -
 zzawaaj, w-baṣḡhum ytimmm.. yidfaṣ ʔaw yxaṭib wi-ytimmm ʔa... jahr,
 jahreen, ḥalaaḥah, baṣḡhum ytimmm sanah, sanateen. ʔanaa tammeet
 sanah kaamil, dafaṣt w-tammeet sanah kaamlah ʔa... la... ḥatta -nnii⁶
 ʔaqdamt ḡala -zzawaaj. ʔabṣan zoojtii maa jifthaa⁷ ʔuw... walaa ṭhaddaḥ
 maṣhaa gabli -zzawaaj.

ḡala ʔayyi ḥaal, ʔa... ʔidaa d... d... ʔiddafaṣuu⁸ -lfuluus, ʔa...y... yqar...
 ll... yibga -lqaraar lʔaan... qaraari -zzawaaj min ʔarrajul. ʔa... ʔiḏaa
 waafagaw ḡa-saas ʔinnu hum maḥalan yitzawwijuun, yistiṣidduun,
 yḡarruun ruzz wi-yḡarruun jamiiṣ ḥaajiyyaati -lḡirs, ʔabṣan bi-ddaḡḡah

Imablaqi⁹ -llii huwwa faṣṭoo li-lxaṭiibah tiṣṭirii lahaa ḍahab wa-hduum¹⁰,
wa... malaabis ṭuw... lla... kull lʔaqraazi¹¹ -nnisaaʔiyyeh l-lii ʔanaa
maa ʔaṣrif...

Ṣaadatan, ʔinnu -rrajul ʔa... fii ye... la... marḥalati -zzawaaj yitʔaṯṯar
ʔakṯar mini -lmarʔah, laʔinnu huu b-yitʔaṯṯar ʔiqṭiṣaadiy w-maaliy
ʔakṯar mini -lmarʔah. lʔayyaam haadii -ṭṭarafeen yitʔaṯṯar. yaṣnii
ʔanaa law xaṭabt bint ʔaw... bint bi-ṣiṣriin, ʔaw ṯalaaṯiin, ʔaw ʔarbaṣiin
ʔalf, ʔaw miyyah, ʔaw miyyah w-xamsiin, ʔahelhaa raayḥiin yḥuṭṭuun
ṣaleehaa miyyateen ʔaw ṯalaaṯ miyyat ʔalf, haaḍaa bass mm... maṯal.
leeh¹²? laʔinni -lḥayaat ṭṭawwarat¹³ wa-ll... l... lqala¹⁴... lmaṣiiṣah
zaadat, fa-lʔaan ʔizz... zzawaaj ṣaar ṣib? ḥaaliyyan, ṣib? ṣala -rrajul,
w-ṣib? ṣala -lmarʔah kaḍaalik. fi -ssaabiq kaani -lle... lʔabb ʔawi -lʔumm
ʔaw ʔahli -lbint kaanuu yistifiiduun ḥaajeh, yaṣnii ʔanaa ʔaṣrif fii naas
yrammimuun byuuttum¹⁵ w-yabnuun bass lamma yzawwjuun bint fii
-lgadiim, ʔammaa -lʔaan ye... yindaanuun¹⁶. yitʔaṯṯaruun ʔiṣṭiṣaadiyyan
laʔan binthum bi-titzawwaj. w-kull haaḍii ṭabṣan lle.. lʔaṣyaa ntijat
min lḥ... llʔe... ttamaddun wa-lḥa... lḥazaarah -llii ṭṣiiṣhaa -lbald.

الزَّوْاجُ صَارَ عِبَةً

الْأُمُّ أَحْيَانًا تَرُوحُ بِالصَّدَفِ... الصَّدَفُ كَذَا تُشَوِّفُ الْبِنْتُ وَ... حَسَبَ النُّظَرِ
الْأَوَّلِيِّ تَصِفُ الْبِنْتُ لَوَلَدَهَا، أَوْ إِذَا كَانَ إِخْتَهُ تَصِفُ الْبِنْتُ لِأَخُوهَا.
تَكُوْلُهُ، تَكُوْلُهُ أ... مَثَلًا وَاللَّهُ رَاسًا طَوِيلٌ، غِيُونَهَا وَسَاعٌ، وَخَشِمَهَا زِيُّ
السَّيْفِ، بِرَاطِمِهَا كُذْرُوسَةٌ وَ... وَصَفٌ كَامِلٌ لِي... لِلْمَرَأَةِ طَبْعًا. إِذَا هُوَ
قَبْلَ الْمَوَاصِفَاتِ، وَالْأَهْلِ، أَهْلُ الْبِنْتِ أَوْ أَهْلُ الْخَطِيبِ وَأَفَقُّوا إِنَّهُمْ
يَزَوِّجُونَهَا الْوَلَدَ، طَبْعًا تَرُوحُ ل... الْأُمِّ أَوْ الْإِخْتِ وَتَدْفَعُ إِلَيَّ هِيَ مَبْلَغٌ
مُعَيَّنٌ يَسْمُونَهُ الدَّفْعَةَ، أ... وَبَعْدَهَا إِل... فِي مَرَّاسِمٍ بَسِيطَةٍ لِلدَّفْعَةِ الَّتِي
هِيَ حَوَالِي تَبَسُّ أ... كَهْوَهُ وَشَايَ وَتَفَّاحٌ وَبُرْتِگَالٌ وَخُظْرَهُ وَكَذَا، حَاجَاتُ
بَسِيطَةٍ هَذِي مَرَّاسِمٍ. أَحْيَانًا النَّاسُ يَدْفَعُ أ... الْإِسْبُوعَ هَذَا وَبَعْدَ سَبُوعَيْنِ،
ثَلَاثَةَ يَتِمُّ الزَّوْاجُ، وَبَعْظُهُمْ يَتِمُّ... يَدْفَعُ أَوْ يَخْطُبُ وَيَتِمُّ شَهْرٌ، شَهْرَيْنِ،
ثَلَاثَةَ بَعْظُهُمْ يَتِمُّ سَنَةً، سَنَتَيْنِ. أَنَا تَمَّيْتُ سَنَةً كَامِلَةً، دَفَعْتُ وَتَمَّيْتُ سَنَةً
كَامِلَةً أ... ل... حَتَّى أَنِّي أَقْدَمْتُ عَلَى الزَّوْاجِ. طَبْعًا زَوْجَتِي مَا شَفِثْتُهَا أَوْ...
وَلَا تَحَدَّثْتُ مَعَهَا كَبْلَ الزَّوْاجِ.

عَلَى أَيِّ حَالٍ أ... إِذَا إِدْفَعُوا^١ الْفُلُوسَ ي... يَقْرَأ... الْ... يَبْكِي الْقَرَارَ الْآنَ...
قَرَارِ الزَّوْاجِ مِنَ الرَّجُلِ. أ... إِذَا وَأَفَكُوا عَسَاسَ إِنَّهُ هُمْ مَثَلًا يَتَزَوَّجُونَ،
يَسْتَعِدُّونَ، يَشْرُونَ رَزَّ وَيَشْرُونَ جَمِيعَ حَاجِيَّاتِ الْعَرَسِ، طَبْعًا بِالدَّفْعَةِ
الْمَبْلُوقِ^٢ الَّتِي هُوَ أُعْطُوا لِلْخَطِيبِ تَشْتَرِي لَهَا ذَهَبًا وَهَدُومًا^٣، وَ... مَلَابِسَ
أَوْ... الْ... كُلَّ الْأَقْرَاطِ^٤ النَّسَائِيَّةِ الَّتِي أَنَا مَا أَعْرِفُ...

عَادَةً، إِنَّهُ الرَّجُلُ أ... فِي ي... ل... مَرَحَلَةِ الزَّوْاجِ يَتَأَثَّرُ إِقْتِصَادِي وَمَالِي
أَكْثَرَ مِنَ الْمَرَأَةِ. الْأَيَّامُ هَادِي الطَّرْفَيْنِ يَتَأَثَّرُ. يَعْنِي أَنَا لَوْ خَطَبْتُ بِنْتَ أَوْ

... بِنْتُ بَعِشْرَيْنَ، أَوْ ثَلَاثَيْنَ، أَوْ أَرْبَعِينَ أَلْفَ، أَوْ مِئَةَ، أَوْ مِئَةَ وَخَمْسِينَ،
 أَهْلَهَا رَاحِينَ يَحْطُونَ عَلَيْهَا مِئَتَيْنِ أَوْ ثَلَاثَ مِئَةِ أَلْفَ، هَذَا بَسَ م... مَثَلُ.
 لَيْهِ^{١٢}؟ لَأَنَّ الْحَيَاةَ طَوَّرَتْ^{١٣} وَال... ال... الْقَلَا^{١٤}... الْمَعِيشَةَ زَادَتْ، فَلَا أُنْ
 إِلِز... الزَّوْاجَ صَارَ عِبْءَ حَالِيًّا، عِبْءَ عَلَى الرَّجُلِ، وَعِبْءَ عَلَى الْمَرْأَةِ كَذَلِكَ.
 فِي السَّابِقِ كَانَ ال... الْأَبَ أَوْ الْأُمَّ أَوْ أَهْلَ الْبِنْتِ كَانُوا يَسْتَفِيدُونَ حَاجَهُ،
 يَغْنِي أَنَا أَعْرِفُ فِي نَاسٍ يَرْمَمُونَ بِنُوتُمْ^{١٥} وَيَبْنُونَ بَسَ لَمَّا يَزُوجُونَ بِنْتَ
 فِي الْكُدِيمِ، أَمَّا الْآنَ يَ... يَنْدَانُونَ^{١٦}. يَشَأْتُونَ إِنْغِصَادِيًّا لَأَنَّ بِنْتَهُمْ
 بِنْتِزَوْجٍ. وَكُلَّ هَازِي طَبْعًا ال... الْأَشْيَا نَتَجَتْ مِنْ ال... التَّمْدُنِ وَالْح...
 الْحِظَارَةِ الَّتِي تَعِيشُهَا الْبَلَدُ.

Vocabulary

ʕib? عِبْءٌ *n.* (pl. ʔaʕbaaʔ) burden

bi-ʕʕudfaḥ بِالْصُّدْفَةِ *adv.* by chance; accidentally

nazrah ʔawaliyyeh نَظَرَهُ أَوَّلِيَّةً *expr.* first impression; first look

ʕeen عَيْنٌ *n.* (pl. ʕyuun) eye

wasiiʕ وَسِيعٌ *adj.* (pl. wsaaʕ) big, large; spacious; wide

baraaṭim بِرَاطِمٌ *pl.n.* lips

kudruusah كُدْرُوسَةٌ *adj.* pouty (lips); thick(-lipped); big, fat

daffah دَفَعَهُ *n.* (pl. -aat) payment

maraasim مَرَاسِمٌ *pl.n.* formalities; protocol; rituals

gahwah گَهْوَهْ *n.coll.* coffee

ʕaay شَايٌ *n.coll.* tea

tuffaahah تُفَّاحَهْ *n.* (pl. -aat, tuffaah) an apple

burtigaal بُرْتِگَالٌ *n.coll.* oranges

xuzrah خُظْرَهْ *n.coll.* vegetables

ḥatta-nnii حَتَّى أَنِي *adv.* until I

zoojtii maa ʕifṭhaa زَوْجَتِي مَا شِفْتَهَا *phr.* I didn't see my wife.

- ʔiddafaʔ اِدْفَعَ imperf. yiddafaʔ v.pass. to be paid
 ʔarra شَرَّ imperf. yʔarrii v. to buy (var. ʔiʔtara)
 mablaq مَبْلَق n. (pl. mabaaliq) an amount (var. mablay)
 ʔaʔta اَعْطَى imperf. yaʔtii v. to give
 hduum هَدُومَ pl.n. clothes
 ʔaqraaz اَقْرَاطُ pl.n. stuff, effects, things, odds and ends (var. ʔayraaz)
 nisaaʔiyyeh نِسَائِيَّة adj. feminine, womanly
 leeh لَيْه interrog.part. why
 qala قَلَا n. high cost (var. ʔala)
 maʔiifah مَعِيشَه n. living; livelihood
 rammam رَمَّم imperf. yrammim v.t. to renovate
 beet بَيْت n. (pl. b(u)yuut) home
 ndaan اِنْدَان imperf. yindaan v.pass. to be in debt
 ʔiʔtiʔaadiyyan اِغْتِصَادِيًّا adv. financially (var. ʔiʔtiʔaadiyyan)

Notes

- 1) ʔyuunhaa: *Her eyes*. Cf. MSA //ʔaynaahaa waasiʔatan//. Unlike MSA, most Arabic dialects use the plural form for pairs of bodily organs instead of the dual form. The mother or the sister has to give the man a vivid description of the woman. Based on this description, he will picture the woman in his mind and decide whether to marry her or not.
- 2) wsaaʔ: *Big, large; spacious; wide*. Most adjectives that have a //C₁aC₂iC₃/faʔiil// pattern take the //C₁(u)C₂aaC₃/f(u)ʔaal// pattern for their plural, e.g., //wasiiʔ, wsaaʔ; kabiir, k(u)baar; kaʔiir, k(u)ʔaar// *wide; large; many*.
- 3) xafimhaa zayyi -sseef: *Her nose is {curved} like a sword*. This is a description of a long and curved nose, which is not looked upon favorably by most Arab men.
- 4) baraaʔim: *Lips*. Note the use of the plural form of //biʔtim//, and not the dual form. See Note 1 above. MSA uses //ʔafah// instead. The word //biʔtaam// means *thick-lipped* in MSA.

- 5) ddaḥḥah: *The payment*. It is customary to pay ■ specific amount of money to the family of the woman as a seal of approval for marrying off their daughter to that man. The payment can be made in fruits and vegetables.
- 6) ḥatta-nnii: *Till I*. This is a compound word from //ḥatta ḥinnii//. The deletion of the first vowel //ḥi-// is due to elision.
- 7) zoojtii maa fifthaa: *I didn't see my wife*. The Saudi society as ■ whole does not allow people of the opposite sex to interact. It is very likely that a couple will not see each other until their wedding day.
- 8) ḥiddafaḥuu: *They were paid*. One way of forming the passive voice is by prefixing //t-// to the verb. For the assimilation of the prefix //t- ---> d-//, see Selection 42, Note 9. The initial vowel //ḥi-// is added as a helping vowel.
- 9) mablaq: *An amount*. Cf. MSA //mablay// with the sound change //ḥ ---> q//.
- 10) hduum: *Clothes*. The singular form of this word //hidim// is not used. Only the plural form is used.
- 11) ḥaqraaz: *Stuff; effects; things*. Cf. //ḥayraaz//. Note the sound change //ḥ ---> q//. Only the plural form of this word is used to render this meaning.
- 12) leeh: *Why?* This interrogative particle can stand alone in a question in the course of a conversation.
- 13) ḥayaat ḥawwarat: *Life has changed*. Cf. MSA //taḥawwarat//. The prefix //t-// assimilates to the first consonant root of a verb if that consonant is //t, d, θ, ð, ʒ, ʔ, s, ʃ, z, or ʃ//, e.g., //taḥarrab ---> dḥarrab; taḥaḥḥam ---> ḥaḥḥam// *to be trained; to be grafted*.
- 14) qala: *High cost*. Cf. MSA //ḥalaaḥ//. Note the sound change //ḥ ---> q// and the deletion of the glottal stop. One has to be careful not to mistake this word for the verb //qala// *to fry*. This change is only phonological; it does not have any effect on the meaning.
- 15) byuuttum: *Their homes*. Note that the //-h-// of the third person plural pronoun suffix //-hum// assimilates with the final consonant //-t// of verbs or nouns to which they are suffixed, e.g., //beet-hum ---> beettum; ʒarabatha ---> ʒarabatta// *their homes; She hit her*.
- 16) yindaanuun: *To be in debt*. One of the most common ways of forming the passive is by prefixing //(ḥi)n-// to the verb, e.g., //daan ---> ndaan ---> yindaan//.

Marriage Has Become a Burden

So the... {boy's} mother goes and she sees the girl accidentally. She describes the girl to her son, or if it was his sister, she describes the girl to her brother based on her first impression. She would tell him, for instance, well, her head is long, her eyes are big, her nose is {curved} like a sword, her lips are pouty. Certainly, a complete description of the woman. If he accepts the description, and the parents of the girl agree to marry her off to the boy, {then} the mother or the sister goes and pays a specific amount which they call the "daf'ah," the payment. After that there are simple formalities for the daf'ah, {that is, they bring} platters of coffee, tea, apples, oranges, vegetables, and things like this, simple things. These are formalities. There are some people who sometimes pay the daf'ah this week and in two, three weeks they get married. Some pay or get engaged and wait a month, two months, three months and some stay for a year or two. I waited a full year. I paid and waited a full year till I got married. Certainly, I didn't see or talk to my wife before the wedding.

At any rate, if... the... the money was paid, then it... the decision on the wedding {date} is left to the man. If they basically agreed to get married, they get ready. They buy the rice and all the necessary things for the wedding. Of course, she uses the daf'ah, the amount of money they gave her (lit. to the girl), to buy gold and... clothing and all... all the feminine stuff which I don't know about.

Usually, it is more of a hardship for the man than for the woman... at the time of the wedding more so because he is affected more than the woman economically and financially. Nowadays both parties are affected, meaning if I got engaged to a girl or... a girl... and I paid (lit. for) twenty, or thirty, or forty thousand or a hundred or ■ hundred fifty {thousand riyals}, her family is going to spend two hundred or three hundred thousand {riyals} on her. This is just a... an example. Why? Because life has changed and the... co... cost of living increased. Marriage now has become a burden. Currently, it is a burden on the man, and a burden on the woman as well. In the past, the father or the mother or the girl's family used to benefit somehow {from their daughter's dowry}. Well, I know some people in the past who renovated and built their homes when they married off their girl, while now they get in debt. Now, they are affected financially because their daughter is getting married. Certainly, all these things are the result of the lifestyle of sophistication and modernization in {our} country.

ʔusbuufi -zzawaaj

This selection presents the use of //almaffuul ʔalmuṭlaq the cognate or the absolute accusative//.

ʔala ʔayyi haal, la-nafruz¹ ʔinnu tammi le... tqarrare -zzawaaj ʔaw ʔa...
 waafaqaw ʔala lle... ʔusbuufi -zzawaaj², ʔa... le... ʔabʕan rrajul
 ʔahyaanan yuwadda³ ʔila mukaana yuqaṣṣal⁴ laʔannu ʔe... fii ʔaʕyaan
 ʔabiiʕiyyeh⁵, yruuh huw w-zumalaah w-iḥ... w-baʕz ʔaṣdikaah⁶ ʔaw
 yiʕmaluun-leh ʔe... tanziif. yaʕnii, leelti -lʕirs daaʕiman tkuun leelah
 baarzeh w... waa... min ʔahla -llayaalii fii ʕumri -lʔinsaana, wi-yḥaawil
 zay-maa tguul yubriz nafseh ʔe... min jamiiʕ ʔiljawaanib, sawaaʔan⁷
 lxuḥuqiyyeh, ʔaw lmaʔhariyyeh, ʔaw le... nnaʕsiyyah. fa... ye... ywadda
 -lʕeen, fii ʔaʕyaan ʔa... gariibah min lyaryah -lla huu fiihaa wi-
 yqaṣṣluunah wi-ynazṣfuunah wi-yjiibuunah. ʔilbint maa truuh... ʔah...
 ʔell... li-ḥammaamaat yaʕnii ʕiḥḥiyyeh, fa-ʕaadatan truuh li-beet gariib
 lahaa, we-barzu yḥannuunhaa⁸ wi-y... yqaṣṣluunhaa, wi-y...
 ydallkuunhaa, w-kaanaw yistaʕmluun ḥaajeh ʔisimhaa -lxifif li-tanziifi
 -rrjuul, w-tanziif ʔideen. laʔann taʕrifiin ʔiḥnaa fii manṭigah ḥaarrah
 w-kaḏaa, w-daaʕiman yʕiir trassub fii lle... fi -lʔideen w-manaaʕiq min
 l... lmanaaʕiqe -lle hiyya zawaayaa fii -rrjuul wi-rrukab wa-l... lkuuʕ
 ḥaggi -lʔideen w-kaḏaa, fa-tilga -lbint yiʕmaluulhaa “flushing,” zay-maa
 tguuliin sayyaarah bi-tsamkar. ysamkruunhaa tisimkir⁹, tiṭlaʕ-leṭ¹⁰
 jadiidah. ʔa... leelati -zzawaaj ʕaadatan ʔille... tikuun min ʔahla -llayaalii
 wa lil... li-zzooj, w-min ʔahla -llayaalii li-zzoojah, li-ʔahli -zzooj w-ʔahli
 -zzawjah. ʔa... ʔizzooj ʔabʕan ʔahli... ʔahli zzooj ye... hummi -llii
 ymawwnuun lle... zzawaaj bi-lʕarṣah¹¹ wa-llii hummi -ṭtaggaagah -llii

hum ḥaggiin¹² lḥariim. ʔa... yibtiduun fii maraasimi -zzawaaj tayriiban¹³ mina -ṣṣibḥ bi-tṭabx wi-nnazf wa-tajhiizi -lʔakil le-nnaas dool kullhm, ʔahli -lqaryah tayriiban ya... yuṣ... ʔiḏaa kaani -zzawaaj fii qaryeh, w-ʔiḏaa kaani -ḥḥaxṣ maṣruuf ʔuw... w-lah simṣah, ṭabṣan naas waajid bi-tjiih wu-b-tistaṣzimlah¹⁴ we... bi-tḥazir waajbitta. ʔiḏaa kaan ʔinsaana faqiir ʔaw mini -lwaṣaṭi -lfannii yuṣta... kull waahad ṭabṣan w-darajteh w-ḥasab makaanteh -lʔijtimaasiyyeh w-ḥasab šiitah fi -lbalad. fa-law tazawwaj waahad maḥalan min kibaari -lbalad maṣruuf, ʔa... ʔi... jj... ʔahli -lbalad jamiiṣḥaa b-tistaj... b-tistajiib ḥagge... waajbitta w-boo... w-bi-tjii ḥagg... ṭabṣan tjaarkah b-farḥat zawaajah, barzu lle... ʔiḏaa kaan tzawwajat min ṭabaqah raaqyeh we... w-ʔubuuḥaa maṣruuf w-ʔummḥaa maṣruufah fii -lbalad we-ṣilaqaathum ṭayybeh bi-nnaas w-bil... ll... lmuwaṭiniin llii fi -lqaryah ṭabṣan b-yistaṣzmuun jamiiṣ ḥariimi -lbalad. faa-leelti -zzawaaj hii ʔakḥar taṣab le-tṭarafeen, zzooj wi-zzawjah, halah¹⁵ wa-halha, wa... wa-ʔilṣarḥah tibtidii maḥalan fi -lmasaa ḥduudi -ssaaṣah sabiṣ, yijuun yiṣaḥṣuun wayye... yḡ... yguumuun bi-ṣarḥah ʔanaṣiid waṭaniyyeh, ṣarḥah ṭabṣan hiyya -ṭraqṣah -lwaṭaniyyeh -lmaṣruufah, waa... yargiṣ fiiḥaa ʔaḥyaanan ʔabu -lmiṣris w-ʔuxwaanah wa-ʔaṣdigaah, wa-yta... yḥiiduun kaḏaa ʔarbaṣ, xams ʔaḡaanii yiy... yaṣirzuun li-muddat ʔe... saaṣteen, ḥalaaḥ w-baṣidḥaa yruuḥuun ṭabṣan li-beeti -lmiṣirseh, ʔa... lammaa yuuṣaluun beeti -lmiṣirseh ʔaw beete -lle hii -ṣaruuseh, ʔa... yḥiiduun kam naṣiidah ḥawaalii ḥalaaḥ ʔarbaṣ ʔanaṣiid w-baṣidḥaa ʔilṣarḥah truuh, w-tibga -tṭaggaagah, ʔa... ṭabṣan hnaak ʔa... llii hiyya... ysammuunḥaa dazzati -lmiṣris. dazzati -lmiṣris llii hii taḥarṛuk lmiṣris min ll... lbeet ḥaggah ʔila beeti -lmiṣirseh. w-daaʔiman ykuun zzawaaj fi beeti -lmiṣirseh.

أسبوع الزواج

على أي حال، لنفرض^١ إنه تمّ الـ... تقرر الزواج أو الـ... وافقوا على أسبوع الزواج^٢، الـ... طبعاً الرجل أحياناً يودى^٣ إلى مكان يقصّل^٤ لأنه في أعيان طبيعته، يروح هو وزملاه وإحدا... وبغض أصدقائه أو يعملون له الـ... تنظيف، يعني ليلة العرس دائماً تكون ليلة بارزه و... ومن أحلى الليالي في عمر الإنسان ويحاول زي ما تقول يبرز نفسه الـ... من جميع الجوانب، سواء^٥ الخلقية، أو المظهرية، أو الـ... النفسية. فـ... يـ... يودى العين، في أعيان قريبه من القرية التي هو فيها ويقصّلونه وينظفونه ويجيبونه. البنت ما تروح... لحمامات يعني صحته، فعادة تروح لبنت قريب لها، وبرطو يحنونها وي يقصّلونها، ويدلّكونها. وكانوا يستعملون حابه إسمها الخشيف لتنظيف الرجل، وتنظيف إدين لأن تعرفين إحنا في منطجه حاره وكذا، ودائماً يصير ترسب في الـ... الإدين ومناطق من الـ... المناطق التي هي زوايا في الرجل والركب والـ... الكوع حك الإدين وكذا، فتلكي البنت يعملونها فلشيك^٦ زي ما تكولين سياره بتسمكر، يسمكرونها تسمكر، تطلعليش^٧ جديده. الـ... ليلة الزواج عادة إلـ... تكون من أحلى الليالي و الـ... للزوج ومن أحلى الليالي للزوجه، لأهل الزوج وأهل الزوجه. الـ... الزوج طبعاً أهل... أهل الزوج يـ... هم اللي يموتون الـ... الزواج بالعرظه^٨ و... اللي هم الطكاكه اللي هم حكين^٩ الحريم. الـ... يبتدون في مراسم الزواج تغريباً^{١٠} من الصبح بالطبخ والنظف وتجهيز الأكل للناس هدول كلهم، أهل القرية تغريباً يـ... يغـ... إذا كان الزواج في قرية، وإذا كان الشخص معروف

أَوْ... وَلَهُ سِمَعُهُ، طَبْعاً نَاسٌ وَاجِدٌ بِتَجْيِيهِ وَبُتْسْتَعَزْمَلَهُ... وَ... بِتَحْظَرِ
 وَاجِبِيَّ، إِذَا كَانَ إِنْسَانٌ فَقِيرٌ أَوْ مِنَ الْوَصْطِ الْفَنِّي يُعْتَدُ... كُلُّ وَاحِدٍ
 طَبْعاً وَدَرَجَتُهُ وَحَسَبُ مَكَانَتِهِ الْإِجْتِمَاعِيَّةِ وَحَسَبُ صِيْطِهِ فِي الْبَلَدِ. فَلَوْ
 تَزَوَّجَ وَاحِدٌ مَثَلًا مِنْ كِبَارِ الْبَلَدِ مَعْرُوفٌ أَوْ... جـ... أَهْلُ الْبَلَدِ جَمِيعُهَا
 بُتْسْتَجِبُ... بُتْسْتَجِبُ حَكٌّ أَوْ... وَاجِبِيَّ وَبُو... وَبِتَجِي حَكٌّ... طَبْعاً
 تَشَارِكُهُ بِفَرَحَةٍ زَوَاجِهِ، بَرْظُو الـ... إِذَا كَانَ تَزَوَّجَتْ مِنْ طَبَقِهِ رَاقِيَهُ
 وَأَبُوهَا مَعْرُوفٌ وَأُمُّهَا مَعْرُوفَةٌ فِي الْبَلَدِ وَعِلَاقَاتُهُمْ طَيِّبَةٌ بِالنَّاسِ
 وَبِالـ... الـ... الْمُوَاطِنِينَ الَّتِي فِي الْقَرْيَةِ طَبْعاً بِيَسْتَعَزْمُونَ جَمِيعُ
 حَرِيمِ الْبَلَدِ. فَا لَيْلَةُ الزَّوْاجِ هِيَ أَكْثَرُ تَعَبٍ لـ... الطَّرَفَيْنِ، الزَّوْجِ
 وَالزَّوْجَةِ، هَلَهُ^٥ وَهَلَهَا، وَ... وَالْعَرِظَةُ تَبْتَدِي مَثَلًا فِي الْمَسَا حُدُودِ
 السَّاعَةِ سَبْعَ، يَجُونَ بِتَعَشُّونَ وَيَّ... يَفُ... يَكُومُونَ بِعَرِظَةِ أَنْشِيدِ
 وَطَنِيَّةِ، الْعَرِظَةُ طَبْعاً هِيَ الرِّقْصَةُ الْوَطَنِيَّةُ الْمَعْرُوفَةُ، وَ... يَرْكُصُ
 فِيهَا أَحْيَانًا أَبُو الْمِعْرَسِ وَأَخْوَانُهُ وَأَصْدِقَاؤُهُ وَيَتَّ... يُشِيدُونَ كَذَا أَرْبَعَ،
 خَمْسَ أَغَانِي يَبُ... يَعْرِظُونَ لِمُدَّةٍ أَوْ... سَاعَتَيْنِ ثَلَاثَ وَبَعْدَهَا يَرْوَحُونَ
 طَبْعاً لِبَيْتِ الْمِعْرَسَةِ أَوْ... لَمَّا يُوَصِّلُونَ بَيْتَ الْمِعْرَسَةِ أَوْ بَيْتَ الَّتِي هِيَ
 الْعَرُوسَةُ، أَوْ... يُشِيدُونَ كَمَا نَشِيدُهُ حَوَالِي ثَلَاثَ أَرْبَعَ أَنْشِيدَ وَبَعْدَهَا
 الْغَرِظَةُ تَرْوَحُ، وَتَبْكِ الطُّكَّاكَةَ، أَوْ... طَبْعاً هُنَاكَ أَوْ... الَّتِي هِيَ يُسَمُّونَهَا
 دَزَّةَ الْمِعْرَسِ، دَزَّةَ الْمِعْرَسِ الَّتِي هِيَ تَحْرُكُ الْمِعْرَسَ مِنَ الـ... الْبَيْتِ
 حَكَّهُ إِلَى بَيْتِ الْمِعْرَسَةِ. وَدَائِمًا يَكُونُ الزَّوْاجُ فِي بَيْتِ الْمِعْرَسَةِ.

Vocabulary

- ʔusbuufi -zzawaaj أُسْبُوعُ الزَّوْاجِ *phr.* the wedding week
 ywadda يُوَدِّي *v.pass.* to be taken; to be sent
 yuqaṣṣal يُقَسِّلُ *v.pass.* to be washed; to be bathed (var. yityasal)
 ʕeen عَيْن *n.* (pl. ʔaʕyaan) spring of water; eye (when in s. form)
 ʔaʕyaan ṭabiiʕiyyeh أَعْيَانٌ طَبِيعِيَّةٌ *phr.* natural springs of water; public baths
 zamiil زَمِيل *n.* (pl. zumalaa) colleague
 ṣadiik صَدِيقٌ *n.* (pl. ʔaṣdikaa) friend (var. ṣadiig)
 sawaaʔan سَوَاءٌ *adv.* whether
 ḥammaam حَمَّامٌ *n.* (pl. -aat) ■ bath; a bathroom
 ḥanna حَنَا *imperf.* yḥannii *v.t.* to apply henna
 dallak دَلَّكَ *imperf.* ydallik *v.t.* to scrub; to rub; to massage
 xifif خَشِفٌ *n.* pumice stone
 tarassub تَرَسَّبٌ *v.n.* buildup; deposit; residue
 zaawyah زَاوِيَةٌ *n.* (pl. zawaayaa) corner; nook; angle (math.)
 rukbah رُكْبَةٌ *n.* (pl. rukab) knee
 kuuʕ كُوْعٌ *n.* (pl. ʔakwaaʕ) elbow
 flushing فُلْشِنْكٌ *n.* Eng. flushing
 samkar سَمَكَرٌ *imperf.* ysamka(i)r *v.* Per. to make s.th. shine; to polish, to buff; to plate with silver or gold
 tisimkir تَسِمَكَرٌ *v.n.* making s.th. shine, polishing, buffing
 tiṭlaʕleč تَطْلَعْلَتَشْ *v.* (lit. to get out for you) to get out
 mawwan مَوْنٌ *imperf.* ymawwin *v.t.* to provide, to supply
 ʕarzah عَرَضُهُ *n.* the national Saudi dance (with the def.art.)
 ṭaggaagah طَغَّاغَةٌ *n.* (pl. -aat) female tambourine players
 ḥaggiin حَكَّيْنٌ *poss.pron.* for, of
 tayriiban تَفْرِيبًا *adv.* almost, about; approximately (var. tagriiban)

ṭabx طَبَخَ *v.n.* cooking

nazf نَظَفَ *v.n.* cleaning (var. tanziif)

tajhiiz تَجْهِيْزُ *v.n.* preparing; making (s.th.) ready

simṣah سَمْعَه *n.* reputation

ʔistaṣam-lah اِسْتَفْزَمَلَه imperf. yistaṣim-lah *v.* to respond to one's invitation.

lwaṣaṭi -lfannii الوَصْطُ الْفَنِّي *phr.* (lit. middle technical) lower middle class

halah هَلَه *n.coll.* his family

ḥduudi -ssaaṣah sabiʕ حُدُوْدِ السَّاعَةِ سَبْعَ *phr.* around seven o'clock

naṣiidah نَشِيْدَه *n.* (pl. ʔanaṣiid) song

miṣris مَعْرِسُ *n.* bridegroom

ṣaad شَادَ imperf. yṣiid *v.* to sing

miṣirseh مَعْرِسَه *n.* bride

dazzati -lmiṣris دَزَّةُ الْمَعْرِسِ *phr.* entourage of the groom

Notes

- 1) la-nafruz: *Let's suppose.* Usually //la(i)-// is prefixed to imperfect verbs to introduce a positive command or a wish.
- 2) ʔusbuuʕi -zzawaaj: *The wedding week.* Most weddings in the Gulf states last from three days to a week with a special ritual on each day.
- 3) ywadda: *To be taken; to be sent.* Note that the speaker in this text uses the MSA passive verb form //yuwadda// with the deletion of the short vowel //u-//.
- 4) yuqassal: *To be washed; to be bathed.* Cf. MSA //yuṣassal//. The speaker uses the MSA passive voice verb form //yuṣassal// with the common dialectal phonological change of //ṣ ---> q//.
- 5) ʔaṣyaan ṭabiiʕiyyeh: *Natural springs of water; public baths.* Some of these springs were turned into public baths. Similar to a bachelor party, friends used to take the groom to these baths to have him well-groomed and ready for his wedding day. This activity involves giving the groom a haircut, a shave, and a bath while singing special songs.

- 6) ʔaṣdikaah: *His friends*. Cf. MSA //ʔaṣdiqaaʔah//. The unusual change of //q ---> k// was discussed previously in Selection 42, Note 20. Note also the deletion of the glottal stop before the pronominal suffix. The deletion of the glottal stop when in final position is very common in most Arabic dialects.
- 7) sawaaʔan: *Whether*. This adverbial accusative is borrowed from MSA. It is used to introduce the first member of a disjunctive construction. The rest are introduced by the repetition of the conjunction //ʔaw//.
- 8) yḥannuunhaa: *They put henna on her*. The bridal henna party is one of the most important activities before a girl's wedding. This party is given by the bride's friends. The henna, a reddish-orange cosmetic, is applied in a special design on the hands and the feet of the bride-to-be and on her closest friends and relatives. The party involves food, singing, and dancing.
- 9) ysamkruunhaa tisimkir: *They scrub her very good; They give her a makeover*. Most verbs, including borrowed verbs take their own verbal nouns as objects. This is what is commonly called in Arabic //ʔalmaṣṣuul ʔalmuṭlaq// *the cognate or the absolute accusative*. This structure is used to intensify the meaning of the action.
- 10) tiṭlaʕliḥ: *She gets out [for you]*. This is a good example of an ethic dative involving the addressee in the action. For more details, see Selection 18, Note 1.
- 11) ʕarṣah: This is the dignified but spirited Saudi national male dance. Men stand in two opposite lines and dance with rifles and swords, swaying their bodies left and right. The dance combines skillful swordplay with complex drumming.
- 12) ḥaggiin: Note that the possessive pronoun //ḥagg// is inflected for number and gender, e.g., //ḥagg, ḥaggat, ḥaggiin// *his, her, their* respectively.
- 13) tayriiban: *Almost; about; around; approximately*. Cf. MSA //taqriiban// with the sound change of //q ---> ɣ//.
- 14) b-tistaʕzim-lah: *They respond to his invitation*. Form X verbs are derived from Form I verbs by prefixing //(ʔi)sta-//, e.g., //ʕazam ---> staʕzam ---> yistaʕzim//.
- 15) halah: *His family*. Cf. //ʔahlah//. Most Gulf dialects delete the //ʔalif// in this word and insert the vowel //-a// after the first consonant.

The Wedding Week

At any rate, let's suppose that the... the wedding {date} was set or hmm... they have agreed on the wedding week, hmm... of course, sometimes the man is sent to a place to be washed because hmm... there are natural springs. He, his colleagues, and some of his friends go {there}, and they clean him very well. Well, the wedding night is always a special night and... and one of the best nights in a person's life. As you may say, he tries to distinguish himself in every way, whether it is morally, or physically or hmm... psychologically. So... he is sent to the natural spring. {Usually} there are springs nearby the village he is from. They wash him and clean him and bring him back.

The girl does not hmm... go to hmm... public (lit. health) baths. Usually she goes to one of her relatives' home, they also put henna on her and they hmm... wash her. They scrub her. They used to use something called pumice stone to clean the feet and the hands because you know that we live in a hot area, and always there is some buildup on the hands and on the areas that are... the corners of the feet, knees, and elbows [of the hands], something like that. So you see, they give her ■ 'flushing', as you may say, she will be like a shining car. They scrub her very well. She gets out as good as new.

Usually hmm... the wedding night is one of the best nights for the... husband, and one of the best nights for the wife, for the husband's family and for the wife's family. Of course... it's the husband... the husband's family who... provide the wedding with the 'Ardah dancers, and the female drum players for the women. Hmm... they start with the wedding rituals almost from morning. They start cooking, cleaning and preparing the food for all those people, which could be for just about the whole village. If the wedding takes place in a village, and if the person is well-known and... has a {good} reputation, certainly many invited people will come to attend and do their {social} duties. If the person is poor, or is from the lower middle class (lit. middle technical), he is hmm... of course everyone according to his rank, to his social status, and to his reputation in the village. So if, for example, one of the important and known people in town gets married, hmm... all the people of the town will respond to his invitation and... they come, of course, to share the joy of his wedding with him. Also, if you marry one from ■ higher class and... her father and mother are well-known, and they have good relations with the people of the village, certainly, they will invite all the women of the village.

The wedding night is tiring for both the husband and the wife and for their families. The 'Ardah starts in the evening, for example, around seven o'clock. They come and eat dinner with them... and they dance to folk songs. Certainly, the 'Ardah is the popular national dance. Sometimes the father of the groom, his brothers, and his friends dance the 'Ardah. They sing four, five songs and they dance for two, three hours after which they go to the bride's home. When they arrive at the bride's home, they sing a few songs, about three, four songs, then the 'Ardah dancers leave, and the female drum players stay. There is... which is... they call the entourage of the groom, which is the groom's trip from his home to the bride's home. The wedding always takes place at the bride's home.

ħaajaat talfiti -nnazar

This selection shows the use of //?ammaa// to introduce a disjunctive construction. It also presents the use of parts of the day as adverbs.

Ƨala ?ayyi ħaal, haaðii -lleeleh hii -lmarħalah -l?uula min maraħili -zzawaaj. ?a... ?ahli -lmiƧriseh wa-?ahli -lmiƧris, ƧabƧan yijtamƧuun nnisaa¹ li-waħadhum faqaƧ we-ytimmuun fii ragš wa... le... farah ?ila tayriiban muntašafi -lleel, ?a... ?izzooj ƧabƧan yaaxið ħayaatah -lxaaşšah. wa... le... lħaajah le... llii talfiti -nnazar fii leelti -zzawaaj ?innu fi šib... al... ššibħ laa bud ?innuh² yaƧii -zzoojah šbaaħah³, ?ammaa⁴ saaƧah⁵, wallaa miħzam ðahab ?aw ħaajah, taƧbiir Ƨan ħubbah lil-?e... lmar?ah wa-taydiirah lahaa⁶. ?a... fii... ?ale... ššubaah⁷ ƧabƧane -rrajul yajlis fii saaħah⁸ wi-tjii jamiifi -nnaasi -llii yaƧirfuunah Ƨa-saas ybaarkuunlah -zzawwaaj. wa-barzu -lbint tajlis fii qurfah⁹ xaaşšah lahaa wi-yjuunhaa -nnaasi -l?agaarib ħagghaa wi-ybaarkuun lahaa -zzawaaj kaðaalik. ?a... lleelah -θθaanyah fiyy... ydazzi -lmiƧris llii huw... ?a... yruuh lƧarzah maƧi -lmiƧris ?ila beeti -lmiƧirsah, we... fii ħaajah ysammuunhaa -ttraarah¹⁰. ttraarah -llii hii ?a... ššahd¹¹ maƧnaahaa -ttraarah bi-lluyah, basse... hinaa tu?xað bi-?innu l... ttaggaagah, ra?iisat -ttaggaagah taƧtiik ttabl haaðaa wa-y... yduur mini -lmiƧris Ƨa-saas yiƧirr, taƧtiih maθalan maa yusaawii xamsiin dulaar, sittiin dulaar, we... nnaa... ?ubu -lmiƧris wu-xwaanah w-kaðaa yaƧaƧuun kaliil¹² mni -lifluus fii l... ttaar haaðaa. ?a... kam Ƨaleeha ħduud kaðaa maa yuƧaadil ?alf dulaar ?aw ?akθar min θalaaθ ?alaaf riyaal suƧuudii, ?aw ?alfeen w-xams miyah. fi -ljalsah haaðii tijtimiš rrjaal wi-nnisaa sawaa¹³ laakin le... maa fii ħad yargiš mini -nnisaa ?amaami -rrjaal, bass e...

nniissaa fi jiha wa-r... rrajal fii jihah wa-yiqannuun¹⁴ kaḍaa xams,
 ʔarbaʔ ʔaʔaanii, w-baʔidhaa ydiiruun bi-ṭṭaar w-baʔdeen ydizzuun lmiʔris.
 ʔa... haaḍii -lmarḥalah -ḫḫaanyah min... ʔawi -lleelah -ḫḫaanyah mine
 -zzawaaj. ʔa.. fi -lḥaṣr... lḥaṣr kaḍaa, ʔaw fii -zzuhur ʔaa... fii jalsah
 xaaṣṣah li-nnisaa, ṭabʔan lle... ʔahli -lbint w-ʔagaaribhaa kulluhum
 yaḥizruun zawaaji -lbint we-titimme fiihaa -llii hiyya -ljalsah wi-
 lgaʔdah¹⁵ ysammuunhaa. tijii -lbint wi-yjallsuunhaa ʔala kirsii wi-y...
 tajlis wi-tguum ʔa-saas ll... jamiiʔ nnaas ḍool llii jaayiin, ʔagaarihaa,
 wa-ʔahilhaa wa-ʔagg... nnaasi -llii maʔzuumiin lil... li-ljalsah haaḍii
 ʔa-saas yʔufuun ʔell... lmarʔah haaḍii, laʔannu fii naas qad yʔu...
 ykuun lmarrah -lʔuula -llii hum yʔuufuunhaa fi yoomi -lgaʔdah. ʔa... fi
 -lleel ṭabʔan ll... rrajul yjii li-waḥdah, tintihii maraasimi -lḥarḥah -llii
 hii -lleelah -ḫḫaalḫeh. ʔaḥyaanan fii naas ysammuun ḥbaabti -rraas¹⁶
 ʔa... ʔumm lmiʔirseh taʔzim ʔaqrabi -nnaas ʔilhaa w-ʔaṣdigaahaa
 wa-ʔagaaribhaa ʔala -saas yjuun, lmiʔirseh tubdii -lʔiḥtiraam wi-ttaqdiir
 ḥagga -ll... nnaas ḍool lmaʔzuumiin fa ya... yjiibuun hadaayaa li-
 lmiʔirseh, -llii darraaʔah wi-llii... ʔaḥyaanan yaʔtuunhaa fluus,
 wi-ḫḫaanyeh ʔayy hadiyyeh ramziyyeh kaḍaa, ʔa... tiduur lmiʔirseh
 wu-ṭḫubb raas kull marʔah mawjuudah, w-kull marʔah ṭḫubb raashaa
 ṭabʔan taʔṭiihaa yaa hadiyyeh yaa fluus, all... llii hii tmidd yaddhaa
 bah ṭabʔan. ʔell... lleelah -ḫḫaalḫah taʔriiban hii ʔaaxir layaalii -zzawaaj
 taqriiban, b-ʔaaxir maraasim zzawaaj taʔriiban llii hiyya -lleelah
 -ḫḫaalḫah. ʔa... fii... yoom ḫaaliḫ ʔaadatan tidazz lmiʔirseh ʔila beet
 zoojha, ʔa... ṭabʔan lmiʔirseh maa y... lmiʔris maa yijii w-yaaxiḍ
 zoojtah xalaas w-yiṭilʔuun hiyya ʔa... laʔ, laazim truuh ʔaḥyaanan
 ʔuxti -lmiʔirseh wa-ʔummi -lmiʔris wi-ʔagaaribhum wa-ydizzuun
 lmiʔirseh ʔila beet lmiʔris. ʔa... ṭabʔan yruuh wafd kaḍaa ḥawaalii

0alaa0iin ʔaw xamsa w-ʔiʔriin marah yitbaʔi -lmarʔah wa-tibtidii -lḥayaa
 -zzawjiyyah fii beeti -lmiʔris wa... tayriiban haaḏii ʃuurah baʃiiṭah ʃan
 lle... maraasimi -zzawaaj qadiiman, laakin lʔaan xtalfat, an... mumkin
 li-rrajul yʃuuf zoojteh, mumkin yajlis wiyyaahaa, mumkin ykallimhaa
 bi-ttelifoon, mumkin ʔa..., laakin barzu ll... laa yumkin... maa hii fii
 kulli -lʃaaʔilaat mumkin tuʃmal lʔaʃyaa haaḏii. ʔabʃan zzoojah maa
 truuh maʃ zoojhaa ʔillaa baʃd zay maa gultlič baʃd zzawaaj ʔaw baʃd
 lʃaqd, ʃaqdi -nnikaah, laakin maa yumkin t... ll... mujarrad maa yaxṭib
 truuh maʃaah wi-tjii fi -ssayyaarah ʔaw tiʃmallah 'dating' zay hinaa,
 laʔ. yaxtalif ʔixtlaaf jaḏrii, mumkin yittaʃil fiihaa bi-ttalifuun, mumkin
 yraasilhaa, mumkin ʔiḏaa kaan gariib lahaa wald ʃammhaa, wald
 xaalhaa ʔaw kaḏaa mumkin ykallimhaa wajh li-wajh, laakin ʔinnuh
 ynaam maʃaahaa gabl zzawaaj, haaḏaa ḥaajah... maa tuḏkar fii -ll...
 ssuʃuudiyyah.

حَاجَاتُ تَلْفِتِ النُّظَرِ

عَلَى أَيِّ حَالٍ، هَازِي اللَّيْلَةِ هِيَ الْمَرْحَلَةُ الْأُولَى مِنْ مَرَاحِلِ الزَّوْاجِ. أ... أَهْلُ الْمِعْرِسَةِ وَأَهْلُ الْمِعْرِسِ طَبْعًا يَجْتَمِعُونَ النِّسَاءَ لِوَحْدِهِمْ فَقَطْ وَيَتِمُّونَ فِي رَكْعٍ وَ... أ... فَرَحٌ إِلَى تَفْرِيبًا مُنْتَصَفِ اللَّيْلِ، أ... الزَّوْجُ طَبْعًا يَأْخُذُ حَيَاتَهُ الْخَاصَّةَ. وَ... أ... الْحَاجَةُ أ... الَّتِي تَلْفِتِ النُّظَرَ فِي لَيْلَةِ الزَّوْاجِ إِنَّهُ فِي صَبٍّ... أ... الصَّبْحُ لَا بُدَّ إِنَّهُ يَعْطِي الزَّوْجَةَ صَبَاحَهُ^٢، أَمَّا سَاعَهُ، وَلَا مِحْزَمَ ذَهَبٍ أَوْ حَاجَةٍ، تَغْيِيرٌ عَنْ حُبِّهِ لِل... أ... الْمَرْأَةِ وَتَغْدِيرُهُ لَهَا. أ... فِي... أ... الصُّبَّاحُ^٣ طَبْعًا الرَّجُلُ يَجْلِسُ فِي سَاحَةِ^٤ وَتُجِي جَمِيعُ النَّاسِ الَّتِي يَعْرِفُونَهُ عَسَاسٌ يَبَارِكُونَ لَهُ الزَّوْاجِ. وَبَرَّظُوا الْبِنْتَ تَجْلِسُ فِي قَرْفِهِ^٥ خَاصَّةً لَهَا وَيَجُونَهَا النَّاسُ الْأَكْثَرُ حَكْمًا وَيَبَارِكُونَ لَهَا الزَّوْاجِ كَذَلِكَ. أ... اللَّيْلَةُ الثَّانِيَةِ فِي... يَذُرُ الْمِعْرِسُ الَّتِي هُوَ أ... يَرُوحُ الْعَرِظَةُ مَعَ الْمِعْرِسِ إِلَى بَيْتِ الْمِعْرِسَةِ، وَفِي حَاجَةٍ يَسْمُونَهَا الطَّرَارَةَ^٦. الطَّرَارَةُ الَّتِي هِيَ أ... الشُّحْدُ^٧ مَعْنَاهَا الطَّرَارَةُ بِاللُّفَةِ، بَسٌّ... هِنَا تُؤْخَذُ بِإِنِّهِ الطُّكَّاكَةِ، رَئِيسَةُ الطُّكَّاكَةِ تَعْطِيكَ الطَّبْلَ هَذَا وَي... يَدُورُ مِنَ الْمِعْرِسِ عَسَاسٌ يَطِرُ، تَعْطِيهِ مَثَلًا مَا يُسَاوِي خَمْسِينَ دُولَارًا، سِتِّينَ دُولَارًا، وَ... النَّاسُ... أَبُو الْمِعْرِسِ وَخَوَانَهُ وَكَذَا يَظْعُونُ كَلِيلًا^٨ مِنْ لِفْلُوسٍ فِي أ... الطَّارُ هَذَا. أ... كَمْ عَلَيْهَا حَدُودٌ كَذَا مَا يُعَادِلُ أَلْفَ دُولَارٍ أَوْ أَكْثَرَ مِنْ ثَلَاثِ أَلْفِ رِيَالٍ سَعُودِيٍّ، أَوْ أَلْفَيْنِ وَخَمْسٍ مِيَةٍ. فِي الْجَلْسَةِ هَازِي تَجْتَمِعُ الرِّجَالُ وَالنِّسَاءُ سَوَا^٩ لَكِنْ أ... مَا فِي حَدِّ يَرْكُصُ مِنَ النِّسَاءِ أَمَامَ الرِّجَالِ، بَسٌّ أ... النِّسَاءُ فِي جِهَةِ وَالرَّ... الرِّجَالُ فِي جِهَةِ وَيَقْنُونُ^{١٠} كَذَا خَمْسَ أَرْبَعِ أَغَانِيٍّ، وَبَعْدَهَا يَدِيرُونَ بِالطَّارِ وَبَعْدَيْنِ يَذَرُونَ الْمِعْرِسَ. أ... هَازِي الْمَرْحَلَةُ الثَّانِيَةِ مِنْ... أَوْ اللَّيْلَةُ الثَّانِيَةِ مِنَ الزَّوْاجِ. أ... فِي الْعَصْرِ... الْعَصْرُ كَذَا أَوْ فِي الظُّهْرِ فِي

جَلَسَهُ خَاصَّةً لِلنِّسَاءِ، طَبْعاً لـ... أَهْلُ الْبَيْتِ وَأَكْأَرِبْنَهَا كُلُّهُمْ يَحْظَرُونَ زَوَاجَ الْبَيْتِ وَتَتِمُّ فِيهَا اللَّيُّ هِيَ الْجَلْسَةُ وَالْكَفَّةُ^١ يَسْمُونَهَا، تَجِي الْبَيْتُ وَيَجْلِسُونَهَا عَلَى كِرْسِيٍّ وَيـ... تَجْلِسُ وَتَكُومُ عَسَاسَ الـ... جَمِيعُ النَّاسِ ذُولُ اللَّيِّ جَائِبِينَ أَكْأَرِبْنَهَا، وَأَهْلَهَا وَأَكْ... النَّاسِ اللَّيِّ مَعْزُومِينَ لـ... لِلْجَلْسَةِ هَازِي عَسَاسَ يَشُوفُونَ الـ... الْمَرَّاهَ هَازِي، لِأَنَّهُ فِي نَاسٍ قَدْ يَشُـ... يَكُونُ الْمَرَّةَ الْأُولَى اللَّيِّ هُمْ يَشُوفُونَهَا فِي يَوْمِ الْكَفَّةِ. أ... فِي اللَّيْلِ طَبْعاً الـ... الرَّجُلُ يَجِي لَوَحْدَهُ، تَنْتَهِي مَرَّاسِمُ الْعَرْظَةِ اللَّيِّ هِيَ اللَّيْلَةُ الثَّلَاثَةُ. أُخْيَاناً فِي نَاسٍ يَسْمُونُ حَبَابَةَ الرَّاسِ^٢ أ... أُمُّ الْمَعْرِسَةِ تَعْزِمُ أَقْرَبَ النَّاسِ إِلَيْهَا وَأَصْدِقَاهَا وَأَكْأَرِبْنَهَا عَلَى اسَاسٍ يَجُونُ، الْمَعْرِسَةُ تَبْدِي الْإِحْتِرَامَ وَالتَّقْدِيرَ حَكُّ الـ... النَّاسِ ذُولُ الْمَعْزُومِينَ فَيـ... يَجِيبُونَ هَدَايَا لِلْمَعْرِسَةِ اللَّيِّ دَرَّاعَهُ وَاللَّيِّ... أُخْيَاناً يَعْطُونَهَا فُلُوسَ، وَالثَّانِيَهُ أَيَّ هَدِيَّةٍ رَمَزِيَّةٍ كَذَا، أ... تَدُورُ الْمَعْرِسَةُ وَتُحِبُّ رَأْسَ كُلِّ مَرَّاهٍ مَوْجُودَهُ، وَكُلُّ مَرَّاهٍ تُحِبُّ رَأْسَهَا طَبْعاً تَعْطِيهَا يَا هَدِيَّةَ يَا فُلُوسَ، أ... اللَّيِّ هِيَ تَمِدُّ يَدَهَا بِهِ طَبْعاً. أ... اللَّيْلَةُ الثَّلَاثَةُ تَقْرِيْباً هِيَ آخِرُ لَيَالِي الزَّوَاجِ تَقْرِيْباً، بِآخِرِ مَرَّاسِمِ الزَّوَاجِ تَقْرِيْباً اللَّيِّ هِيَ اللَّيْلَةُ الثَّلَاثَةُ. أ... فِي ... يَوْمٍ ثَالِثٍ عَادَةً تَدْرُ الْمَعْرِسَةُ إِلَى بَيْتِ زَوْجِهَا، أ... طَبْعاً الْمَعْرِسَةُ مَا يـ... الْمَعْرِسَةُ مَا يَجِي وَيَأْخُذُ زَوْجَتَهُ خَلَاصً وَيُطْلَعُونَ هِيَ أ... لَا، لِأَنَّهُ تَرُوحُ أُخْيَاناً أُخْتِ الْمَعْرِسَةِ وَأُمُّ الْمَعْرِسَةِ وَأَكْأَرِبْنَهُمْ وَيَدْرُونَ الْمَعْرِسَةَ إِلَى بَيْتِ الْمَعْرِسَةِ. أ... طَبْعاً يَرُوحُ وَقَدْ كَذَا حَوَالِي ثَلَاثِينَ أَوْ خَمْسَ وَعِشْرِينَ مَرَّةً يَتَّبِعُ الْمَرَّاهَ، وَتَبْتَدِي الْحَيَّاهُ الزَّوْجِيَّةُ فِي بَيْتِ الْمَعْرِسَةِ وَ... تَقْرِيْباً هَازِي صُورَهُ بِصَبِيطِهِ عَنْ الـ... مَرَّاسِمِ الزَّوَاجِ قَدِيمًا، لَكِنْ الْآنَ خْتَلَفَتْ، أُنـ... مُمَكِّنُ لِلرَّجُلِ يَشُوفُ زَوْجَتَهُ، مُمَكِّنُ يَجْلِسُ وَيَأْهَا، مُمَكِّنُ يَكَلِّمُهَا بِالتَّلْفُونِ، مُمَكِّنُ أ...، لَكِنْ بَرْظُو الـ... لَا يُمْكِنُ... مَا هِيَ فِي كُلِّ الْعَائِلَاتِ مُمَكِّنُ تَعْمَلُ الْأَشْيَاءَ هَازِي. طَبْعاً الزَّوْجَةُ مَا تَرُوحُ مَعَ زَوْجِهَا إِلَّا بَعْدَ زِيَّ مَا كُتِلَتْشَ بَعْدَ الزَّوَاجِ أَوْ بَعْدَ

الْعَقْدُ، عَقْدَ النِّكَاحِ، لَكِنْ مَا يُمَكِّنُ ت... الـ... مُجَرِّدٌ مَا يَخْطُبُ تَرْوُحَ مَعَاهُ
وَتُجِي فِي السِّيَّارَةِ أَوْ تَعْمَلُهُ دَيْتِنُكَ زَيِّ هِنَا، لَا. يَخْتَلِفُ إِيخْتِلَافَ جَذْرِي،
مُمَكِّنُ يَتَّصِلُ فِيهَا بِالتَّلْفُونِ، مُمَكِّنُ يَرَأْسِلُهَا، مُمَكِّنُ إِذَا كَانَ كَرِيبَ لَهَا وَلَدُ
عَمَّهَا، وَلَدُ خَالَهَا أَوْ كَذَا مُمَكِّنُ يَكَلِّمُهَا وَجْهَ لَوَجْهٍ، لَكِنْ إِنَّهُ يَنَامُ مَعَهَا كَبَلِ
الزَّوْاجِ، هَذَا حَاجَهُ... مَا تُذَكِّرُ فِي الـ... السُّعُودِيَّةِ.

Vocabulary

lafati -nnazar لَفَتِ النَّظَرَ imperf. yalfiti -nnazar expr. to draw the attention

nisaa نِسَاء n.coll. women (var. niswaan)

laa budd ?inn- لَا بُدَّ إِنَّ expr. to have to; It is inevitable.

şabaahah صَبَاحَه n. a morning gift (given only to a bride on the morning of the wedding day)

miḥzam ḍahab مِحْزَمُ ذَهَبٍ phr. a belt made of gold

taydiir تَغْدِيرٌ v.n. appreciation (var. taqdiir, tagdiir)

şubaah صُبَّاحٌ n. morning (var. ş(u)bḥ)

yajlis fii saahah يَجْلِسُ فِي سَاحَةِ phr. He sits in a courtyard.

qurfah قُرْفَه n. (pl. quraf) a room (var. yurfah)

ṭarah طَارَه n. (pl. ṭiiraan) tambourine (var. ṭaar)

ṣaḥd شَحْدٌ v.n. begging

ṭarr طَرَّ imperf. yiṭirr v. to collect (money only after the wedding); to beg (for money)

kaliil كَلِيلٌ adj. little (var. galiil)

jalsah جَلْسَه n. (pl. -aat) sitting; session (of parliament, a committee)

sawaa سَوَا adv. together

jihah جِهَه n. one side; towards

qanna قَنَّى imperf. yqannii v. to sing (var. yanna)

ṣaṣr عَصْرٌ adv. afternoon

zuhur ظَهْرٌ adv. at noon; noon

gaḥdah غَدَه *n.* sitting

jallas جَلَسَ imperf. yjallis *v.t.* to seat (s.o.)

ḥool ذُول *demons.part.* these (var. haḥool)

ḥabaabti -rraas حَبَابَةُ الرَّاسِ *expr.* kissing of the head (one of the events after a wedding)

darraaḥah دَرَّاعَه *n.* (pl. -aat) Ara. a dress

ramziyyeh رَمْزِيَّه *adj.* symbolic

ḥabb حَبَّ imperf. yḥubb *v.* to kiss

llii tmidd yaddhaa bah اللَّيْ تَمْدَ يَدَهَا بَه *expr.* (lit. what her hand reaches for) whatever she can afford; within her means

nikaah نِكَاح *n.* marriage; marriage contract

mujarrad-maa مُجَرَّدٌ مَا *adv.* ■ soon as; the mere fact

wajh li-wajh وَجْه لَوْجَه *phr.* face to face

Notes

- 1) nisaa: *Women*. Cf. MSA //nisaaʔ or niswah//. Note the deletion of the glottal stop. The glottal stop is kept when adding any kind of suffix, e.g., //nasaaʔiyyah// *womanly, pertaining to women*. This word does not have a singular form. MSA uses //ʔimraʔah or marʔah// and Arabic dialects use //maraa//.
- 2) laa budd ʔinnuh yaʕṭii: *He has to give; It is inevitable that he gives*. When the particle //ʔi(a)nn-// is used after //laa budd// in expressions signifying necessity or obligation, it usually takes a pronominal suffix and is followed by an imperfect verb.
- 3) ṣabaahah: *A morning gift (given only to a bride on the morning of the wedding day)*. It is a tradition for the bridegroom to give his bride ■ gift or some money on the morning of their wedding day. The use of this word in this meaning is strictly for this occasion.

- 4) ?amma... wallaa: *Either... or*. The particle //?ammaa// may introduce a disjunctive construction, and the second part of the construction can be introduced by it also, but it is usually preceded by the conjunction //wa-// or by either of the disjunctive particles //wallaa// or //?aw//, e.g., //?ammaa saaʕah wallaa miḥzam ḏahab ?aw ḥaajah// *either a watch or a gold belt or something*.
- 5) saaʕah: *Wristwatch; hour; time*. This word is used as a noun in the meaning of *watch*, e.g., //saaʕat ḏahab// *a gold watch*. Many nominals indicating time also function as time adverbials, e.g., //yaʕirzuun saaʕah ?aw saaʕteen// *They dance for an hour or two*; //kami -ssaaʕah?// *What time is it?*; //taʕaal ʕindii -ssaaʕah sabiʕ// *Come to my house at seven o'clock*; and //kallimnii saaʕat yijii ?ubuuk// *Call me as soon as your father comes*.
- 6) taʕdiirah lahaa: *His appreciation to her*. Cf. MSA //taqdiirahu lahaa//. Note the sound change //q- ---> -ʕ//, bearing in mind that it is only a phonological change and does not affect the meaning.
- 7) ṣṣubaah: *In the morning; morning*. This noun also functions as an adverb. All parts of the day may function as adverbs.
- 8) yajlis fii saahah: *He sits in a courtyard*. As it was mentioned by the speaker, there are many wedding formalities. One of these formalities is that the father and the brothers of the bridegroom take him to a courtyard where he sits in a decorated seat. All his friends and relatives come and congratulate him on his wedding. This is somewhat similar to a receiving line at an American wedding.
- 9) qurfah: *A room*. Cf. MSA //yurfah//. Note the sound change //ʕ- ---> q-//.
- 10) ṭṭaarah: *The tambourine*. Usually the bridegroom does not pay for the entertainers. The custom is that the head of the female tambourine players passes her tambourine to the bridegroom. He in turn passes it to every person attending the wedding to collect money from them. This is more or less a social obligation where people return favors to each other instead of bringing gifts to the bridegroom. At the end, the bridegroom takes the total amount and gives it to the entertainers.
- 11) jaḥd: *Begging*. Cf. MSA //jaḥḏ//. Note the sound change of //ḏ ---> d// which occurs in this word in particular almost in all Arabic dialects.

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- 12) kaliil: *Little*. Cf. MSA //qaliil//. Note the rare sound change of //q ---> k//. For more, see Selection 42, Note 20.
- 13) sawaa: *Together*. MSA does not use this form to mean *together*. It uses //sawiyyah// or //sawiyyatan//.
- 14) yiqannuun: *They sing*. Cf. //yiyannuun//. Note the sound change of //y ---> q//.
- 15) lgaṣdah: This is a special event for the bride. It is similar to the bridegroom's "sitting in a courtyard" (see Note 8 above). The bride is seated in a special room where she receives other female well-wishers.
- 16) ḥabaatbi -rraas: *Kissing of the head*. After the wedding, the mother of the bride invites her closest female friends and relatives to a bridal shower. The guests bring gifts to the bride and she, in turn, goes around and kisses the head of every woman.

Things That Draw the Attention

Anyway, this night is the first stage of the marriage. The bride's family and the groom's family get together. The women are just by themselves and they keep on dancing and having fun till about midnight. Of course, the couple (lit. husband) carry on their private life. The thing which... draws the attention during the wedding night is that in the mor... in the morning, the husband has to give the wife "the morning {of the wedding} gift." It could be either a watch, or a gold belt, or something as an expression of his love and appreciation to the... woman. In the morning the bridegroom sits in a courtyard and all the people who know him come to congratulate him on his marriage. Likewise, the girl sits in her special room and her relatives come to congratulate her on her marriage as well.

The second night the groom is sent to what is hmm... they go with him to the 'Ardah at the bride's home. There is something called 'Trarah'. 'Trarah' means "begging" in the {Arabic} language, but here in this context, it is used when the head of the women tambourine players gives you the drum and... the groom goes around to collect money {in it} (lit. to beg). So you give him, for instance, what is equivalent to fifty dollars, sixty dollars. Hmm... the groom's father and brothers put a little money in this drum. There is a limit to this, just about a thousand dollars or more than three thousand Saudi riyals, or two thousand five hundred. In this setting men and women gather together. However, no woman dances in front of the men. The women are on one side and the men are on another. They sing about four songs after which they go around with the drum and then they send the groom off. This is the second stage of... or the second night of the wedding.

Hmm... in the afternoon or at noon there will be ■ special gathering for the women. Of course, the girl's family and all her relatives attend her wedding which ends by the 'Sitting Down' {party}, as they call it. The girl comes in and they seat her on a high chair. She sits down, all her family and all the people who are invited to the 'Sitting Down' {party} come to see this woman. Because this occasion could be a {chance} for some people to see her for the first time. At night the man comes by himself, of course. The 'Ardah rituals are over by the third night.

Sometimes there are some people who have what they call the kissing of the head. The bride's mother invites the people closest to her—her friends, relatives—to come over so that the bride can express her respect and appreciation to the invited people. So they bring gifts to the bride. One

may bring a dress, sometimes they may give her money, and the others may give any symbolic gift. The bride goes around and kisses the head of every woman present. Every woman {whose head} she kisses will certainly give her either a gift or money. Whatever she can afford for sure. The... the third night is almost the last night of the wedding. The wedding rituals ~~are~~ almost over on the third night.

Usually, on the third day the bride is brought to her husband's home. Of course, the bride does not... the groom does not just come and take his wife and go and that's it, no. Sometimes the bride's sister, the groom's mother, and their relatives must go and take the bride to the groom's home. Of course, a delegation of about thirty or twenty-five women follow the bride. She will start her married life at the groom's home. Hmm... this is just a simple picture of the wedding rituals in the past. However, it is different now. The man may see his wife. He may sit with her. He may call her on the phone. But still, doing all these things may not... be true in all the families. Certainly, as I have told you, the wife does not go out with her husband until after the wedding or after signing the marriage contract. However, if she just got engaged, it's impossible for her to go out with him in the car or to date him like here {in the US}, no. It's completely different. He may call her on the phone. He may write to her, and if he is related to her, like her paternal uncle's son, or her maternal uncle's son or something like this, he may talk to her face to face. Nevertheless, for him to sleep with her before marriage is something unheard of (lit. not mentioned) in Saudi Arabia.

Lexicon

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- ʔaa i a sound expressing surprise
- ʔaajaar maa ʔaajaar أَجَارُ مَا أَجَارُ (22) *expr.* rent and things like that
- ʔaax أَخ *interj.* ouch!
- ʔaadamii أَدَمِي (27) *adj.* person, human being
- ʔaar wan أَرُونُ (40) *Eng. R1* (Right 1), a joystick command
- ʔa ا the letter ʔalif a helping vowel usually prefixed to a verb
- ʔa(i)jaar أَجَارُ (22) *n. (pl. -aat)* rent; leasing
- ʔabad أَبَدُ (10) *adv.* absolutely not, never (var. ʔabadan)
- ʔabadan أَبَدًا (42) *adv.* absolutely not, never ever
- ʔabu seefeen أَبُوسَيْفَيْنِ (1) *prop.n.* (lit. Father of Two Swords) a brand-name rice
- ʔabb أَب (26) *n. (pl. ʔabaaʔ, ʔubuwaat)* father, dad
- ʔabfir أَبْشِرْ (9) *v.impv.* at your service
- ʔabʕad أَبْعَدُ (12) *compar.adj.* farther, more distant

- ʔabyaz أَبْيَضُ (6) *adj. (pl. biiz)* white
- ʔabuu أَبُو (17) *n.* father (of) (var. ʔubuu)
- ʔabuu hmeed أَبُو حَمِيدُ (34) *prop.n.* (lit. the Father of Humayd) Abu Humayd, name of a male
- ʔabuu -sseef أَبُو السَّيْفِ (40) *n.* (lit. the father of the sword) Abu Al-Sayf, the one with the sword
- ʔabuu ʕfaar أَبُو صَفَّارُ (38) *prop.n.* (lit. the father of yellowness) Abu Sfar, jaundice
- ʔattawkiid ʔalmaʕnawii التَّوَكِيدُ الْمَعْنَوِي MSA *emphatic* apposition, emphasis by meaning
- ʔatʕab nafsii taʕab أَتْعَبُ نَفْسِي (38) *phr.* I work very hard.
- ʔaθaaθ أَثَاثُ (29) *n.coll. (pl. -aat)* furniture, furnishings (of a room, of an apartment) (var. ʔafaaf)
- ʔaθθaθ أَثَّثُ (29) *imperf. yʔaθθiθ v.* to furnish (a house)
- ʔajnabii أَجْنَبِي (42) *adj. (pl. ʔajaanib)* strange; stranger; foreign; foreigner
- ʔahad أَحَدُ (3) *n.* someone; one (person), a person; Sunday (var. ʔhad)

Lexicon

ʔaḥram أَحْرَمَ (6) imperf. yiḥrim
v.i. to enter into the state of ritual
consecration (especially a Mecca
pilgrim)

ʔaḥsan min أَحْسَنَ مِنْ (16)
compar.adj. better than

ʔaḥyaanan أَحْيَانًا (34) adv.
sometimes; often

ʔax أَخ (17) n. (pl. ʔixwah,
(ʔi)xwaan) brother

ʔaxaḏ أَخَذَ (6) imperf. yaaxiḏ v.t.
to take (var. xaḏ)

ʔaxuuḥ haadaa أَخُوْشْ هَادَا (23)
phr. this brother of yours

ʔadaat ʔattaʔriif أَدَاةُ التَّعْرِيفِ
MSA the definite article

ʔadaat nafa أَدَاةُ نَفْيِ (pl.
ʔadawaat nafa) MSA negative
particle

ʔaddhanah أَلْدَهْنَه (3) prop.n.
Al-Dhanah, a desert northeast of
Riyadh

ʔadfa أَدْفَى (37) compar.adj.
warmer

ʔarbaʔiin أَرْبَعِينَ (15) n. (pl.
-aat) forty

ʔarxaṣ أَرْخَصَ (25) compar.adj.
cheaper

ʔarrubʔi -lxaalii الرُّبْعُ الْخَالِي (3)
prop.n. Al-Rub' Al-Khali, the
Empty Quarter (desert region in

Saudi Arabia)

ʔarqa أَرْقَى (38) compar.adj. min
higher; more advanced

ʔarnab أَرْنَبٌ n. (pl. ʔaraanib)
rabbit

ʔaryah la(i) أَرِيحَ لَ (38)
compar.adj. more comfortable
(for s.o.)

ʔa-ruuḥuu ʔintuune أَرْوَحُوا إِنْتُونْ
(19) expr. (lit. you (pl.) go!)
OK, I've had enough!; Look who
is talking!; Get out of town!

ʔazzilfii أَلْزَيْفِي (3) prop.n.
Al-Zilfii, a desert northwest of
Riyadh

ʔazzood ʔaxuu -nnagṣ أَلْزُودُ أَخُو
النَّكَصِ expr. (lit. surplus is the
brother of deficit) An excessive
surplus is as bad as a deficit;
Moderation is the best thing.

ʔashal maa kaan أَسْهَلُ مَا كَانَ
(25) phr. (lit. the easiest there is)
the most convenient

ʔaswaag limʔeegiliyyah أَسْوَاكُ
لِمُعِیْیَلِیَّه (5) prop.n.
Mū'aigiliyyah Shopping Mall (in
Riyadh)

ʔaʔragat ʔams أَشْرَكَتِ الشَّمْسُ
imperf. tiʔrig ʔamas phr. The
sun rose.

ʔaʔjariiʔah wa-ssunnah fi -
ssuʔuudiyyah أَشْرِیْعَه وَالسُّنَّه

- في السُّعُودِيَّة (11) *phr.* the
Islamic Law in Saudi Arabia
- ?aʃʃams tiʃrig ʃala -ʃʃaalhiin
wa-ʃʃaalhiin عَلَى الشَّمْسِ تَشْرِكُ
الصَّالِحِينَ وَالطَّالِحِينَ *expr.* The
sun shines on the good and the
wicked people.
- ?aʃwa أَشْوَى *expr.* It's better.
- ?aʃlan أَصْلًا (24) *adv.* basically;
originally, primarily
- ?aʃdamiir ?aʃʃaaʔid الضَّمِيرُ
العائد MSA the resumptive
pronoun
- ?aʃrub-lak أَظْرَبُكَ (32) *v.* (lit. I
hit for you) I {go to the trouble
of} taking
- ?aʃraaz أَعْرَاضُ (42) *pl.n.* signs;
symptoms
- ?aʃʃa أَعْطَى (43) *imperf.* yaʃʃii *v.*
to give
- ?aʃma أَعْمَى (39) *adj. (pl.*
ʃumyaan) blind
- ?aʃwaj أَعْوَجُ *adj.* crooked, bent,
twisted (var. ʃwayy)
- ?aʃyaan ʃabiiʃiyyeh أَعْيَانُ طَبِيعِيَّة
(44) *phr.* natural springs of
water; public baths
- ?ayraad أَغْرَاضُ *pl.n.* stuff,
effects, odds and ends
- ?afaaf أَفَافُ (29) *n.coll. (pl. -aat)*
furniture, furnishings (of a room,
of an apartment) (var. ?aʃaaʃ)
- ?afda(e)لْ أَفْضَلُ (27) *adj.*
preferable
- ?affaʃ أَفْضُ (21) *imperf.* yʔaffiʃ
v.t. to hurt (s.th.); to ruin (s.th.)
- ?aqall أَقَلُّ (12) *compar.adj.* less
(var. ?agall)
- ?aqraaz أَقْرَاطُ (43) *pl.n.* stuff,
effects, things, odds and ends (var.
?ayraaz)
- ?agdar ?aguum bi-llaazim أَكْدَرُ
أَكْثَرُ بِاللَّازِمِ (39) *expr.* I can do
what has to be done; I can do
what's necessary.
- ?agraʃ أَكْرَغُ (40) *adj. (pl.*
girʃaan) baldheaded
- ?agwa أَكْوَى (34) *compar.adj.*
stronger
- ?akal أَكَلُ (8) *imperf.* yaakil *v.t.*
to eat
- ?akʃar أَكْثَرُ (3) *compar.adj.*
more; most
- ?akram أَكْرَمُ *imperf.* yi(a)kri(u)m
v.t. to honor (s.o.); to treat (s.o.)
hospitably; to respect
- ?aksab ʃala sabiili -lyeer ymuut
أَكْسَبَ عَلَى سَبِيلِ الْغَيْرِ يَمُوتُ
(14) *expr.* (lit. I profit by the
death of others.) I profit at the
expense of others.
- ?aklah أَكْلَهُ (1) *n. (pl. -aat)* ■

Lexicon

dish (of food); food; a meal

?al- أَلْ (3) *def.art.* the

?al?amiir feesal bin fahd الأمير فيصل بن فهد
(15) *prop.n.*
Prince Faysal bin Fahd (the son of
King Fahd of Saudi Arabia)

?albaraziil البرازيل (33) *prop.n.*
Brazil

?albiiri -lii tiṣrab minnah laa
البيير اللي لا ترمي فيه حجر
prov. (lit. Don't throw a stone in
the well from which you drink.)
Don't bite the hand that fed you.

?alhaṣaa الحسا (34) *prop.n.*
Hassa (a city in the Eastern
Province, northeast of Hufuf)

?alxubar الخُبر (25) *prop.n.*
Al-Khubar (once a fishing village,
now a major industrial city on the
east coast of Saudi Arabia)

?alfiraag العِراق (13) *prop.n.*
Iraq

?alṣeenu bi-lṣeen wa-ssinn bi-ssinn
العين بالعين والسن بالسن والجروح قصاص
(12) *expr.* An eye for an eye and
a tooth for a tooth, and wounds
equal for equal (Sura V: 48).

?alf daṣwah maa tḡigg ṡoob ألف
دعوه ما تشك ثوب
prov. (lit. A thousand curses can't tear a robe.)
Don't be bothered by what people

say; Talk never hurts anyone;
Sticks and stones may break my
bones, but words will never hurt
me.

?algasiim الغسيم (9) *prop.n.*
Qassim (an area northwest of
Riyadh)

?alkaḵaḵah الكشكشة MSA
changing the feminine pronoun
suffix -k to ḵ or ṣ

?allaah xalag w-farrag الله خلق
expr. God created {the
people} and He gave them
{different manners}; Everyone
likes the way he is; People are
different.

?allaah laa yḥanniik لا يهنئك
expr. May God not make you
happy; I hope you will not be
comfortable.

?allaah yiṭraḥ fiihum lxeer
الله يطرح فيهم الخير
expr. May God
bless them.

?allaah yiḡṭaṣak الله يقطعك
expr. May God cut your life
short; May God give you up.

?allaah ykuun bi-ṣoonak الله يكون بعونك
expr. May God be
there for you; May God strengthen
you.

?allah laa yiḥrimnii mink لا يحرمني منك
expr. (lit. May

God not deprive me from {having} you.) May God give you long life.

?allah yiḥfazah wu-ysallmah أَللهُ (5) *expr.* May God protect him and keep him safe (said when mentioning the name of a dear one).

?allah yihdiik أَللهُ يَهْدِيكَ (33) *expr.* May God guide you.

?alli yibbii -lṣasal yiṭhammal garṣi أَللِّي يَبِّي الْعَسَلُ يَتَحَمَّلُ -nnaḥel *prov.* He who wants the honey withstands the stings of the bees. One has to take the bitter with the sweet.

?allii maa yaṣrufi -ṣṣagr yiḥwiih أَللِّي مَا يَعْرِفُ الصَّكْرُ يَشْوِيهِ *prov.* (lit. He who doesn't recognize the falcon roasts it.) You can't see the forest for the trees; Regrettable actions are done because of ignorance.

?allii yaakil ṣala zirsah yinfaṣ أَللِّي يَأْكُلُ عَلَى ظَرْفِهِ nafsah *prov.* (lit. He who chews with his own teeth benefits himself.) God helps those who help themselves.

?allii yizrafi -rriih yaḥṣidi -lṣaaṣfah أَللِّي يَزْرَعُ الرِّيحُ يَحْصِدُ الْعَاصِفَهُ *prov.* (lit. He who sows the wind reaps the whirlwind.) What one sows one reaps.

?almaaniyyeh أَلْمَانِيَّةُ (32) *adj.*
German

?almaksiik أَلْمَكْسِيكَ (33) *prop.n.*
Mexico

?almanṭigah -lṣargiyyah أَلْمَنْطَاقَةُ (41) *prop.n.* Al-Māntiqah Al-Sharqiyah, the Eastern Province (in Saudi Arabia)

?alyaman أَلْيَمَنُ (13) *prop.n.*
Yemen

?alyuunaan أَلْيُونَانُ (30) *prop.n.*
Greece (with the definite article)

?amar أَمَرَ imperf. ya(i)?mir v. to command; to order (s.o. to do s.th.)

?amal أَمَلُ *n. (pl. ?aamaal)*
Amal (a name for a female), hope; expectation (with bi- or fi-)

?amba أَمَبَا (40) v. I want

(?a)mriikii أَمْرِيكِي (32) *adj.*
American

?amma أَمَّا (14) *part.* but for, as for; as far as s.o. or s.th. is concerned

?amman أَمَّنُ (32) *imperf.*
y?ammin v. to insure; to trust (s.o.)

?anḥaaʔi -lṣaalam أَنْحَاءُ الْعَالَمِ (11) *phr.* all over the world

?anzal bi-nnuṣṣ أَنْزَلَ بِالنُّصْ (25) *adj.* less than half

Lexicon

ʔanʕam أَنْعَم imperf. yinʕim v. to bless (s.o.), to bestow favors upon (s.o.)

ʔanʕam ʔallah ʕaleek أَنْعَمَ اللَّهُ *expr.* May God bestow favors upon you; May God bless you.

ʔannaruuj النَّارُوجُ (33) *prop.n.* Norway

ʔanii أَنِي (24) *f.pron.* I

ʔahbal أَهْبَلُ *adj. (pl. hiblaan)* stupid; silly

ʔahli-lbaadiyah أَهْلُ الْبَادِيَةِ (9) *phr.* the desert people; nomads, Bedouins (as distinguished from urban)

ʔahmal أَهْمَلُ imperf. yihmil v. to neglect; to disregard; to overlook

ʔaw أَوْ *conj.* or

ʔawsaʕ أَوْسَعَ *compar.adj.* wider, larger, roomier

ʔawṣaṭ أَوْصَطُ *adj.* middle

ʔawwal أَوَّلُ (8) *adj. (pl. -iin, ʔawaaʔil)* (in the) past; first

ʔawwalan أَوَّلًا (21) *adv.* first(ly)

ʔawwal b-ʔawwal أَوَّلُ بِأَوَّلٍ *expr.* by and by

ʔawwal fii أَوَّلُ شَيْءٍ (15) *phr.* first of all; first thing

ʔawwal maa أَوَّلُ مَا (13) *adv.* the

first (thing); first of all; just when, the moment when, as soon as

ʔawwal maa fii ha-ʕʕaylaat أَوَّلُ مَا فِي هَذِهِ السَّغَلَاتِ (29) *expr.* There were no such things in the past.

ʔaysar أَيْسَرُ *compar.adj.* easier, less complicated

ʔaywa(a) أَيَوَّ (31) *interj.* yes (an answer word)

ʔayy أَيَّ (16) *interrog.part.* which

ʔayyaam zamaan أَيَّامَ زَمَانٍ (3) *expr.* in the past; ■ long time ago; the good old days

ʔayyad أَيَّدُ (35) imperf. yʔayyid v. to approve of; to endorse; to support;

ʔi(a)lli maktuub ʕala-ljabiin إِلَّيْ لِي مَكْتُوبٌ عَلَى الْجَبِينِ لَا زَمَ تَشُوفَه *prov.* (lit. What is written on the forehead, the eye must see.) What must be, must be.

ʔibʕid ʕani-ʕʕarr w-ʔaniilah إِبْعِدْ عَنِ الشَّرِّ وَغَنِّ لَهُ *prov.* (lit. Stay away from trouble and sing for it.) Stay away from trouble so that trouble won't find you.

ʔittihaad dawliي إِتْحَادُ دَوْلِي (15) *prop.n.* Federation of International Football Association (FIFA); international unity

ʔitʃabax اِتْشَبَخْ (17) v. Per. to hurt (s.o. or s.th.)

ʔijaabiyyaat اِجَابِيَّاتُ (33) pl.n. advantages; positives; pluses

ʔijaaza(e)h اِجَازَه n. (pl. -aat) vacation; on leave; a permit

ʔijtihad اِجْتِهَدُ (11) imperf. yijtahid v. to formulate an independent judgment; to work hard (at s.th.)

ʔijtihaad اِجْتِهَادُ (11) v.n. formulating an independent judgment; diligence; effort; working hard (at s.th.)

ʔijraaʔ اِجْرَاءُ n. (pl. -aat) procedure; measure; performance (of an action)

ʔihtiyaat اِحتِيَاطُ (33) n. (pl. -aat) reserve; caution, precaution, prevention

(ʔi)hdaʃʃ َحْدَعَشْ (7) n. eleven

ʔihraam اِحْرَامُ (6) v.n. garments of the Mecca pilgrim; state of consecration of the Mecca pilgrim

ʔixtey اِخْتِي (40) n. my sister

ʔidaa اِذَا (24) cond.part. if (var. ʔiða)

ʔidaarat mukaafahat Imuxaddaraat اِدَارَةُ مَكَاَفَةِ الْمَخْدَرَاتُ (13) prop.n. (lit. the Department for Fighting Drugs) the Department of Narcotics Control

ʔida ʔallah ʃaʔaanii juhhaal اِذَا اَللّٰهُ عَطَانِيْ جُهَّالٌ w-ʃarrasuu وَعَرَّسُوْا (29) cond.phr. if God gives me children and they get married

ʔiddafaʃ اِدْفَعْ (43) imperf. yiddafaʃ v.pass. to be paid

ʔidyaam اِدْغَامُ MSA assimilation

ʔiða gallat lixyuul sarrajaw liklaab اِذَا كَلَّتْ لَخِيُولُ سَرَّجَاوُ الْكَلَابُ prov. (lit. When there aren't enough horses, they saddle the dogs.) When there's no one suitable for a job, they bring a totally useless alternative.

ʔiða kaan ḥabiibak ʃasal laa tilḥasah killah اِذَا كَانَ حَبِيْبِكَ ʃَاسَالْ لَا تَلْحَسِهْ كُلُّه prov. (lit. If your loved one is made of honey, don't lick him all up.) Don't take advantage of your friend.

ʔizaa اِذَا (36) cond.part. if (var. ʔiḍaa)

ʔisʔal mjarrib walaa tisʔal ṭabiib اِسْأَلْ مُجَرَّبٌ وَلَا تَسْأَلْ طَبِيْبٌ prov. (lit. Ask the one who has experience rather than a doctor.) Take the advice of an experienced person rather than the advice of an educated person without experience.

ʔistaʃzam-lah اِسْتَعَزَمَلَه (44) imperf. yistaʃzim-lah v. to respond to one's invitation.

Lexicon

ʔistiraahah إِسْتِرَاحَه (7) *n. (pl. -aat)* rest area; relaxation; recess

ʔisraaf إِسْرَاف (34) *n.* rush; haste

ʔism ʔistifhaam إِسْمٌ إِسْتِفْهَامٌ (*pl. ʔasmaaʔ ʔistifhaam*) MSA
interrogative pronoun

ʔism ʔijaarah إِسْمٌ إِشَارَه (*pl. ʔamaaʔ ʔijaarah*) MSA
demonstrative pronoun

ʔism silah إِسْمٌ صَلَهِ (*pl. ʔasmaaʔ silah*) MSA relative pronoun

ʔism faafil إِسْمٌ فَاعِلٌ MSA active participle

ʔism maṣdar إِسْمٌ مَصْدَرٌ MSA
verbal noun

ʔism maḥḥuul إِسْمٌ مَفْعُولٌ MSA
passive participle

ʔism mawṣuul إِسْمٌ مَوْصُولٌ MSA
relative pronoun

ʔism nisbah إِسْمٌ نَسْبَه MSA
relative adjective

ʔijaarah إِشَارَه (31) *n. (pl. -aat)*
traffic light; a sign; ■ gesture; an indication

ʔistaka min اِسْتَكَى مِنْ (14)
imperf. yiṣti(a)kii *v.* to complain
(of or about s.th.); to suffer (from s.th.)

ʔiṣṣaaṣaat إِشْعَاعَات (21) *pl.n.*
rays

ʔiṣbaṣ إِصْبَغ (20) *n. (pl. ʔaṣaabiiṣ, ṣabiiṣ)* finger

ʔiṣṭarr اِظْطَرَّ (31) imperf. yiṣṭarr
v. to have to; to be forced (to do s.th.)

ʔiṣṭamar اِعْتَمَرَ (6) imperf.
yiṣṭimir *v.i.* to perform the lesser haj

ʔiṣḍaam اِعْذَام (13) *n.* death
sentence, execution

ʔiṣṭaṣad اِغْتَصَدَ (35) imperf.
yiṣṭaṣid *v.* to be economical; to be frugal (var. ʔigṭaṣad)

ʔiṣṭiṣaadiyyan اِغْتِصَادِيًّا (43)
adv. financially (var. ʔiqṭiṣaadiyyan)

ʔigṭaṣad اِغْتَصَدَ (23) imperf.
yigṭi(a)ṣid *v.* to be economical, to be frugal

ʔigṭ اِغْطَ (4) *n.coll.* powdered milk

ʔilaa ma-hii اِلَّا مَا هِيَ (16)
neg.part. why it is not

ʔila اِلَى (2) *cond.part.* if; when

ʔila ʔaṭlaṣuu bi- اِلَى اُطْلَعُوا بِ- (9)
cond.phr. if/when they took (s.th.) out

ʔila ṣaarat اِلَى صَارَتْ (15)
cond.part. when it becomes; if it becomes; if it happens

ʔila ṣindi -lbaab اِلَى عِنْدِ الْبَابِ

- (10) *phr.* to the doorsteps
- ʔila maa إِلَى مَا (7) *adv.* until
- ʔila maa ymuut إِلَى مَا يَمُوتُ (11) *expr.* until he dies
- ʔila minhum إِلَى مِنْهُمْ (7) *cond.part.* when they; if they
- ʔilah إِلَهَ (7) *prep.* for it; it has
- ʔiljanaadriyyah الْجَنَادِرِيَّةُ (8) *prop.n.* Al-Janadriyyah, a national, annual Saudi festival
- ʔilli ʔiidah bi-lmayy muub miθil
ʔilli ʔiidah bi-nnaar إِلَيَّ إِيدَه بِالْمَيِّ مُوب مِثْلُ إِلَيَّ إِيدَه بِالنَّارِ
prov. He whose hand is in water is not like the one whose hand is in fire. One is unaffected by the desperation of the other.
- ʔilli ʔeenah faaryah maa b-yiʔbaʔ
إِلَيَّ عَيْنَه فَارَغَه مَا بِيَشْبَعُ *prov.* (lit. He whose eye is greedy will never be satisfied.) Some people are never satisfied.
- ʔillii إِلَيَّ (2) *rel.pron.* who, which, whose (var. llii)
- ʔillii maa-lah ʔawwal maa-lah
إِلَيَّ مَا لَهُ أَوَّلُ مَا لَهُ تَالِي *(9) expr.* (lit. He who is without
■ past, will not succeed.) He who doesn't recognize his cultural history, will not prosper.
- ʔillii maktuub ʔala -ljabiin laazim
إِلَيَّ مَكْتُوبٌ عَلَى -لْجَابِيْنَ *laazim*

- الْجَبِيْنَ تَشُوْفَه الْعَيْنُ *prov.* (lit. What is written on the forehead, the eye must see.) What must be, must be.
- ʔillii yaakil ʔala ʔirsah yinfaʔ
إِلَيَّ يَأْكُلُ عَلَى ضِرْسَه *nafsah*
يَنْفَعُ نَفْسَه *prov.* (lit. He who chews with his own teeth, benefits himself.) God helps those who help themselves.
- ʔillii yizraʔah -lʔinsan yiḥiṣdah
إِلَيَّ يَزْرَعُه الْإِنْسَانُ يَحْصُدُه *prov.* Man reaps what he sows.
- ʔileen إِلَيْنَ (7) *adv.* until
- ʔimaalah إِمَالَه MSA the deflection of the unstressed short and long vowel a, aa towards e, ee
- ʔimbala إِمْبَلَى (38) *part.* yes
- ʔimtiḥaan إِمْتِحَانُ *n. (pl. -aat)* test; examination
- ʔin إِنْ (9) *cond.part.* if
- ʔintahat muddathum اِنْتَهَتْ مُدَّتْهَا (22) *phr.* Their date expired.
- ʔintiya اِنْتِي (27) *pron.f.* you (var. ʔintii, ʔintiin(e))
- ʔintuuna اِنْتُونُ (16) *pron. c.pl.* you (var. ʔintuun, ʔintum, ʔintuu)
- ʔinsiyaajii اِنْسِيَاَجِي (41) *adj.* spontaneous (var. ʔinsiyaagii)
- ʔinʔaallah اِنْشَاءَلَه (8) *expr.* God

Lexicon

willing; I hope so; gladly,
willingly (as ■ response to ■
request or a command); probably

ʔingliizii إِنْغِلِيزِي *adj. (pl.*
ʔingliiz) British; English

ʔinna -llaaha laa yukallifu
ʔannafsa ʔillaa ʔawsafahaa إِنَّ
اللَّهَ لَا يُكَلِّفُ النَّفْسَ إِلَّا أَوْسَعَهَا
(35) "On no soul does God place ■
burden greater than it can bear"
(Sura II: 286).

ʔinnamaa إِنَّمَا (41) *part.* but,
only; rather

ʔihmaal إِهْمَالٌ *v.n.* negligence;
carelessness; disregard

(ʔi)yyaahaa أَيَّاهَا (9) *part.* them;
it; her

ʔusbuufi -zzawaaj أُسْبُوعُ الزَّوْاجِ
(44) *phr.* the wedding week

ʔuyniyah أُغْنِيَه (8) *n. (pl.*
yanaawii, ʔayaanii) song

ʔukuulaat أَكُولَاتُ (23) *pl.n.* food

ʔummi -llaasilkii أُمُّ اللَّاسِلْكِي (16)
phr. (lit. the mother of the
wireless) remote-control (car)

ʔummu hweesiin أُمُّ حَوَيْسِينَ (36)
prop.n. Umm Huwāisen (a
fishing spot south of Dammam)

ʔummu maazad أُمُّ مَازَدَا (32) *phr.*
(lit. the mother of Mazda) ■ Mazda

ʔumm sabʕ wjiih أُمُّ سَبْعٍ وَجِيه

(42) *expr.* (lit. the mother of
seven faces) A girl's outward
appearance changes constantly.

ʔumm liʕyaal أُمُّ لَعِيَالٍ (10) *phr.*
the mother of the children; the
wife; my wife

ʔumm yahzanuun أُمُّ يَحْزَنُونَ (18)
expr. nothing, nothing of this
sort

ʔii naʕam إِي نَعَمْ (3) *expr.* yes,
yes indeed

b

baab بَابٌ *n. (pl.* biibaan) door

baarak بَارَكَ (7) *imperf.* ybaarik
v. to congratulate (when followed
by the preposition li-); to bless

baarbii بَارْبِي (16) *n. (pl.* -aat)
Eng. Barbie doll (var.
baarbiyyeh)

baaʕ بَاʕ (31) *n. (pl.* -aat) Eng.
bus

baaʕ بَاʕ (4) *imperf.* ybiiʕ *v.* to
trade; to sell

baaʕad بَاعَدَ (36) *imperf.* ybaaʕid
v. to keep (s.th.) away

baakistaan بَاكِسْتَان (14) *prop.n.*
Pakistan

baaʕir بَاتَشِر (7) *adv.* tomorrow;

some time in the future

baan بَانَ (15) imperf. ybaan v.
to show; to be apparent

ba(a)ss بَاسْ (25) conj. that's it;
only; but (var. bass)

ba(i)fiir بَعِيرْ (8) n. (pl.
baʕaariin) camel

bataatan بَتَاتَا (34) adv. not at
all, absolutely not

baḥar بَحَرَ (36) imperf. yibḥar v.
to set sail

baḥor بَحُرْ (30) n. (pl. b(i)ḥaar,
b(u)ḥuur) beach; sea; coast (var.
baḥir)

baḥriyyah بَحْرِيَّة (14) adj.
naval; marine; maritime

baxiil بَخِيلْ adj. (pl. buxala)
greedy; miser

badal-maa بَدَلْ مَا (39) adv.
instead of

baraad بَرَادْ (16) n. cool; cold
weather; cold breeze

baraatim بَرَاطِمْ (43) pl.n. lips

barakah بَرَكَه (24) n.f. (pl. -aat)
blessing; blessed

barr بَر (3) n. desert; the wild
(with def.art.)

barraa بَرَّا (7) adv. out; outside;
abroad (var. barraʕ)

barriyyah بَرِّيَّة (14) adj.

mainland; land; rural; open
country

barzaw بَرْظَوْ (9) adv. however;
in spite of; yet; still (var. barḍu)

barnaamidj بَرْنَامْدَجْ (21) n. (pl.
baraamidj) programs (var.
barnaamij)

bass بَسْ (30) conj. but; enough;
that's enough; stop; only; if

bass laḥzah بَسْ لَحْظَه (33) expr.
(lit. only one moment) one
moment, please

bass maa ʕalee بَسْ مَا عَلِيَه (18)
phr. it's OK; never mind; don't
worry

baṣaṭ bi- بِصَطْ بِ (4) imperf.
yabṣi(a)ṭ v. to spread s.th.

baṣal بَصَلْ (1) n.coll. onions

baṣiitah بِصِيْطَه (3) adj. simple;
it's OK; easy

baṭṭah بَطَّه n.f. (pl. -aat, baṭṭ) a
duck

baṭṭiix ykassir baṭṭiix بَطِّيْخْ يَكْسِرْ
بَطِّيْخْ expr. (lit. let the
watermelons break each other.)
Let them stew in their own juices.

baṭn بَطْنْ (14) n. (pl. b(u)ṭuun)
abdomen, belly, stomach

baʕ(a)d بَعْدْ (4) prep. too, also;
also; else; after

baʕdi -lʕuud مَّا فِى ٱلْغُودْ بَعْدِ

Lexicon

- العُودُ مَا فِي كُفُودُ *expr.* (lit. Don't stay after passing the incense.) Don't overstay your welcome. (It is a Saudi practice for the host to pass around the burning incense to signify that the festivity is over and that it is time for the guests to leave.)
- baʿd maa بَعْدَ مَا (2) *adv.* after
- baʿdeen بَعْدَيْنْ (2) *adv.* later; something else
- baʿzhum بَعْظُهُمْ (6) *phr.* some of them
- baʿzhum lbaʿz بَعْظُهُمُ الْبَعْظُ (8) *phr.* each other
- baʿa بَعَى (1) *imperf.* yi(a)byii *v.* to want (var. yi(a)b(b)ii)
- ba-ʿayyirlii jaww بَغِيرْلِي جَوَّ (30) *expr.* I will have a change of pace.
- baqqaal بَقَّالْ (22) *n. (pl. -aat)* grocers; grocery stores (var. baggaal)
- бага بَغَى (15) *imperf.* yabga *v.* to stay; to be for (s.o. or s.th.); to remain for (s.o. or s.th.)
- baggaal بَغَّالْ *n. (pl. -aat,* baggaalah) grocers; grocery stores
- baktarah بَكْتَرَه (36) *n.* bait
- balaa بَلَا (15) *n. (pl. balaayaa)* problem; affliction
- balaʿ بَلَغَ (14) *imperf.* yiblaʿ *v.t.* to swallow; to gulp down
- baldah بَلْدَه (26) *n. (pl. -aat)* town; homeland (var. garyeh, diireh)
- bandah بَنْدَه (10) *n.* Per. store
- bannad بَنْدُ (18) *imperf.* ybannid *v.* Per. to shut (s.th.) down; to close
- b(a)haar بَهَّارْ (1) *n.coll. (pl. -aat)* spices
- bahlawaan بَهْلَوَانْ (23) *n. (pl. -aat)* acrobat; clown
- bahiim بِهِمْ (30) *adj. (pl. bahaayim)* (lit. animal) stupid, dumb
- bawwabah بَوَّابَه *n. (pl. -aat)* gate
- bayyaaʿ بَيَّاعْ *n. (pl. -iin)* salesman, seller, merchant
- bayyat بَيَّتْ *imperf.* ybayyit *v.* to spend the night (at some place)
- bayyza -llaah waj(y)hak بَيَّضْ اللّٰهَ وَجْهَكَ *expr.* (lit. May God whiten your face.) May God honor you. (This expression is said to s.o. who makes others look good.)
- b(i-) بِ (3) *part.* ■ present continuous and future tense marker
- bibsiy بِيْسِي (34) *prop.n.* Eng. Pepsi

bi-ttaħdiid بِالْتَّحْدِيدِ (3) *adv.*
specifically; in particular

bi-ħduud بِحُدُودِ (31) *phr.* within
(the range of), within the
framework of; about

b(i)-ħeeθ ʔinna بِحَيْثُ إِنَّ (34)
conj. because; since

bidaal maa بِدَالِ مَا (20) *conj.*
instead of

bi-ddasseh بِالدَّسِّهِ (28) *adv.* (lit.
hiding, concealing) secretly

bi-rraddeen بِالرَّدَّيْنِ (37) *phr.*
two trips; back and forth

bi-rraym بِالرَّغْمِ (41) *phr.*
although, despite, in spite of

birgiʃ بِرْجِغِ (4) *n.* (pl. baraagiʃ)
a long drape covering the whole
face

bizraan بِزْرَانِ (1) *n.* children,
kids (var. bzuur, buzuurah)

bi-ssaaʔaat بِالسَّاعَاتِ (20) *expr.*
for hours!

bi-ʃweeʃ بِشْوَيْشِ *adv.* slowly;
easy does it

bi-ʃʃudfah بِالصُّدْفَةِ (43) *adv.* by
chance; accidentally

bizaaʔah بِظَاغِهِ (5) *n.coll.*
goods, merchandise, commodities

bi-zzabt بِالظَّبْطِ (35) *adv.*
exactly

bi-čamm بِتَشَمِّ (24) *interrog.part.*
for how much

bi-lʔasaas بِالْأَسَاسِ (6) *adv.*
basically

bi-lxaʃʃeh بِالْخَشَّةِ (28) *adv.* (lit.
hiding, concealing) secretly

bi-lʔaks بِالْعَكْسِ (32) *expr.* on
the contrary; the opposite

bi-llaah ʔaleeʃ بِاللَّهِ عَلَيَّشْ (17)
expr. by golly; say

bi-lla fiih بِاللِّي فِيهِ (37) *phr.*
whatever was in it; as is

bi-maʔna ʔaaxar بِمَعْنَى آخَرَ (35)
expr. (lit. in another meaning) in
other words

bint بِنْتِ (21) *n.* (pl. -aat)
daughter; girl

bindigiyyeh maa bindigiyyeh
بِنْدِغِيَّه مَا بِنْدِغِيَّه (20) *expr.*
(lit. a gun not a gun) agun and
stuff like this

bi-nnisbah li- بِالنَّسَبَةِ لِ- (5) *phr.*
according to; with regard to,
regarding, concerning; for

bi-ha-ʃʃakl بِهَالشَّكْلِ (39) *phr.* in
this manner, in this fashion

buxuur بِخُورِ (5) *n.coll.* incense

burtigaal بِرْتِگَالِ (43) *n.coll.*
oranges

burtj بِرْتَجِ (40) *n.* (pl. ʔabraaj)
tower (var. burj)

Lexicon

buṭuulah بَطُولَه (33) *n. (pl. -aat)*
playoff; championship

btuuʃ بَتُوغ (33) *poss.part.*
belonging to

b-daak liḥsaab بَدَاكَ لِحْسَاب (25)
expr. (lit. for that account) for
that much (money)

bduwii بَدُوِي (13) *adj. (pl.*
baduw) Bedouin

b-ruxṣattaa بَرُخْصَتَا (4) *expr.*
(lit. at its cost) very cheap, at cost

bgarah بَغْرَه *n. (pl. -aat, bagar)*
cow

bnayyah بَنِيَّه (16) *n. (pl. -aat)*
little girl

b-yiswa yḥibbuu بَيَسْوَى يَحِبُّوْا
(19) *expr.* they may like; it is
possible that they like

boorʃ kalf بَرُشْ كَشَفْ (40)
prop.n. a convertible Porsche

buuʃiyyeh بُوْشِيَّه (4) *n. (pl.*
-aat) veil

buu ʕabdi ljalil بُوْ عَبْدِ الْجَلِيل (34) *prop.n.* (lit. the father of
Abd Al-Jalil) Abu Abd Al-Jalil (a
name for a male)

biiʔah بِيَّئَه (34) *n. (pl. -aat)*
environment

bii ʔem dabalyuu بِيْ اَمْ دَبَلْيُو (32) *prop.n.* Ger. BMW (a
German-made car)

beet بَيْت (43) *n. (pl. b(u)yuut)*
home

beet ʔixtii بَيْتْ اِخْتِي (23) *phr.*
(lit. my sister's house) my sister's
family

beetin maʕmuur بَيْتْ مَعْمُور (23)
expr. May this house be blessed
(said after a meal or a cup of
coffee).

b(p)iitza بِيْتَزَا (24) *n. Ita.* pizza

beet ʔiin بَيْتْ طِيْن (8) *n. (pl.*
b(u)yuut ʔiín) mud house

biir بِيْر *n. (pl. ʔabaar, byaar)* a
well

beeʕah بِيْعَه (13) *n. (pl. -aat)*
sale; business deal, bargain

been lfatrah wi-faanyah بَيْنَ الْفَتْرَه وَالْفَانِيَه
(19) *expr.* (lit. between one time and the other)
every now and then; from time to
time

beenii w-beenak بَيْنِي وَبَيْنَكَ (32) *expr.* (lit. between me and
between you) between you and me

t

taajar bi- تَاجَرْ بِ (38) *imperf.*
ytaajir *v.i.* to trade (in s.th.); to
do business

taariix تَارِيخ (22) *n. (pl. tawaariix)* date; history

taaksii تَاكْسِي (10) *n. (pl. takaasii)* Eng. taxi

taalii تَالِي (20) *adv.* afterwards; next; then

taayer تَايَر (20) *n.* Eng. tire; wheel

tabniid تَبْنِيد *v.n.* closing

tajhiiz تَجْهِيْز (44) *v.n.* preparing; making (s.th.) ready

taht ʔayy zarf mini -zzuruuf تَحْتَ أَيِّ ظَرْفٍ مِنْ الظُّرُوفِ (42) *expr.* under any circumstances

taxtalif ʔixtilaaf bašiit تَخْتَلَفُ إِخْتِلَافٌ بَصِيْطٌ (41) *phr.* It is slightly different.

tadarbaʔ تَدَرَّبَعَ (12) *imperf.* yitdarbaʔ *v.* to fall to the ground; to tumble

taraawiih تَرَاوِيحُ (7) *pl.n.* prayer performed during the nights of the month of Ramadan (with the def. art.)

tarassub تَرَسَّبُ (44) *v.n.* buildup; deposit; residue

t(a)ragga تَرَكَّى *imperf.* yitragga *v.* to be promoted, to advance

tasliyah تَسْلِيَه *n.* entertainment, amusement; pastime

taʃkiilii تَشْكِيلِي (33) *adj.* developing; being organized; formed

taʃriif تَصْرِيفُ MSA conjugation

taʃsiim تَطْعِيمُ (38) *v.n.* grafting; vaccination

taʃaal تَعَالُ (10) *v.impv.* Come! Come here!

taʃaal dxill تَعَالُ ادْخُلْ (19) *v.impv.* come inside

t(a)ʃaawan تَعَاوَنُ (14) *imperf.* yitʃaawan *v.* to cooperate; to support one another; to help; to assist

taʃbaan تَعَبَانُ (30) *adj. (pl. -iin)* tired; not feeling well; under the weather

taʃdilu hajjataan maʃii تَعْدُلُ حَجَّةٌ مَعِي (6) *phr.* It is equivalent to ■ pilgrimage with me (Prophet Muhammad said that performing the lesser hajj during the month of Ramadan is equal to a pilgrimage with him).

taʃʃab تَعَبُ (21) *imperf.* ytaʃʃib *v.t.* to wear (s.o.) out, to make one tired; to trouble (s.o.)

taʃliimiyyeh تَعْلِيْمِيَّه (21) *adj.* educational

taydiir تَغْدِيرُ (45) *v.n.* appreciation (var. taqdiir, tagdiir)

Lexicon

tayriiban تَغْرِيبًا (44) *adv.*
almost, about; approximately
(var. tagriiban)

tayriir تَغْرِيرٌ (31) *n. (pl.*
tayariir) a report (var. taqriir,
tagriir)

tafaahom تَفَاهُمٌ (28) *n.*
understanding

tafsiix تَفْسِيخٌ (9) *v.n.* proof;
explaining; to break up into pieces

taqliid تَقْلِيدٌ (26) *n. (pl.*
taqaaliid) traditions (in pl. form);
custom; imitation

taqliifah تَقْلِيْفَةٌ (15) *n. (pl. -aat,*
taqaaliif) fad, trend

tagriiban تَغْرِيبًا *adv.* almost,
about; approximately (var.
tayriiban)

tagriir تَغْرِيرٌ *n. (pl. tagariir)* a
report; decision

tamm تَمَّ (42) imperf. ytimmm *v.*
to be done, to be finished; to be
completed; to go on

tanaaquḍ تَنَاقُضٌ (27) *n. (pl.*
-aat) contradiction; conflict

tanabbah تَنَبَّهَ (13) imperf.
ya(i)tnabbah *v.* to be aware; to
be alert; to pay attention

tanda تَنْدٌ (37) *n.* Per. trunk

tanziiif تَنْظِيفٌ *n.* cleaning

tanwiin تَنْوِينٌ *n.* MSA nunation
(suffixing -an, -in, or -un to a
noun, or an adjective)

taww- تَوَّ (2) *adv.* has just, just

tibsii تَبْسِي (1) *n. (pl. tibas)* ■
platter, a serving dish

tidfaḥ fiih kam تَدْفَعُ فِيهِ كَمْ (32)
expr. How much do you pay for
it?

tizdumah siyyaarah تَزْدُمُهُ سَيَّارَةٌ ■
(18) to be hit by a car (var.
tiṣdumah sayyarah)

tisallaf تَسَلَّفَ (35) imperf.
yitsallaf *v.* to borrow (money
especially on credit)

tisimkir تَسْمِكِرٌ (44) *v.n.* making
s.th. shine, polishing, buffing

tislam تَسْلَمُ إِيدَتُشْ *expr.*
(lit. May your hand be safe.)
Thank you (said to a female to
indicate that what she had done was
good).

tiṭlaḥleḥ تَطْلَعْلُتْشْ (44) *v.* (lit. to
get out for you) to get out

tigazza تَغْظَى (10) *v. (pl.*
yitgazza) to go shopping

tiksir zahrek تَكْسِرُ ظَهْرَكَ (38)
expr. You break your back.

tilda تِلْدَا (1) *prop.n.* Tilda, a
brand-name rice

tiḥab door fii تِلْعَبْ دُورَ فِي (42)

phr. to play ■ role in (s.th.)
 turaaθ تَرَاثُ (8) *n.* heritage
 tuffaahah تُفَّاحَه (43) *n.* (*pl.* -aat, tuffaah) an apple
 ttaariixi -lfulaanii التَّارِيخُ الْفُلَانِي (36) *phr.* (on) such and such a date, (on an) unspecified date
 thammal تَحْمَلُ (35) imperf.
 yithammal *v.* to bear; to withstand
 thawwal تُحَوِّلُ (30) imperf.
 yithawwal *v.* (lit. to be changed to) to borrow money; to be transferred
 txayyal تُخَيِّلُ (25) imperf.
 yitxayyal *v.* to imagine
 txobet تُخْبِتُ (25) *v.pass.* Per. to be disappointed; to be shocked
 tðammar تَذْمُرُ imperf. yitðammar *v.* to complain
 traa تَرَا (6) *v.* you see
 traakaz تُرَاكِظُ (17) imperf.
 yitraakaz *v.* to race; to run
 trabba تُرَبِّي (18) imperf.
 yitrabba *v.pass.* to be raised; to be reared; to be brought up
 truuh şihhitak تُرُوخُ صِحَّتِكَ (38) *expr.* You lose your health.
 triib raml تُرِيبُ رَمْلُ (38) *n.* sand bag

tzawwaj تُزَوِّجُ (28) imperf.
 yitzawwaj *v.* to marry
 tsajjal ſaleehum تُسَجِّلُ عَلَيْهِمْ (15) imperf. yitsajjal *v.* to be put on their record; to be documented; to be recorded
 tsarig تُسْرِكُ (25) imperf. yitsarig *pass.v.* to be stolen
 tsalla تُسَلِّي (38) imperf. yitsalla *v.* to pass time, to be entertained
 tsoolaf wiyyaa تُسُولَفُ وَيَا (27) imperf. yitsoolaf *v.* to chat
 tjaabag تُجَابِكُ (17) imperf.
 yitjaabag *v.* to fight; to quarrel
 tfallxuh tfillux تُشَلِّخُهُ تُشَلِّغُ (18) *expr.* (lit. you rip him ripping) You would rip him to pieces.
 tşaawab تُصَاوِبُ (19) imperf.
 yitşaawab *v.* to be injured
 tşaddig ſaade تُصَدِّكُ عَادَ (28) *phr.* Do you believe it?
 tſaaraf ſala تُعَارَفُ عَلَى (27) imperf. yitſaaraf *v.* to get to know s.o.
 tſaata تُعَاطِي (13) imperf.
 yitſaata *v.* to be engaged (in s.th.); to practice (the use of s.th.)
 tſallam ſala تُعَلِّمُ عَلَى (18) imperf. yitſallam *v.* to learn; to practice (on s.th.)
 tyatſa تُغَطِّي (27) imperf. yityatſa

Lexicon

v. to be veiled; to veil oneself; to be covered; to cover oneself

tyayyar تَغَيَّرَ imperf. yityayyar v. to be changed

tfaada تَفَادَى (31) imperf. yitfaada v. to avoid

tfafxar تَفَشَخَرَ (23) imperf. yitfafxar v. to show off; to brag

tfazzahnaa giddaam ?allah w-xalgah تَفْظَحْنَا كِدَامَ اللَّهِ وَخَلْغَه expr. (lit. You are scandalizing us in front of God and His people.) You are embarrassing us; You are humiliating us.

tqayyar تَقَيَّرَ (42) imperf. yitqayyar v. to be changed (var. yityayyar)

tgaabal ma? تَغَابَلَ مَعَ imperf. yitgaabal v. to meet (with)

tgahwa تَكْهَوَ imperf. yitgahwa v. to drink coffee

tkassab fii- تَكَسَّبَ فِي (14) imperf. yitkassab v. to profit from; to earn a living; to acquire

tlaafa تَلَاَفَى (31) imperf. yitlaafa v. to avoid

tlaaga wiyyaa تَلَآغَى وَيَّآ (27) imperf. yitlaaga v. to meet (s.o. at a place)

tlaɸwaz تَلْعَوَزَ (18) imperf. yitlaɸwaz v.pass. (lit. to be messed up) to be worn out; to be

bothered

tmaɸɸa تَمَشَّى (7) imperf. yatmaɸɸa v. to go for ■ walk

twarraɸ fii- تَوَرَّطَ فِي (37) imperf. yitwarraɸ v. to get oneself in trouble; to be entangled

twakkal ʕala -llaah تَوَكَّلْ عَلَى اللَّهِ expr. Trust in God. (This expression is used when encouraging s.o. to carry out an action.)

tyassar تَيَسَّرَ (4) imperf. yityassar v.t. to be available; to go smoothly

tiileh تِيلَه (17) n. (pl. tyeel, tiyal) marbles (toy)

tiin تَيْنَ (39) n.coll. figs

θ

θaanii ثَانِي (7) adj. second; another; other; next

θarwah ثَرْوَه (13) n. (pl. -aat) wealth; treasure

θagaalah ثَغَالَه n. heaviness; weight; dullness (var. fagaalah)

θaggal ثَغْلَ imperf. yθaggil v. to overburden; to make heavy (var. faggal)

θagiil ثَغِيلَ adj. (pl. θgaal)

(heavy) weight (var. fagiil)

θallaajah ثَلَّاجَه n.f. (pl. -aat)
refrigerator

θumman ثُمًّا (1) conj. then; later

θoob ثُوب n. (pl. θiyaab) dress;
garment

j

jaa جَا (11) imperf. y(i)jii v. to
come

jaab جَاب (1) imperf. yjiib v.t. to
bring; to have a child

jaar جَار (17) n. (pl. jiiraan)
neighbor

jaahzeh جَاهْزَه (24) adj.f. already
made; ready

jaay جَاي (2) act.par. (pl. -iin)
coming; next

jaayeh جَايَه (24) act.par.f. next
(time); coming (event)

jabiin جَبِين n. forehead; brow

jaðriyyan جَذْرِيًّا (42) adv.
completely, totally

jarraaf جَرَّاش (24) prop.n.
Jarrash (a name for a male)

jariimah جَرِيْمَه (11) n. (pl.
jaraayim) crime

jazaaka -llaah xeer جَزَاكَ اللّٰهْ
خَيْرٌ expr. May God reward you;
May God bless you.

jazziirah جَزَيْرَه (30) n. (pl.
juzor) island

jalsah جَلْسَه (45) n. (pl. -aat)
sitting; session (of parliament, ■
committee)

jallas جَلَسَ (45) imperf. yjallis
v.t. to seat (s.o.)

jaliib جَلِيْب (8) n. (pl. jilbaan) ■
(water) well

jamaaʿah جَمَاعَه n. ■ group of
people

jamb جَمْب (2) adv. on the side
(when after ʿala); side; next to;
near s.th.

jamrah fi -lgaib walaa damʿah fi
جَمْرَه فِي الْغَيْبِ وَلَا دَمْعَه فِي
-lʿeen العَيْنِ expr. (lit. Having a live
coal in the heart (would be better
than having) ■ tear in the eye.) to
keep a stiff upper lip; better safe
than sorry

jamʿ taksiir جَمْعُ تَكْسِيرٍ MSA
broken plural

jamʿ muʿannaθ saalim جَمْعُ
مُؤَنَّثٍ سَالِمٍ MSA feminine
sound plural

jamʿ muḍakkār saalim جَمْعُ
مُذَكَّرٍ سَالِمٍ MSA masculine sound
plural

Lexicon

jammaf ha-lgarf جَمْعُ هَالْكَرَشْ (23) *expr.* (lit. to gather this penny) to save ■ (little) money

jantah جَنْطَه *n.f.* (*pl.* junaṭ, jantaat) Per. suitcase; handbag; hope chest

jannan جَنَّ (21) *imperf.* yjannin *v.* to drive one crazy; to give one a hard time; to take one's breath away

jawaab jawāb الشَّرْطُ MSA apodosis

jaww جَوَّ (1) *n.* (*pl.* ʔajwaaʔ) weather; environment

jawwiyyah جَوِّيَّه (14) *adj.* air, aerial; atmospheric

ji(a)dd جَدَّ (17) *n.* (*pl.* j(u)duud, ʔajdaad) forefather; grandfather

jihh جِحَّ (3) *n.coll.* watermelon (var. yihh)

jidah جَدَه (15) *part.* he is already (by this or a specified time) (var. gad, gid)

jidir جِدِرْ *n.* (*pl.* juduur) cooking pot

jiddan جِدًّا (34) *adv.* very

jim جِرْنْ (1) *n.* (*pl.* ʔajraan) (stone) basin; mortar

jisim جِسْمْ (21) *n.* (*pl.* ʔajsaam) body

jihah جِهَه (45) *n.* one side; towards

jubeel جُبَيْلْ (32) *prop.n.* Jubayl (a major industrial port city on the east coast of Saudi Arabia)

juhr جُحْرْ (3) *n.* (*pl.* jhuur) hole, burrow (of animals)

jumlaḥ جُمْلَه *n.* (*pl.* -aat, jumal) MSA a (grammatical) sentence

jumlaḥ ʔismaiyyah جُمْلَه اِسْمِيَّه MSA nominal sentence

jumlaḥ ʔarṭiyyah جُمْلَه شَرْطِيَّه MSA conditional sentence

jumlaḥ fiʔliyyah جُمْلَه فِعْلِيَّه MSA verbal sentence

juuṭii جُوْطِي (36) *n.* (*pl.* juwaatīi) Per. boots (for men); shoes

jii جِي (31) *imperf.* yjii *v.* to come (var. jee, jaa)

jeeʔaan جِيْعَانْ *adj.* (*pl.* -iin) hungry

jiil جِيْلْ (42) *n.* (*pl.* ʔajyaal) generation

h

haaje(a)h حَاْجَه (29) *n.* (*pl.* hawaayij, -aat) stuff, thing; ■ need

ḥaar حَارٌ (37) *adj.* hot

ḥaarah حَارَه (42) *n.* (*pl.* -aat) ■
section of town; neighborhood
(var. fariij)

ḥaaris حَارِسٌ (33) *n.* (*pl.*
hurraas) goalkeeper; guard

ḥaatt حَاطٌ (33) *act.par.* (*pl.* -iin)
putting

ḥaača حَاتَشٌ (26) *imperf.*
yaḥaačii *v.t.* to talk (to s.o.)

ḥaalathum ḥaalah حَالَتْهُمْ حَالَهُ (17) *expr.* They are in a very bad condition.

ḥaalak la-llah حَالَكُ لَلَّهِ (36)
expr. You are in bad shape (which only God can change); You are hopeless.

ḥaaltah tṣiir ḥaalah حَالَتْهُ تَصِيرُ حَالَهُ (15) *expr.* He will be in shambles; He will be in very bad shape.

ḥaalnaa ḥaalik حَالْنَا حَالَكُ (36)
phr. (lit. Our condition is your condition.) We are in the same boat.

ḥaam ṣala -lbeet حَامٌ عَلَى الْبَيْتِ (26) *imperf.* yḥuum *expr.* to hang around the house; to hover around the house; to go around the house

ḥaawa(a)ل حَاوَالٌ (31) *imperf.*
yḥaawil *v.* to try; to attempt

ḥaayil حَايِلٌ (9) *prop.n.* Ha'il, ■
Saudi province northwest of
Riyadh the capital

ḥabaa حَبَا (9) *v.n.* a kind of
dance; crawling; being slow

ḥabaabti -rraas حَبَابَةُ الرَّأْسِ (45)
expr. kissing of the head (one of
the events after a wedding)

ḥabb حَبٌ (45) *imperf.* yḥubb *v.*
to kiss

ḥabbah حَبَّة (14) *n.* (*pl.* -aat,
ḥbuub) pill, tablet; a piece, a
grain (of s.th.)

ḥabli -lkiḏb gaṣiir حَبْلُ الْكَذْبِ غَاصِيرٌ
ḡṣiir *prov.* (lit. The rope of
lying is short.) The liar is sooner
caught than a cripple.

ḥabiib حَبِيبٌ *n.* (*pl.* ḥabaayib)
loved one

ḥatta حَتَّى (11) *part.* even, also,
too; until, up to

ḥatta law حَتَّى لَوْ (15) *cond.part.*
even if (var. ḥatta lo)

ḥatta-nnii حَتَّى أَنِّي (43) *adv.*
until I

ḥajj حَجٌّ (6) *imperf.* yḥijj *v.* to
perform the pilgrimage

ḥajjatin magbuulah حَجَّةٌ مَكْبُولَةٌ
expr. May your pilgrimage be
acceptable (said to s.o. who just
came back from the haj).

Lexicon

ḥadar حَذَرُ (25) *v.n.* caution;
carefulness (var. ḥaḍar)

ḥadir حَذِرُ (25) *adj.* being careful,
cautious (var. ḥaḍir)

ḥadd حَد (13) *n.* (*pl.* ḥ(u)duud)
border (of a country); borderline;
limit

ḥaduug حَدُوْغ (38) *n.* fishing
(var. ḥdaag)

ḥadiiṯah حَدِيْثَه (27) *adj.f.*
modern

ḥadiiṯ nabawii حَدِيْثُ نَبَوِي (11)
n. Prophetic Tradition

ḥadiid حَدِيْدُ *n.* iron; steel

ḥadiidah حَدِيْدَه (20) *n.* (*pl.* -aat)
■ piece of steel

ḥaḍar حَذَرُ *v.n.* caution;
carefulness

ḥaḍir حَذِرُ *adj.* being careful,
cautious

ḥaraam ṣaleek حَرَامٌ عَلَيْكَ *expr.*
Shame on you; Have a heart.

ḥaraamii حَرَامِي (24) *n.* (*pl.*
ḥaraamiyyeh) robber, thief

ḥaram حَرَم (6) *n.* that which is
sacred; holy; university grounds;
the women's quarters in a Muslim
household

ḥarbe(a)h حَرْبَه (36) *n.* (*pl.* -aat)
spear

ḥarradj ṣala حَرْدَجٌ عَلَى (4)
imperf. yḥarridj *v.* to auction

ḥarraf fi- حَرْفٌ فِي (41) imperf.
yḥarrif *v.* to alter (letters, words);
to corrupt; to distort

ḥarf jarr حَرْفٌ جَرَّ (*pl.* ḥuruuf jarr)
MSA preposition

ḥarf ṣamsii حَرْفٌ شَمْسِي (*pl.*
ḥuruuf ṣamsiyyah) MSA Sun
Letter

ḥarf ṣaṭf حَرْفٌ عَطَف (*pl.* ḥuruuf
ṣaṭf) MSA conjunction

ḥarf qamarii حَرْفٌ قَمَرِي (*pl.*
ḥuruuf qamariyyah) MSA Moon
Letter

ḥariigah حَرِيْغَه (22) *n.* (*pl.*
ḥaraayig) very expensive; a fire

ḥazan حَزَن (18) imperf. yihzan *v.*
to grieve; to be sad

ḥazzah حَزَّه (21) *adv.* (bed)time;
time; now (with def.art.)

ḥass حَسَّ (28) imperf. yḥiss *v.* to
feel; to touch; to sense

ḥaṣaa حَشَا (14) *n.* (*pl.* ṭaḥṣaa?)
gut, bowels; belly, abdomen

ḥaṣad حَصَدَ imperf. yihṣid *v.* to
reap, to harvest

ḥaṣṣal حَصَّلَ imperf. yḥaṣṣil *v.* to
find; to obtain; to collect (fees,
over due debts)

ḥaṣiir حَصِيرٌ (9) *n.coll.* straw mats

ḥadaariyyeh حَضَارِيَّةٌ (26) *adj.* modern; civilized

ḥaṭṭ حَطَّ (11) *imperf.* yḥaṭṭ *v.pass.* to be put

ḥaṭṭeethaa fii maḥaṭṭ tajrubah حَطَّيْتَهَا فِي مَحَطَّ تَجْرُبَةٍ (39) *expr.* I put it to the test; I conducted an experiment on it; I tried it out.

ḥagg حَكَّ (2) *poss.pron.* my, his, her; for, belonging to (var. maal, maalat)

ḥagg weef حَكَّ وَيَشْرُ (23) *interrog.part.* what for?; What is it for? (var. laa weef, laa wee)

ḥaggiin حَكَّيْنُ (44) *poss.pron.* for, of

ḥagwah حَكْوَهُ (16) *interrog.part.* why; how come (var. f-ḥagwah)

ḥagiigah حَكِيْغَهُ (8) *n. (pl. ḥagaayig)* (lit. fact) as a matter of fact; the truth of the matter; truth; in fact, actually; true nature (when with a suffix pronoun and preceded by ṣala)

ḥakam حَكَمَ (40) *n.* judge; referee

ḥakka حَكَّى (9) *imperf.* yḥakkii *v.t.* to talk (to s.o.), to speak; to tell

ḥaṣii حَتَشِي (13) *n.* talk; talking

ḥalaati -ḥḥoob rigṣitah minnah حَلَاةُ الثُّوبِ رِغْصَتُهُ مِنْهُ w-fiih وَفِيهِ (34) *prov.* (lit. The beauty of a garment is to have a patch of its own.) For a better marriage, one should marry from within one's own people.

ḥalaal حَلَالٌ (9) *n.* cattle; legitimate; (opposite of ḥaraam unlawful) lawful, permissible, allowed

ḥalaf حَلَفَ *imperf.* yihlif *v.* to swear; to take an oath

ḥaliib حَلِيبٌ *n.coll.* milk

ḥamet حَمَةٌ (17) *n.* hot, feverish

ḥamdoo حَمْدُو (27) *prop.n.* Hamdu (a name for a male)

ḥamzah حَمَزَهُ (40) *prop.n.* Hamza (a name for a male)

ḥamlah حَمَلَهُ (15) *n. (pl. -aat)* campaign; expedition; pregnancy

ḥammaam حَمَّامٌ (44) *n. (pl. -aat)* a bath; a bathroom

ḥamuulah حَمُولَهُ (34) *n. (pl. ḥamaayil)* clan, tribe, extended family

ḥanna حَنَّا (44) *imperf.* yḥannii *v.t.* to apply henna

ḥawaleen حَوْلَيْنُ (2) *adv.* around;

Lexicon

- approximately
- ḥayawaan barrii حَيَوَانُ بَرِّي (3) *phr. (pl. -aat barriyyah)* wild animal
- ḥayyaaka -llaah حَيَّاكَ اللَّهُ *expr.* (lit. May God keep you alive.) Greetings! (a form of greetings used at any time of the day)
- ḥibb حِبِّ (26) *n.* love (var. ḥubb)
- ḥiraaj ʔibin gaasim حِرَاجُ ابْنِ غَاسِمٍ (4) *prop.n.* Ibn Gassim Auction (a place in Riyadh where auctions are held)
- ḥisna حِسْنَى (6) *n.* amicable manner
- ḥisnaw حِسْنَوُ (40) *prop.n.* Hisnaw (a name for a male)
- ḥillati -lʔabiid حِلَّةُ الْعَبِيدِ (3) *prop.n.* Hallat Al-'Abid, an old suq in Riyadh
- ḥillati -lgismaan حِلَّةُ الْكِسْمَانِ (3) *prop.n.* Hillat Al-Gisman, an old suq in Riyadh
- ḥilwah حِلْوَه (28) *adj.* good; sweet; beautiful
- ḥimḍiyyaat حِمْضِيَّاتُ (39) *pl.n.* citrus
- ḥuseen ʔabdi -lʔanii حُسَيْنُ عَبْدِ الْغَنِيِّ (33) *prop.n.* Hussein Abdulghani (an experienced soccer player on the Saudi National team, played in the 1994 World Cup)
- ḥukuumah حُكُومَه (5) *n. (pl. -aat)* government
- ḥumma حُمَّى *n.f.* fever
- ḥumuulah حُمُولَه (37) *n.f.* load; cargo
- ḥuwwaal حَوَّالُ (30) *pl.n.* creditors; debtors
- ḥbayybii حَبِيبِي (33) *n.dim.* diminutive form of Habib (a male's name); sweetheart
- ḥtaar اِخْتَارُ (34) *imperf. yiḥtaar* v. to be confused
- ḥtarag اِخْتَرَكُ *imperf. yiḥtarig* v. to be burned
- ḥduudi -ssaaʔah sabiʔ حُدُودُ السَّاعَةِ سَبْعُ (44) *phr.* around seven o'clock
- ḥduud siyyaarah حُدُودُ سَيَّارَه (37) *phr.* around a car {load}
- ḥzaam حَزَامُ (24) *n. (pl. -aat)* belt
- ḥsaab حِسَابُ (23) *n.* installments; bought on credit; account; arithmetic
- ḥseeni -ššaadig حُسَيْنُ الصَّادِقِ (33) *prop.n.* Hussein Al-Sadiq (a Saudi soccer player)
- ḥleew حَلِيْوُ (40) *adj.* nice; beautiful; good
- ḥleewah حَلِيْوَه (21) *adj.f.* nice, beautiful

ḥmarr حَمَرٌ imperf. yihmarr v. to become red

X

xaabar yxaabir (pl. v.) to call (s.o.), to phone

xaabir خَابِرٌ (3) act.par. (pl. -iin) being aware of s.th.; knowing

xaatim خَاتِمٌ (27) n. (pl. xawaatim) (engagement) ring; ring (jewelery)

xaastan خَاصَّةٌ (6) adv. especially

xaalah خَالَةٌ (35) n. (pl. -aat) maternal aunt

xaamah خَامَةٌ (25) n. (lit. raw cotton fabric) material, fabric

xaanah خَانَةٌ (18) n. (pl. -aat) status; (social) class; place; rank

xa(i)lgah خَلْجَةٌ (26) n. outward appearance, (s.o's.) looks

xabar خَبَرٌ MSA predicate (of a nominal sentence)

xabbaaz خَبَّازٌ n. (pl. -iin, xabaabiiz) baker

xabiir خَبِيرٌ (39) adj. (pl. xubaraa) expert

xadamtni خَدَمْتَنِي (32) imperf.

tixdimnii v. It served me well.

xaraab خَرَابٌ (13) n. destruction; ruin; desolation

xaraabiit خَرَابِيْطٌ (29) n. nonsense; mess; mix-up

xarab خَرَبٌ (16) imperf. yxarra(i)b v.t. to ruin; to destroy; to mess (things up)

xasraan خَسْرَانٌ (35) act.par. (pl. -iin) loser

xassar خَسَّرٌ (25) imperf. yxassir v.t. to cause loss (to s.o.)

xafe(a)b خَشَبٌ (20) n.coll. wood

xaffii lgarfi lʔabyaḍ la-lyoom
خَشِي الْكَرْسُ الْأَبْيَضُ
لَلْيَوْمِ الْأَسْوَدِ (23) prov. (lit. Hide your white penny for a black day.) Save your money for a rainy day.

xafm خَشْمٌ (17) n. (pl. xfuum) nose

xatab خَطَبٌ (26) imperf. yixṭab v. to be engaged

xatabathaa ʔilah خَطَبَتْهَا إِلَهُ (26) phr. (lit. She engaged her to him.) She proposed to her for him.

xaffaf خَفَّفٌ (31) imperf. yxaffif v.t. to slow down; to reduce; to relieve; to lessen; to make lighter

xalaas خَلَاَصٌ (28) n. (lit. deliverance) It's final; That's it.

Lexicon

xalaş خَلَصَ (15) imperf. yixlaş v.
That's it; It's finished; enough; It's
over (when used alone); to run out;
to finish (when used as a regular
verb)

xalag خَلَكْ (18) n. (pl.
xalaagiin; xilgaan) rags; old
worn-out clothes

xalagat خَلَكْتُ (30) v. (lit. she
created) to give birth (to a child)

xalawii خَلَوِي n. cell phone (var.
telifoon xalawii)

xalga -llaah خَلَقَ اللّٰه (23) expr.
God's creation; human beings;
people

xalla خَلَّى (6) imperf. yxallii v.
to leave; to allow; to put

xallaf خَلَفَ imperf. yxallif v. to
have offspring, to have
descendants

xallii baale(a)k خَلِّي بِأَلَك expr.
Be careful!

xalliihaa Sala -llah خَلِّهَا عَلَى اللّٰه
expr. Leave it to God (this
expression is used to express a bad
condition which God alone can do
something about).

xawfaṣah خَوْفَعَه (36) n. (pl.
xawaafiṣ) flounder, flat fish

xayyar خَيْرَ (32) imperf. yxayyir
v.t. to give one ■ choice

xifif خِشِفَ (44) n. pumice stone

xiṭbeh خِطْبَه (41) n. engagement

xilg خَلَكْ (22) n. (pl. ʔaxlaag)
temper, temperament

xill خَلْ (35) n. (pl. xillaan)
friend, bosom friend

xudrah خُدْرَه (24) n.coll.
vegetables (var.ˆ)

xuṭubah خُطُوبَه (26) n.
engagement, betrothal

xuzrah خُظْرَه (43) n.coll.
vegetables

xummgaat خُمُكَاتْ (17) adj.
dirty, filthy, soiled; garbage

xtaar اخْتَارَ (31) imperf. yixtaar
v. to choose

xtarab اخْتَرَبَ (32) imperf.
yixtarib v.pass. to go wrong; to
be out of order

xtaraṣ اخْتَرَعَ (11) imperf. yixtariṣ
v. to invent; to create; to
fabricate; to make up (s.th.)

xtaṣa اخْتَشَى imperf. yixtaṣii v.
to be scared, to be frightened

xtiyaar اخْتِيَارَ (40) v.n.
choosing; choice

xsaarah خَسَارَه (18) n. (pl.
xasaayir) waste; loss

xwaar خَوَارَ (16) pl.n. valleys

xyuul خِيُولَ pl.n. horses (var.

- xeel)
- xoobz خُوبْزُ (24) *n.coll.* bread
(var. xubz)
- xoobeh خُوبَه (23) *adj.* Per. a
good-for-nothing; a failure;
unsuccessful; a disappointment
- xooj خُوشُ (27) *adj.* Per. good,
fine (var. zeen)
- xeeṭ خَيْطُ (14) *n.* (*pl.* x(u)yuut,
xiiṭaan) string; thread; cord

d

- daaʔiriyyah دَائِرِيَّه (40) *adj.f.*
round
- daar دَارُ (26) *imperf.* yduur *v.* to
hang around; to go round; to
roam; to turn around
- daar(ii) ʕanni دَارِي عَنِّي (15) *phr.*
(S.o.) knows about me.
- daas دَاسُ (40) *imperf.* yduus *v.*
to click; to step over (s.th.)
- daaʕfeh دَاشَّه (29) *act.par.f.*
coming in; entering; the one
coming in; the one entering
- daaʕii دَاعِي (11) *n.* (*pl.* duʕaat)
■ religious worker, a foreign
student studying religion in Saudi
Arabia
- daafii دَافِي (37) *adj.* warm

- daaggah دَاڠَه (16) *act.par.f.* (lit.
beating (drums)) insisting;
nagging; pounding
- daaggiinhaa liyyii noomah
دَاڠِيْنَهَا لِي نُوْمَه (36) *expr.* (lit.
You have hammered sleep for me.)
You have slept well.
- daak دَاكُ (20) *demons.part.* that
- daayir madaar دَايِرْ مَدَارْ *expr.*
all around (s.th.)
- daayman دَايْمًا (10) *adv.* always
- dabbaab دَبَّابُ (40) *n.* (*pl.* -aat)
tank
- dablajah دَبْلَجَه (41) *n.*
embellishment; elegance of style
- dahraj دَحْرَجُ *imperf.* ydahrij *v.* to
roll (s.th.); to roll down
- daxxan دَخْنُ (40) *imperf.* ydaxxin
v. to smoke (a cigarette); to
fumigate; to smoke (a fire)
- daxiilak دَخِيْلَكَ *expr.* I beg you!
I beseech you! (with any 2nd
person pronoun suffix)
- daxiilah ʕala دَخِيْلَه عَلَي (13)
adj.f. alien, adopted from outside;
foreign
- darraaʕah دَرَّاعَه (45) *n.* (*pl.* -aat)
Ara. a dress
- darzan دَرَزَنُ (22) *n.* (*pl.*
daraazin) Eng. dozen

Lexicon

dazzati -lmiḥris دَزَّةُ الْمَغْرَسِ (44)
phr. entourage of the groom

daḥm دَعَمَ (36) *v.n.* support

daffah دَفَعَه (43) *n. (pl. -aat)*
 payment

dagg دَكَّ (17) imperf. ydu(i)gg *v.*
 to hit; to ring; to knock; to beat
 (drums); to hammer

dagiigah دَكِيغَه *n. (pl. dagaayig)*
 minute; wait a minute

dakku(u) دَكُّو (16) *demons.part.*
 here; That is him/it. (var.
 hakku(u), hadakku(u))

dakkum دَكُّم (18) *demons.part.*
 there, they are; That's them.

dalfah دَلَفَه *n. (pl. dalf)* drip,
 leak, trickle (water)

dallak دَلَّكَ (44) imperf. ydallik
v.t. to scrub; to rub; to massage

dallal ṣala دَلَّلَ عَلَى (4) imperf.
 ydallil *v.* to auction; to pamper
 (without the preposition ṣala)

damda دَمَدَ (40) *prop.n. (pl.)*
 Damda (a name for a male)

damm دَمَ (6) *n.* blood

danna(a)n دَنَّنَ (37) imperf.
 ydannin *v.* to be stuck (deep in
 dirt or sand)

dawm دَوْمَ (40) *adv.* always (var.
 doom)

dawwir ṣa-ljaar gabli -ddaar دَوَّرَ
 عَالِجَارُ كَبَلِ الدَّارِ *prov. (lit.*
 Look for the neighbor before the
 house.) One can live without
 friends, but not without neighbors.
 One has to know something about
 the neighborhood before he
 chooses to live in it.

di(u)nyaa دُنْيَا (27) *n.* world; life

digiig دَكِيكَ (8) *n.coll.* wheat;
 (as an adj.) fine, thin; precise;
 strict

dihna -lṣuud دِهْنُ الْعُودِ (5) *n.*
 locally made perfumed oil; incense

diyyah دِيَه (12) *n.* blood money,
 blood restitution, a pecuniary
 compensation for any offence upon
 a person

duffe(a)h دُفَّه (20) *n. (pl. -aat,*
 dufaf) a wooden board

dxuun دَخُونُ *n.* burning incense
 (usually passed around to the
 guests after a meal)

ddahḥan دَحَّنَ (18) imperf.
 yiddahḥan *v.pass.* (lit. to become
 weak) to be worn out

ddaxxal دَخَّلَ imperf. yiddaxxal
v.i. to interfere; to meddle

ddakkar دَكَّرَ (27) imperf.
 yiddakkar *v.* to remember

ddayyan دَيَّنَ (34) imperf.
 yiddayyan *v.* to borrow money

ddunyaa b-xeer الدُّنْيَا بِخَيْرٍ (38)
expr. Life is good.

ddiirah الدِّيرَه (3) *prop.n.*
 Al-Dirah, an old suq in Riyadh
 (with def.art.); homeland

draam دَرَامٌ (22) *n. (pl. -aat)*
 Eng. (garbage) can; barrel

door دُورٌ (5) *n. (pl. ?adwaar)*
 floor, story; round (in sports);
 role; turn

doorti -lخاليج دورَة (33)
prop.n. the Gulf {Soccer}
 Tournament

dii دي (36) *demons.part.* this
 (var. haadii)

diirah دِيرَه (9) *n.* homeland;
 town; hometown (with def.art.)
 district, region

diik دِيك (20) *demons.part.* (var.
 hadiik)

deel دِيلٌ (24) *demons.part.* these

deelaak دِيْلَاك (27) *demons.part.*
 those

deen دَيْنٌ (23) *n. (pl. dyuun)*
 debt

ð

ðaa ذَا (3) *demons.part.* this (a
 short form of haaðaa)

ðaa -lmaraa ذَا الْمَرَا (15) *phr.*
 this woman

ðabiiḥah ذَبِيْحَه (2) *n. (pl.*
 ðabaayih) ■ cooked lamb; ■
 sacrifice

ðakar ذَكَرٌ (15) *imperf. yaðkar v.*
 to remember; to mention

ðakarnaa -lgitt jaana ynuṭṭ ذَكَرْنَا
 الْكَطَّ جَانًا يَنْطُ *expr.* (lit. We
 mentioned the cat, it came
 leaping.) Speak of the devil.

ða(e)leen ذَلَيْنَ (32) *demons.part.*
 these (var. haðaleen, haaðaleen)

ðibah ذَبَحَ (12) *imperf. yiðbah*
v.t. to kill; to slaughter, butcher;
 to murder, slay; to sacrifice (an
 animal)

ði-lḥijjah ذِي الْحِجَّةِ *prop.n.*
 Zil-Hijjah, the last month of the
 Muslim calendar

ði-lqiṣdah ذِي الْقَعْدَه *prop.n.*
 Zil-Qi'dah, the 11th month of the
 Muslim calendar

ðoog ذَوْكٌ *n. (pl. ?aðwaag)* taste,
 flavor (of food); (good) taste

ðool ذُولٌ (45) *demons.part.* these
 (var. haðool)

ðii ذِي (10) *demons.part.* this
 (var. haaðii)

ðiika -lʔayyaam ذِيكَ الْيَّامِ (3)
phr. those days

ر

- raatibhum b-daak lihsaab رَاتِبُهُمْ بِدَاكْ لِحْسَابْ (30) *expr.* (lit. Their salary is in that account.) Their income is very big.
- raah tihtaaj رَاَحْ تَحْتَاَجْ (32) *v.* you will need
- raah fiihaa رَاَحْ فِيهَا (15) *imperf.* yruuh *v.* (lit. He went in it.) to get involved; to be entangled; to be afflicted
- raad رَادْ (42) *imperf.* yriid *v.* to want
- raasah yaabis رَاسَهُ يَابِسْ *expr.* He is hard-headed.
- raazi رَاضِي *adj.* (pl. -iin) agreeing; satisfied, content; being pleased with s.o. (with prep. sala)
- raafii رَاعِي (9) *n.* (pl. riſyaaan) shepherd; owner (of s.th.); host (of a party)
- raahyah رَاهِيَهْ (23) *adj.* abundant
- raaway bi- رَاوَعْ بِ (31) *imperf.* yraawiy *v.* to maneuver; to swerve
- raayih y(j)aay رَايَحْ جَايْ *expr.* back and forth
- raayh ʔatkallam رَايَحْ أَتَكَلَّمْ (41)

v. I am going to talk; I will talk.

raʔiy رَأْيِي (16) *n.* (pl. ʔaaraaʔ) opinion

raʔyii min raayak رَأْيِي مِنْ رَأْيِكَ (34) *expr.* I am of the same opinion as you. We are of one mind.

raʔiis ʕaam li-riʕaayati -ʕʕabaab رَأْيِيْسْ ʕَامْ لِرِʕَايَةِ الشَّبَابْ (15) *phr.* the Chief General of the Organization for Youth Welfare

rabbi -lbeet رَبُّ الْبَيْتِ (10) *phr.* (lit. the lord of the house) the head of the family

rab ʕ رَبْعْ (35) *n.coll.* clan, family; folks

rabii ʕ رَبِيعْ (7) *n.* green grass; spring season

rabiiʕiyyah رَبِيعِيَهْ (37) *n.* springtime

rajaaʔ رَجَاءْ (ʔ) *n.* hope; ■ name for a female (with the hamzah, Rajaʔ), a name for a male (without the hamzah, Raja)

rajjaal رَجَّالْ (1) *n.* (pl. rajaajiil) man

rajjaal mataafii رَجَّالْ مَطَافِي (pl. rijaal mataafii) fireman

raḥam ʔallah waaldeek رَحِمَ اللَّهُ وَالَّذِيكَ *expr.* (lit. May God have mercy on your parents.) May your parents rest in peace.

raxiiṣ رَخِيصٌ (25) *adj.* cheap;
inexpensive

radd رَدَّ (10) imperf. yridd *v.* to
go back; to return

radii رَدِي (39) *adj.* bad

raziil رَزِيلٌ *adj.* (*pl.* ʔarzaal)
mean, vile, low, despicable

rasuul رَسُولٌ (6) *n.* (*pl.* rusul)
prophet; messenger; the Prophet
Muhammad (when with def.art.)

raff رَشَّ imperf. y(i)ruff *v.* to
spray; to sprinkle; to splash

raḍa bi- رَضِيَ بِـ (26) imperf.
yirḍa *v.* to be pleased (of s.th. or
s.o.); to approve; to accept; to
agree (on s.th.)

raza رَضَى (10) imperf. ya(i)rza *v.*
to accept; to approve; to agree (on
s.th.); to be pleased

rafiiṣ رَفِيعٌ *n.* (*pl.* rifjaan) friend;
companion (var. rafiig)

rafiig رَفِيكٌ *n.* (*pl.* rifaag,
rifgaan) friend; companion (var.
rafiiṣ)

rag(u)m رَكْمٌ *n.* (*pl.* ʔargaam)
number

rakkab رَكَّبَ (39) imperf. yrakkib
v.t. to graft; to assemble; to
install; to mount

rakkaz رَكَّزَ عَلَى (15) imperf.
yrakkiz *v.* to concentrate; to

focus; to devote one's main
attention

rama رَمَى (22) imperf. yi(a)rmii
v.t. to throw away

ramazaan رَمَازَانٌ (6) *prop.n.*
Ramadan, the ninth month of the
Muslim calendar

ramziyyeh رَمَزِيَّةٌ (45) *adj.*
symbolic

ramma رَمَى (17) imperf.
yrammii *v.* to throw (s.th. at
s.o.)

rammam رَمَّم (43) imperf.
yrammim *v.t.* to renovate

rang رَنَكٌ (27) *n.* Per. color

rawaaj رَوَّاجٌ (13) *n.* pushing the
sale (of s.th.); marketability

raysing ʔaat رَيْسِنَكْ أَتْ (40)
prop.n. Eng. Racing AT (a
character in a computer game)

rayyah رَيَّحَ (34) imperf. yrayyiḥ
v.t. (lit. to relieve) to have peace
of mind; to put one at ease; to
make one comfortable

ri(a)ṣa رَعَى (9) imperf. ya(i)rṣa
v. to graze; to take care of; to
tend ; to protect

ri(u)gṣah رَغْفَةٌ *n.* (*pl.* rugaṣ)
patch; a piece of cloth

riḥ رِبْحٌ (14) *v.n.* (*pl.* ʔarbaaḥ)
profit, gain; earnings

Lexicon

ribʕ saaʕah رِبْعُ سَاعَةٍ (37) *phr.*
fifteen minutes, quarter of an hour

rijil رِجْلُ (7) *n. (pl. rujuul)* foot
(not used for measurement)

rizz رِزْ (1) *n.coll.* rice

rizz mandii رِزْ مَنْدِي (1) *prop.n.*
Rizz Mandi, rice cooked with meat
broth

rizg رِزْكَ (36) *n. (pl. ʔarzaag)*
bounty; livelihood; property

riyaazii رِيَاظِي (15) *adj. (pl.*
riyaaziyyiin) an athlete; athletic

ruxʕah رُخْصَة *n. (pl. ruxaʕ)*
permit

rugum رُكْمُ (27) *n. (pl. ʔargaam)*
number

rukbah رُكْبَة (44) *n. (pl. rukab)*
knee

rubuuʕ الرُّبُوعُ *prop.n.*
Wednesday

rʕabaʕ اِرْطَبَطُ (26) *imperf. yirʕabit*
v. to be committed; to be tied; to
be connected

romoot رُمُوتُ (21) *n. Eng.*
remote control

ruuḥ رُوحُ (19) *n. (pl. ʔarwaah)*
self; soul; spirit

rooḥah رُوْحَه (30) *n. (pl. -aat)*
going; go

ruuḥhum رُوْحُهُمْ (17) *ref.pron.*

themselves

riih رِيحُ *n.* wind

reel رَيْلُ (40) *n. (pl. r(u)yuul)*
foot; leg (var. rijl)

reewas رِيَّوسُ (19) *imperf.*
yreewe(i)s *v. Eng.* to back up,
to go in reverse

reewis رِيَّوسُ (40) *n. Eng.*
going in reverse

Z

zaawyah زَاوِيَة (44) *n. (pl.*
zawaayaa) corner; nook; angle
(math.)

zaraʕ زَرَعَ *imperf. yizraʕ v.* to
plant; to sow; to grow, to
cultivate

zariy زَرِيّ (4) *n. Per.* golden;
gold; gold-like

zaʕag زَعَكَ *imperf. yizʕag v.* to
scream

zaʕal زَعَلَ *imperf. yizʕal (var. v.)*
to be upset; angry

zakaat زَكَاةُ (11) *n.* alms (one of
the pillars of Islam)

zakkaay زَكَّائِي (26) *adj.f. (pl.*
-aat) (lit. the one who pays alms
tax) ■ religious woman

zamiil زَمِيلُ (44) *n. (pl. zumalaa)* colleague

zaham ʕala زَهَمَ عَلَى (10) imperf. yizham *v.* to call; to get in touch (with s.o.)

zahgaan زَهْكَانُ (36) *adj. (pl. -iin)* bored

zahhar زَهَرَ (7) imperf. yzahhir *v.* to bloom

zawaaj jamaaʕii زَوَاجُ جَمَاعِي (34) *phr.* traditional country wedding

zayy زَيَّ (18) *prep.* like; as

zayy ʔawwal زَيَّ أَوَّلُ (36) *phr.* as it used to be, as it was in the past

zayy-maa زَيَّ مَا (37) *adv.* as, like (var. miθil-maa)

zyiir زَغِيرُ (40) *adj. (pl. zyaar)* small one; small

zfur زَفُرُ *n.* pungent, stench

zoojtii maa fifthaa زُوْجَتِي مَا فِثْهَآ (43) *phr.* I didn't see my wife.

zeen زَيْنُ *adj.* fine; good; OK

S

saahati -ṣṣafaat سَاحَةُ الصَّفَاتِ (12) *prop.n.* Sifat Square (located

in Riyadh next to the Government Palace)

saahah سَاحَه (12) *n. (pl. -aat)* a (city) square; courtyard; field; arena

saaʕah سَاعَه (15) *n. (pl. -aat)* oftentimes (when used in pl. form); sometimes; hour; clock; watch; time

saagyah سَآغِيَه (37) *n.* high tide

saakit سَاكِتُ *act.par. (pl. -iin)* silent; still, quiet, calm

saakteh سَاكْتَه (26) *act.par.f.* silent; quiet, calm, still

saalfat fluus سَالْفَةُ فُلُوسُ (22) *phr.* a matter of money

saalfah سَالْفَه (20) *n. (pl. suwaalif)* a story, tale; an account of an event; an account or report regarding the facts of an event

saamiʕ سَامِعُ (4) *act.par. (pl. -iin)* listener; listening

saaniyah سَانِيَه (8) *n. (pl. sawaanii)* (lit. water mill; millpond) (an animal-powered mill)

saawa سَاوَى (13) imperf. ysaawii *v.* to be equal to; to be equivalent, to be worth (s.th.)

saayal سَايَلَ (28) imperf. ysaayil *v.* to ask (around about s.th. or

Lexicon

- s.o.)
- saʔal ʔixteh ʔanhaa سَأَلَ إِخْتَهُ (26) *phr.* He asked his sister about her.
- sabʕi -lħajar سَبْعُ الْحَجَرِ (18) *prop.n.* Sab' Al-Hajar, a children game
- sajad سَجَدَ imperf. yasjid *v.* to worship; to bow down, bow down in worship
- s(a)ħuur سَحُورٌ (7) *n.* a meal before daybreak during the month of Ramadan
- saddad سَدَّدَ (35) imperf. ysaddid *v.* to pay off, to cover (debts)
- saʕa سَعَى (6) imperf. yisʕa *v.* to perform the ritual walk made by pilgrims to Mecca; to walk; to seek; to pursue
- safar سَفَرَ (2) a trip; traveling; travel
- safrāh سَفْرَةٌ (30) *n. (pl. -aat)* traveling; a trip
- saffat سَفَّتَ (23) imperf. ysaffit *v.* (lit. to stack) to spend (excessively)
- sagga سَكَّى (9) *act.par. (pl. saggaayiin)* water carrier; cupbearer
- salla سَلَّ imperf. ysalli *v.* to entertain, to amuse; to distract, divert (s.o.'s mind from s.th.)
- sama(a) سَمَا *n. (pl. samawaat)* sky; heaven
- samač سَمَتَشْ (37) *n.coll.* fish (var. samak)
- samkar سَمَكَرْ (44) imperf. ysamka(i)r *v.* Per. to make s.th. shine; to polish, to buff; to plate with silver or gold
- sammii سَمِّي (1) *v.impv.* yes; go ahead
- sann سَنَّ (15) imperf. ysinn *v.t.* to enact, to pass (a law); to establish; to sharpen (s.th.)
- sahraan سَهْرَانْ (36) *adj. (pl. -iin)* staying up (at night); being alert
- sawaa سَوَا (45) *adv.* together
- sawaaʔan سَوَاءٌ (44) *adv.* whether
- saww سَوَّ (34) *v.impv.* have; make; do (var. sawwii)
- sawwaag سَوَّاگْ (30) *n. (pl. sawaawiig, -iin)* car driver
- sawwa سَوَّى (1) imperf. ysawwii *v.t.* to make; to fix; to do
- sawwar سَوَّرْ (12) imperf. ysawwir *v.t.* to seal off; to fence in, to enclose
- sayyaaf سَيَّافْ (12) *n. (pl. -iin)* executioner

sayyiʔah سَيِّئَه (33) *n. (pl. -aat)*
disadvantage; negative; minus; bad
side; misdeed

sitrak yaa rabb سِتْرَكَ يَا رَبَّ
expr. I seek your protection, Lord!

sittafar noof سِتْعَشْرَ نَوْعَ (39)
phr. sixteen kinds

s(i)kaar سَكَارَ (37) *n.* weir,
fishing enclosure

si(e)kkah سَكَّةَ (19) *n. (pl.*
si(a)kak) alley; road

simʔah سِمَّةَ (44) *n.* reputation

sinn سِنَّ (37) *n. (pl. ʔasnaan)*
tooth

subhaanuh wa-taʔaala وَ سُبحَانُهُ
(12) *expr.* May He be
praised and exalted.

sulfah سُلْفَه (35) *n.* debt; an
advance payment; borrowing
money

sumuw sayyidii سُمُو سَيِّدِي *expr.*
your/his royal highness

staanas اسْتَانَسَ (16) *imperf.*
yistaane(e)s *v.* to enjoy (s.th. or
s.o.); to be amused, delighted,
entertained (by s.th. or s.o.)

staahil اسْتَاهَلَ (29) *imperf.*
yistaahil *v.* to be worthy of; to
deserve (s.th.); to be entitled to

stahrag اسْتَحْرَكَ (21) *imperf.*
yistahrug *v.* to become angry, to

become furious (var. stahmag)

stahmag اسْتَحَمَكَ *imperf.*
yistahmi(a)g *v.* to become angry,
to become furious

stadall اسْتَدَلَّ (3) *imperf.*
yastadill *v.i.* to have an
indication; to conclude, to draw a
conclusion; to obtain information;
to find s.th.

staʔjal اسْتَعْجَلَ (24) *imperf.*
yistaʔjil *v.* to hurry; to be quick

stayall اسْتَفَلَ (24) *imperf.*
yistayill *v.* to take advantage (of
s.o. or s.th.)

stafaad min اسْتَفَادَ مِنْ (13)
imperf. yistaʔiid *v.i.* to benefit
from, to profit; to gain

stagbal اسْتَكْبَلَ *imperf.* yistagbil
v. to welcome; to meet (s.o.); to
receive (a visitor)

stamarr اسْتَمَرَ (26) *imperf.*
yistami(a)rr *v.* to go on; to
continue

stiytaal اسْتَفْلَالَ (24) *n.* taking
advantage (of s.o. or s.th.)

stuwa اسْتَوَى (2) *imperf.* yistawii
v.t. to become; to be done
(cooked); to be ripe

ssuʔuudiyyah -lfaaniyeh السُّعُودِيَّةُ
الْفَانِيَّةُ (40) *prop. n.* Saudi
{Channel} 2

ssuʔuudii السُّعُودِي (33) *prop. n.*

Lexicon

- the Saudi { Soccer Club }
- sleemaan سَلِيمَانُ (33) *prop.n.*
Sulayman (an experienced Saudi
soccer player)
- suubar maariktaat سُوبَرُ مَارِكَّتَاتُ (10) *pl.n.* Eng. supermarkets
- suug سُوْغُ (5) *n. (pl. ʔaswaag)*
market, (shopping) mall
- suugi-ddammaam سُوْغُ الدَّمَامُ (25) *prop.n.* Dammam Súq,
Dammam Market
- suugi-lʔahad سُوْغُ الْأَحَدُ (25) *prop.n.* Sunday Márket, Sunday
bazaar (a bazaar held anywhere on
any Sunday)
- suug b-ʔaʔrah سُوْغُ بَعْشَرَه (24) *n.* a ten { riyal } store (similar to a
dollar store)
- suug ʔaʔbii سُوْغُ شَعْبِي (25) *phr.*
(lit. people's market) downscale
suq
- soolaf سُولَفُ (3) *imperf. ysoolif*
v.i. to chat
- siide سِيدُ (19) *adv.* Per. straight
on
- seekal سَيْكَلُ (16) *n. (pl. -aat)*
Eng. bike, bicycle

ج

- ʔaaʔiʔah شَائِعَه (15) *act.par.f.*
common; popular
- ʔaab شَابُ (13) *n. (pl. ʔabaab)*
youth; young person, lad
- ʔaabbeh شَابَه (22) *adj.* blazing
(fire); flaming; sparking;
skyrocketing (prices); ■ young girl
- ʔaahi(i)nah شَاحِينَه (40) *n.* truck
- ʔaax ʔala شَاخُ عَلَى (21) *imperf.*
yʔiix v. to scream at (s.o.), to
shout; to scold
- ʔaad شَادُ (44) *imperf. yʔiid v.* to
sing
- ʔaafattaa شَافَتَا (42) *imperf.*
tʔuufhaa v. She saw her.
- ʔaal ʔan شَالُ عَنْ (21) *imperf. yʔiil*
v. to take (s.th.) away from (s.o.)
- ʔaay شَايُ (43) *n.coll.* tea
- ʔabakah شَبَكَه (14) *n. (pl. -aat,*
ʔibaak, ʔabak) network; net;
system; trap
- ʔabgah شَبْغَه (20) *n. (pl. -aat)* ■
fight
- ʔatta شَتَّى (37) *imperf. yʔattii v.*
to rain
- ʔahd شَحْدُ (45) *v.n.* begging

ṣahmah شَحْمَةٌ *n.* (*pl.* ṣahm) ■
 piece of fat; white (figuratively)
ṣadd شَدَّ imperf. yifidd *v.* to pull;
 to emphasize; to tighten
ṣaddah شَدَّه MSA a doubling sign
 over a consonant, ■ gemination
 sign
ṣara شَرَى (10) imperf. yiftarii *v.*
 to buy; to trade
ṣarab شَرَبَ (22) imperf. yifrab *v.*
 to drink
ṣarikah ṣiqaariyyah شَرِكَةُ عَقَارِيَّة (5) *phr.* a real estate corporation
ṣarra شَرَّ (43) imperf. yṣarii *v.*
 to buy (var. ṣiftara)
ṣarṭ شَرَطَ MSA protasis
ṣarṭ شَرْعَ (10) *n.* Islamic Law
 (with the def.art.); the teaching of
 the Qur'an
ṣariiṭ kaaseet شَرِيْطٌ كَاسِيْتٌ (14)
phr. (*pl.* ṣafrīṭah) Eng. cassette
 tape
ṣariifah شَرِيْفَه (11) *adj.f.*
 honorable, respectful, honest;
 distinguished
ṣayyal شَغَّلَ (18) imperf. yṣayyil
v.t. to use (s.th.); to operate
 (s.th.); to turn on
ṣaylah شَغْلَه (4) *n.* (*pl.* -aat) a
 piece of work; problem; matter;
 profession

ṣaga شَغَى (35) imperf. yifga *v.*
 to be miserable; to work hard; to
 have trouble
ṣagg شَكَّ imperf. yifugg *v.t.* to
 tear, to split; to break (down)
ṣakil شَكْلٌ (14) *n.* (*pl.* ṣaṣkaal)
 fashion; shape, form; way,
 method; one's appearance
ṣakilhom ṣidii شَكْلُهُمْ تَشْدِي (27)
phr. (lit. Their shape is like this.)
 They seem so.
ṣakk شَكَّ (13) *n.* (*pl.* ṣukuuk)
 doubt, suspicion
ṣammi -lhawa شَمَّ الْهَوَا (3)
 imperf. yṣummi -lhawa *v.t.* to
 get a breath of fresh air; to take a
 walk; to travel for pleasure
ṣanṭah شَنْطَه (29) *n.* (*pl.*
 ṣu(i)naṭ; ṣanṭaaṭ) Per. hope chest;
 suitcase; handbag (var. janṭah)
ṣahaadat taqdiir شَهَادَةُ تَقْدِيرٍ (15)
phr. certificate of appreciation
ṣawa شَوَى imperf. yifwii *v.t.* to
 grill
ṣawalah شَوَلَه (36) *n.* rocky;
 rocks
ṣayaawil شَيَاوِل (37) *n.* lifting;
 carrying
ṣayyab شَيَّبَ (38) imperf.
 yṣayyaib *v.t.* to turn one's hair
 gray, to make one grow older

Lexicon

- fayyin شَيْ (1) *n. (pl. ?afya)* a thing; something (var. fayy, fii)
- fibaʕ شَبَعَ imperf. yiʕbaʕ *v.* to be satisfied; to be full; to have enough
- fi-smeh شِسْمَه (15) *expr.* What you may call it; What's its name?
- fiʕaar شَعَار (15) *n. (pl. -aat, ʕaʕaayir)* motto; slogan; symbol; emblem
- fiʕiir شَعِير (8) *n.coll.* barley
- finhuu شِنْ هُو (12) *interrog.part.* what (var. finu(u))
- fudd heelak شُدْ حَيْلَكَ *expr.* Be strong; Put yourself together.
- furṭah شُرْطَه (31) *n.coll.* police
- fuggah شُكَّه (29) *n. (pl. -aat; ʕugag)* apartment
- fu-lfaaydah شُو الْفَايْدَه (27) *expr.* What good does it do?; What's the use?; What's the benefit?
- fuwayyiʕ شُوَيْع (33) *prop.n.* Al-Shuwayyi' (an experienced Saudi soccer player)
- ʕtahir اِشْتَهَرَ (39) imperf. yiʕtahir *v.* to be famous, to be known
- ʕhalaawathaa شَحْلَاوَتْهَا *expr.* How beautiful!
- ʕe-xbaar شَخْبَار (36) *phr.* (lit. What's the news?) how is/are;

- ʕ-raayak fii شَرَايَكَ فِي (42) *phr.* What do you think?
- ʕʕariiʕah -lʕislaamiyyah الشَّرِيعَه الْإِسْلَامِيَّه (8) *phr.* Islamic law
- ʕ(ʕ)idii شِدِي (18) *adv.* like this; in this manner; so, thus
- ʕloon شَلُون (4) *interrog.part.* how; how come
- ʕwayy شُوَي (7) *quant.* little; a few (var. ʕwayyah)
- ʕwayy ʕwayy شُوَي شُوَي (39) *expr.* little by little; take it easy
- ʕoofat ʕeenak شُوفَه عَيْنَكَ *expr.* (lit. as your eye sees) just as you see (said in a response to an inquiry about one's situation)
- ʕeel شِيل (38) *v.n.* carrying; lifting

§

- ʕaabah fii صَابَه شِي (19) imperf. yʕiibah fii *expr.* Something {bad} happened to him. He was hit by something.
- ʕaahib lbeet صَاحِبُ الْبَيْتِ (30) *n.* landlord
- ʕaad صَاد (20) imperf. yʕiid *v.* to hunt (with the plural form of the thing hunted); to fish (with the

word samak *fish*)

şaar li- صَارَ لـ (24) imperf. yşiiir
v. it has been

şagŋah صَاغَه (27) *adj.*
loudmouth; one who yells; the
one who strikes (with ■ heavy
object)

şaliḥ صَالِح *adj.* (pl. -iin) good
(person)

şaliḥ -ddaawud صَالِح الدَّأُودُ
(33) *prop.n.* Salih Al-Dawud (a
Saudi soccer player)

şalşah صَالَصَه (1) *n.* (pl. -aat)
sauce, gravy

şa(i)yar صِفَر (39) *n.* childhood

şabaahah صَبَاحَه (45) *n.* a
morning gift (given only to a bride
on the morning of the wedding
day)

şabar صَبَرَ imperf. yişbur v. to be
patient

şaḥa صَحَى (13) imperf. yişḥa v.
to wake up; to be careful; to be
alert

şaḥḥ lo la? صَحَّ لَوْ لَا (27) *phr.* Is
it true or not?

şaḥraawii صَحْرَاوِي (13) *adj.*
desert, desolate

şaḥeeḥ صَحِيح (26) *adj.* Is that
right?; true; right; You're right.

şaddaq صَدَّق (12) imperf. yşaddiq

v. to substantiate; to confirm (the
truth of s.th.); to notarize; to
believe (s.o.)

şaddag صَدَّكَ (21) imperf.
yşaddag v. to believe

şadiigah صَدِيْغَه (28) *n.f.* (pl.
-aat) friend

şadiik صَدِيْكَ (44) *n.* (pl.
ʔaşdikaa) friend (var. şadiig)

şaraahatan صَرَّاحَةً *adv.* frankly,
honestly (var. bi-şaraahah)

şaraahah صَرَّاحَه (17) *n.* honesty;
frankness; frankly, honestly (var.
şaraahatan, bi-şaraahah)

şarr صَرَّ (36) imperf. yşirr v. to
insist

şarfiyyah maa şrafiyyah صَرْفِيَّه
مَا صَرْفِيَّه (35) *phr.* expenses
and something like that, little
change (money)

şaṭa صَطَّ imperf. yaṭii v. to
attack, to assail

şaṭuw صَطُوْ v.n. attack, assault;
burglary

şaṭḥ صَطَح *n.* (pl. ş(u)ṭuuḥ) roof;
surface

şaṭb صَغْب *adj.* (pl. -iin)
difficult, hard

şaḥbah beezah صَفْحَه بَيْظَه (15)
phr. white page; a new start

şagir صَغِر *n.* (pl. ş(u)guur)

Lexicon

- falcon, hawk
- şaggaḥ صَغَّعَ (40) imperf. yşaggiḥ v. to strike (dead)
- şakk صَكَ (1) imperf. yşukk v.t. to close, to shut; to lock
- şakk farḥii صَكَ شَرْعِي (12) *phr.* legal document (Islamic Law)
- şalaati -lfajer صَلَاةُ الْفَجْرِ (36) *phr.* the dawn prayer
- şalaḥ صَلَحَ (16) imperf. yişlah v. to be good; to be right; to be proper; to be useful
- şalax صَلَخَ (2) imperf. yişlax v.t. to skin
- şalla -llaah ṣaleeh wa sallam صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (11) *expr.* God bless him and grant him salvation (a eulogy always used after uttering the name of the Prophet Mohammad).
- şamax ṣala صَمَخَ عَلَى (20) imperf. yişmax v. to be glued to (s.th. figuratively); to concentrate (on s.th.) for some time
- şamargaḥ صَمَرَغَ (38) *n.* high fever
- şawaabiit صَوَابِيْطُ (17) *prop.n.* Sawabit, a game played by children (similar to sack racing)
- şinaaḥah صِنَاعَه (25) *n. (pl. -aat)* brand {name}; trade; industry; manufacture (of industrial products)
- şinf صِنْفُ (39) *n. (pl. ṭaşnaaf)* kind, sort, specimen
- şubaah صُبَّاحُ (45) *n.* morning (var. şi(u)bh)
- şuby صُبْغُ (31) *n. (pl. ṭaşbaay)* color; paint; dye (var. loon)
- şuṣuubah صُعُوبَه (19) *n. (pl. -aat)* difficulty; hardship
- şbayy صَبِيّ (26) *n.dim. (pl. şbayyaan)* youngster, lad
- şşabr murr w-ṭamaratah ḥulwah الصَّبْرُ مُرٌّ وَثَمَرَتُهُ حُلْوَةٌ *expr.* (lit. Patience is bitter, but its fruit is sweet.) Patience is the remedy for every sorrow.
- şşabr muftaahi -lfaraj الصَّبْرُ مُفْتَاَحُ الْفَرَجِ *prov.* Patience is the key to relief.
- şşadiig li-wagti zẓiig الصَّدِيْقُ لَوْ كُنْتَ الظُّيْقُ *prov.* A friend in need is a friend indeed.
- ştaad اصْطَادَ (25) imperf. yiştaad v. to hunt; to fish; to trap
- şqayyreḥ صَقِيْرَه (42) *adj.f.* little, small (var. şayyreḥ)
- şmaaṭ صِمَاطُ (2) *n.* a floor covering onto which food is placed
- şoob صُوبُ (37) *adv.* towards
- şuurah صُوْرَه (14) *n. (pl. şuwar)* picture; manner; shape, form

seed samak صَيْدُ سَمَكٍ (36) *phr.*
fishing

ṣiiyat ʔalmajhuul صِيْفَةُ الْمَجْهُوْلِ
MSA passive voice

ḍ

ḍamiir muttaṣil ضَمِيرٌ مُتَّصِلٌ (*pl.*
ḍamaaʔir muttaṣilah) MSA
suffixed pronoun

ḍamiir munfaṣil ضَمِيرٌ مُنْفَصِلٌ
(*pl.* ḍamaaʔir munfaṣilah) MSA
independent pronoun

ḍirs ضِرْسٌ *n.* (*pl.* ḍruus,
(ʔa)ḍraas) molar tooth

ṭ

ṭaaḥ leene طَاحَ لَيْنَا (17) *imperf.*
yṭiiḥ *v.* to fall down

ṭaarah طَارَاهُ (45) *n.* (*pl.* ṭiiraan)
tambourine (var. ṭaar)

ṭaaf طَافَ (6) *imperf.* yṭuuf *v.i.* to
perform the circumambulation of
the Ka'ba; to go about, to wander;
to roam

ṭaafir طَافِرٌ (40) *act.par.*
jumping

ṭaalaṭ طَالَعٌ (22) *imperf.* yṭaaliṭ

v.t. to read; to watch (TV)

ṭaaliḥ طَالِحٌ *adj.* (*pl.* -iin) wicked
(person)

ṭaaliṭ minnah daa طَالِعٌ مِنْهُ دَا
(17) *phr.* (lit. something coming
out of him) to be bleeding

ṭaalṣah طَالَعَهُ (29) *act.par.f.* (the
one) going out; (the one) going
up

ṭaal ṣumrič طَالٌ عُمَرُتْشُرْ (1) *expr.*
May you live long; May {God}
prolong your life.

ṭaayih طَايِحٌ (40) *act.par.* (*pl.*
-iin) falling

ṭabx طَبَخَ (44) *v.n.* cooking

ṭabṣan طَبَعًا (4) *adv.* of course,
certainly; naturally

ṭabiiṣah طَبِيعَهُ (9) *n.* (*pl.*
ṭabaayiṣ) nature; temperament;
trait; mentality

ṭaḥiin طَحِينٌ (24) *n.coll.* flour

ṭarad طَرَدَ *imperf.* yaṭrid *v.t.* to
fire (s.o.); to expel; to chase away

ṭarḥah طَرَحَهُ (4) *n.* (*pl.* -aat)
head veil

ṭarr طَرَّ (45) *imperf.* yṭirr *v.* to
collect (money only after the
wedding); to beg (for money)

ṭariiḡah طَرِيفُهُ (34) *n.* (*pl.*
ṭuruy, ṭurug) way, method; style
(var. ṭariiḡah)

Lexicon

ɬariig طَرِيكْ (16) *n.* (*pl.* ɬirgaat)
 street, road; way
 ɬariigah طَرِيگَه (26) *n.* (*pl.* ɬurug) style; method, way
 ɬaɬɬam طَعَمْ (39) imperf. yɬaɬɬim
v.t. to graft; to vaccinate
 ɬaɬjaan طَفْشَانْ *act.par.* (*pl.* -iin)
 bored; fed up (with s.th.)
 ɬaffa طَفَّى (21) imperf. yɬaffii *v.t.*
 to turn off, to switch off; to put
 out, to extinguish
 ɬaffaɬ طَفْشْ (21) imperf. yɬaffiɬ
v.t. to give (s.o.) ■ hard time; to
 expel (s.o.)
 ɬagiyyah طَكِيَه (4) *n.* (*pl.* ɬuwaagii) skullcap (worn under
 the Arab headdress, the kuufiyyah
 and ɬgaal, or by itself)
 ɬagum طَكْمْ (24) *n.* (*pl.* ɬguum(eh)) Gr. a set (of s.th.)
 ɬaggaagah طَكَّاگَه (44) *n.* (*pl.* -aat) female tambourine players
 ɬalaɬ طَلَعْ (3) imperf. yaɬlaɬ *v.i.*
 to grow; to ascend; to spring up;
 to rise (sun)
 ɬaɬɬat suug طَلْعَة سُوگْ (23) *phr.*
 going out shopping
 ɬallaɬ fii طَلَعْ فِي (21) imperf.
 yɬalliɬ *v.* to watch (s.o.), to look
 out (for s.o.)
 ɬamaat طَمَاطْ (1) *n.coll.*

tomatoes
 ɬamyah طَمَغَه (25) *n.* Per. label;
 brand; stamp
 ɬawr طَوْرْ (40) *n.* (*pl.* ɬaɬwaar)
 stage; era
 ɬawwala -llaah ɬumrak طَوَّلَ اللّٰه طَمْرَكْ *expr.* May God prolong
 your life.
 ɬayyaba -llaah ɬaraah طَيَّبَ اللّٰه ثَرَاه *expr.* (lit. May God
 make his earth light.) May he rest
 in peace; May God rest his soul;
 the late (deceased)
 ɬayyib طَيِّبْ (33) *adj.* fine, OK;
 good; delicious; but (when used as
 a conjunction) (var. zeen)
 ɬilyaanii طَلِيَّانِي *adj.* (*pl.* ɬilyaan) Italian
 ɬurraax طُرَاخْ (40) *prop.n.* Turok
 (a character in the computer game)
 ɬufuuleh طُفُوْلَه (40) *n.* childhood
 ɬɬallag طَلَّلْكَ (27) imperf. yiɬɬallag
v.pass. to be divorced
 ɬɬawwar طَوَّرْ (3) imperf.
 yiɬɬawwar *v.pass.* to be
 developed; to be improved
 ɬɬeer الطَّيْرْ (16) *n.* a game for
 children; a bird
 ɬuul طُوْلْ (3) *n.* length; height;
 high
 ɬuuli -lwagt طُوْلِ الْوَكْتْ (6) *phr.*

all the time; always

ṭiin طِين (8) *n.* mud; clay; soil

ز

ṣaag ṣadrii ظَاكْ صَدْرِي *expr.* (lit. My chest is tight.) I am depressed; I am annoyed; I am bored.

ṣaahirah ظَاهِرَه (13) *n.* (*pl.* -aat, ṣawaahir) phenomenon; fad; indication; symptom

ṣabb ظَب (3) *n.* (*pl.* ṣubbaan) lizard

ṣaxm ظَخْم (14) *adj.* huge; large; big

ṣarab bi-lxams ضَرَبَ بِالْخَمْسِ *imperf. yazrib bi-lxams expr.* to press the rice with one's five fingers before it is eaten, to scoop food with one's hands; to start eating with a good appetite

ṣarab ṣarbatin ظَرَبَ ظَرْبَةً (13) *phr.* (lit. He hit a hit.) He has a good deal; He hit it big.

ṣarab ṣaṣfuureen b-ḥajar ظَرَبَ عَصْفُورَيْنِ بِحَجَرٍ *expr.* He killed two birds with one stone.

ṣarar ظَرَر (15) *n.* (*pl.* ṣazraar) harm

ṣarbah ظَرْبَه (14) *n.* (*pl.* -aat)

striking {it rich}; a hit; blow; plague; affliction

ṣarr ظَرَّ *imperf. yzurr v.* to harm; to hurt (s.o.)

ṣallaam ظَلَامٌ *adj.* (*pl.* -iin) unjust; oppressor, tyrant

ṣamm ظَم (41) *imperf. yizimm v.* to provide a consonant with the short vowel -u; to join

ṣaww ظَو (22) *adj.* expensive; fire; a spark of fire; light

ṣayyag xilgii ظَيْكْ خَلْجِي (22) *imperf. yṣayyig xilgii expr.* It made me depressed.

ṣirs ظِرْس (1) *n.* (*pl.* ṣuruus, ṣzraas) molar tooth

ṣiyaafeh ظِيَّافَه (34) *n.* reception; hospitality

ṣulm ظَلْم *n.* injustice; oppression; unfairness

ṣuhur ظَهْر (45) *adv.* at noon; noon

ṣzaahir الظَّاهِر (32) *act.par.* it seems, it is apparent (with definite article)

ṣziif ظَعِيف (10) *adj.* (*pl.* ṣ(u)ṣaaf) poor; weak; thin

ṣeem ظِيم (28) *n.* injustice, wrong

᠑

᠑aad ᠑ād (2) *adv.* well now, anyhow; then, again

᠑aadatan ᠑ādā (14) *adv.* usually, customarily, ordinarily, habitually

᠑aadah ᠑ādē (26) *n. (pl. -aat)* customs (with the def.art. or in pl. form); practice; habit

᠑aarfah ᠑ārfē (10) *act.par.f.* having known, knowing

᠑aa᠑fah ᠑ā᠑fē (pl. ᠑awa᠑if) a storm, hurricane

᠑aalaj ᠑ālġ (14) *imperf. y᠑aalij v.t.* to treat (a person; a disease; a subject)

᠑aalam lḥayawaan ᠑ālm al-ḥayōān (21) *prop.n.* 'Alam Al-Hayawan, the Animal World (TV show)

᠑aana min ᠑ānī min (13) *imperf. y᠑aanii v.* to suffer (from s.th.); to endure, to sustain

᠑aayif ᠑āyif (28) *act.par. (pl. -iin)* live; living; alive

᠑aayileh ᠑āyilē (42) *n. (pl. -aat, ᠑awaayil)* family (var. ᠑aa᠑ileh)

᠑aayfah f-beet ᠑abuu ᠑āyifē f-bēet (29) *expr.* She is living at his father's house.

᠑a(u)zuumah ᠑zūmah (1) *n. (pl. ᠑azaayim)* party; feast

᠑abaal maa ᠑bāl mā *conj.* while

᠑abaayah ᠑bāyē *n. (pl. -aat)* ■ cloak

᠑abbaadii ᠑bādi (36) *prop.n.* Abbadi (a name for a male)

᠑abba ᠑bī (37) *imperf. y᠑abbii v.t.* to fill; to fill out; to fill up

᠑abd ᠑bd *n. (pl. ᠑abiid)* servant; slave

᠑abdi -ljalil ᠑bd al-jalil (31) *prop.n.* Abduljalil (a name for a male); the servant of the Exalted

᠑ajaz ᠑jz (9) *imperf. yi(a)᠑jaz v.* to be incapable of; to become weak, to lack strength; to grow old

᠑ajal ᠑jal (31) *interj.part.* well; then; certainly (var. ᠑ayal, ᠑ajal)

᠑adaalah ᠑dālē (37) *n.* sturdiness; justice; fairness

᠑adas ᠑ds *n.coll.* lentils

᠑adil ᠑dl (40) *adj.* good, well; right

᠑adda ᠑dā (14) *imperf. y᠑addii v.* to make it in (to ■ place); to come in, to enter

᠑addoo ᠑dō (26) *prop.n.* Addo (a name for ■ male)

᠑adleh ᠑dlē (16) *adj.f.* right.

true

ʕaraj ljamal min jifftah عَرَجَ الْجَمَلُ مِنَ شِفْتِهِ *prov.* (lit. The camel limped because of its {split} lip.) A bad laborer blames his tools.

ʕaraf عَرَفَ (1) imperf. yaʕrif v.t. to know

ʕarag عَرَكَ (38) n. sweat

ʕarras عَرَّسَ (23) imperf. yʕarris v. to get married

ʕarras ʕala- عَرَّسَ عَلَى (26) imperf. yʕarris ʕaleehaa v. to marry another wife (while having the previous one(s))

ʕarzah عَرْضَهُ (44) n. the national Saudi dance (with the def.art.)

ʕarzah najdiyyah عَرْضَهُ نَجْدِيَّةٌ (9) n. Najdi Ardha, national Saudi dance (performed by Najdis)

ʕaruus عَرُوسٌ (18) n. (pl. ʕaraayis) Per. a doll

ʕazz عَزَّ (4) imperf. yʕizz v.t. to respect; to become dear; to honor

ʕazzam ʕala عَزَّمْ عَلَى (39) imperf. yʕazzim v. to make up one's mind, to be determined; to decide

ʕaziimah عَزِيمَةٌ (37) n. determination, intention, firm will

ʕa-saas عَسَّاسٌ (34) *phr.* based

on; on the basis of (var. ʕa-ʕasaas)

ʕa-sabiili -lmiṯaal عَسَبِيلُ الْمِثَالِ (35) *expr.* as an example

ʕasal عَسَلٌ n.coll. honey

ʕasa -llaah yihdiikum عَسَى اللَّهُ يَهْدِيكُمْ *expr.* I hope God will lead you to the {truth}; I hope you will see the light.

ʕaʕaa عَشَاءٌ (24) n. (pl. ʕiʕyaat) dinner

ʕaʕaan عَشَانٌ (3) *prep.* for the sake of; in order to (var. ʕalaʕaan)

ʕaʕaan maa yʕuufuunhum rrajaajiil عَشَانٌ مَا يَشُوفُوهُمْ الرَّجَاجِيلُ (7) *phr.* so that the men don't see them

ʕaʕr عَصْرٌ (45) *adv.* afternoon

ʕaʕfuur عَصْفُورٌ (20) n. (pl. ʕaʕaafiir) ■ bird

ʕaṭa عَطَى (27) imperf. yaṭii v. to give

ʕaṭalah عَظَلَهُ (38) n. (pl. -aat) muscle

ʕafraanah عَفْرَانَةٌ (16) *act.par.f.* dying (to have s.th.)

ʕaqad عَقْدٌ (26) imperf. yaʕqid v. to sign ■ marriage contract; to hold (a meeting); to make a knot (var. ʕagad, yaʕgid)

Lexicon

ʕala ʔasaas ʕalī ʔsās (11) *phr.*
on the basis of, based on

ʕala ʔayyi haal ʕalī ʔī ḥāl (42)
expr. anyway; at any rate (var.
ʕala kulli haal)

ʕala ḥasab ʕalī ḥsīb (37) *phr.*
depending on; according to

ʕala ḍikr ʕalī ḍkr (39) *phr.*
speaking of; by the way

ʕala ʕaraf ʕalī šrf (2) *expr.* in
honor of

ʕala ʔuul ʕalī ʔuul (1) *expr.*
immediately; right away; straight
ahead

ʕala ʔuuli -lxatt ʕalī ʔuul al-xatt (33) *phr.* completely; all the
way

ʕala fikra ʕalī fkr (33) *expr.*
by the way; come to think of it

ʕala gaddi lḥaafak middi rjuulak
ʕalī ḡd ḥāfak md ṛjuulak *prov.*
(lit. Stretch your legs according to
your cover.) Don't bite off more
than you can chew.

ʕala gadd ḥalah ʕalī ḡd ḥāl (10) *expr.* He can barely get by.

ʕala goolathom ʕalī ḡlthm (23)
expr. (lit. based on their saying)
as they have said; as it is said
(var. zayy maa yiguulu)

ʕala kiis fulaan ʕalī kis flān
expr. at the expense of so and so

ʕala -ʕumuum ʕalī al-ʕumūm *expr.*
generally speaking

ʕala hawaak ʕalī hōak *expr.* ■
you wish

ʕa-liḥsaab ʕalī ḥsāb (27) *expr.*
supposedly; You can say that
again; on credit

ʕa-lfaazii ʕalī al-fāzī (25) *expr.* for
nothing; in vain

ʕallam ʕlm (1) imperf. yʕallim
v.t. to inform, to tell; to teach

ʕal-wagt ʕalī wagt *phr.* on time

ʕalyaa ʕlā (27) *prop.n.* Alya (a
name for ■ female)

ʕaleeh damm ʕalī dm (6) *phr.*
(lit. There is blood on him.) He
violated the command, thus he has
to offer a lamb.

ʕambar ʕmbr *n.* (pl. ʕanaabir)
storehouse

ʕamm ʕm (29) *n.* (pl.
(ʔa)ʕmaam) father-in-law;
paternal uncle

ʕammah ʕmh (29) *n.* (pl. -aat)
mother-in-law; paternal aunt

ʕan ʔariig ʕn ʔrīg (14) *phr.*
by; via; by means of

ʕawaayinhum raahat ʕawāyīnhum
raahat (18) *expr.* (lit. Their little
eyes are gone.) Their eyesight is
gone.

ṣawwad عَوَّدَ (25) imperf.
yṣawwid v. to return (s.th.), to
take (s.th.) back; to make s.o. get
used to s.th.

ṣawwar عَوَّرَ (22) imperf. yṣawwir
v.t. to hurt; to ache; to injure

ṣayyaar عَيَّارٌ (36) adj. (pl. -iin)
loafer; vagrant; deceitful

ṣayyaṭ ṣala عَيَّطَ عَلَى (19) imperf.
yṣayyiṭ v. to shout (at s.o.); to
scream

ṣayyil عَيْلٌ (8) n. (pl. ṣ(i)yaal) ■
child, a kid

ṣibʔ عِبْءٌ (43) n. (pl. ṣaṣbaaʔ)
burden

ṣizz عَزَّ (37) n. glory; power;
honor

ṣizzi -ṣṣita عَزُّ الشَّيْطَانِ (37) phr. the
height of the rainy season, in the
depth of winter

ṣifriin ṣalf biitzaa عِشْرِينَ أَلْفَ
بِيْتْرَا (24) phr. twenty thousand
pizzas

ṣikir عَكِرَ (25) adj. troubled
(water); muddy, turbid

ṣimrah عَمْرَه (6) n. pilgrimage to
Mecca not during the time of the
haj, the lesser haj

ṣindanaa عِنْدَنَا (11) prep. in our
country; at one's place

ṣind + pron.suff. عِنْدُ (23) v. to

have

ṣiwaḍ ṣan عَوَضَ عَنْ phr. instead
of; substitute

ṣug(u)b عُكْبٌ prep. after

ṣumuuman عُمُومًا (33) adv.
generally

ṣunṣur عُنْصُرٌ (33) n. (pl.
ṣanaaṣir) player; element
(chemical, political); component

ṣgaal عِگَالٌ n. (pl. ṣigil) a head
band holding the kuufiyyah in
place

ṣyaal ṣammak عِيَالٌ عَمَّكَ (35)
phr. your paternal uncle's
children, your paternal cousins

ṣoon عُونٌ n help, aid, support,
relief

ṣeerabaaneh عَرَبَانَه (20) n. (pl.
-aat) carriage; cart

ṣeef عَيْشٌ n.coll. rice

ṣeen عَيْنٌ (43) n. (pl. ṣyuun) eye

ṣeen عَيْنٌ (44) n. (pl. ṣaṣyaan)
spring of water; eye (when in s.
form)

Y

yaabi -lgaṭuw ṣilṣab yaa faar غَابَ
الْكَطُوبُ الْغَبُّ يَا فَارَ prov. When

Lexicon

the cat is away, the mice will play.

yaarraḥ غَارُهُ (33) *n.* (pl. -aat)
continent (var. qaarraat)

yaalii غَالِي (2) *adj.* (pl. -iin)
valuable; precious; dear; expensive

yaamar bi- غَامَرْتُ بِ- (39) *imperf.*
yyaamir *v.* to risk, to take a risk

yadaa غَدَا *n.* (pl. yadawaat)
lunch

yarad غَرَضٌ (25) *n.* (pl. ?ayraaḍ)
things; stuff; motive

yarrar غَرَّرَ (42) *imperf.* yyarrir *v.*
to choose; to decide (var. qarrar,
garrar)

yarraz غَرَزَ (37) *imperf.* yyarriz *v.*
to be stuck deep (into sand, mud,
etc.)

yargaan غَرْكَانٌ *act.par.* (pl. -iin)
drowning; the one drowning

yaryah غَرْيَه (41) *n.* (pl. yura)
town; village (var. garyah,
qaryah)

yariib غَرِيبٌ (42) *adj.* (pl.
?ayrubaa) a relative (var. gariib)

yariibah غَرِيبَه (13) *adj.f.*
strange, alien; odd, unusual;
curious; baffling; outsider; one
who lives away from home

yazaar غَزَارٌ (37) *n.* deep water;
abundant water

yazaal غَزَالٌ (40) *n.* (pl. yizlaan)

deer

yassal غَسَّلَ *imperf.* yyassil *v.* to
wash; to bathe

yaṣb غَضَبٌ (27) *adv.* by force;
against one's will; in spite of one's
will

yala غَلَا *n.* high cost

yala -lmafiifeh غَلَا الْمَعِيشَه (22)
phr. high cost of living; inflation

yanaatii غَنَاتِي (30) *n.*
sweetheart; husband

yanam غَنَمٌ (40) *n.coll.* sheep

yanii غَنِي *adj.* (pl. ?ayniya(a))
rich

yayyar غَيَّرَ *imperf.* yyayyir *v.* to
change

yayyamat غَيَّمَتْ *imperf.* tyayyim
v. to form clouds; to be cloudy

yirbaal غَرْبَالٌ (23) *n.* (pl.
yaraabiil) (lit. sieve with big
holes) big spender

yruubi -ʃʃams غُرُوبِ الشَّمْسِ *phr.*
sunset

yiimah غِيَمَه (35) *n.* amount;
value (var. giimah)

f

faad فَادُ (41) imperf. yfiid v. to benefit, to be of use

faaryah فَارَغَه (27) adj.f. empty; vacant

faaz فَازُ imperf. yfuuz v. to pass (a test); to win (a match, ■ race)

faast fuud فَاسْتَفُودُ (24) n. Eng. fast food

faazii فَاظِي (10) adj. (pl. -iin) not busy free (having nothing to do); empty

faanii فَانِي (17) adj. the other; second; next; again (var. θaanii)

faahim فَاهِمُ (28) act.par. (pl. -iin) wise; knowledgeable; understanding

faaydah فَايْدَه (15) n. (pl. fawaayid) benefit, advantage; gain; interest (on money)

fa- فَ (6) conj. so; then, thus; and

fahmah فَحْمَه n (pl. -aat, fahm) a piece of charcoal; black; dark

faraj فَارَجُ n. relief; release from suffering

faraz فَارَظُ (32) imperf. yafriḏ v. to suppose; to assume; to impose

(with ʕala)

farḥah فَرَحَه (35) n. (wedding) celebration; joy

fard فَردُ (11) n. (pl. ʔafraad) individual; person; pistol (when used in the singular only)

fardiyyah فَردِيَه (11) adj.f. personal, individual, individuality, individualism

farJaat فَرْشَاتُ (4) pl.n. house furniture

farJeh فَرْشَه (29) n. (pl. -aat) mattress

fariij فَريجُ imperf. fariig n. ■ section of town; neighborhood

fariiqah -lʔahlaam فَريقَ الأحلام (33) prop.n. Fariq Al-Ahlām, the Dream Team (a soccer team)

fariig فَريگُ (42) n. neighborhood; a section of town; team (var. fariij)

fasiil فَسِيلُ (38) n.coll. baby palm trees

faṭar فَطَرَ (7) imperf. yaṭīr v. to break the fast

fazaḥ فَضَحَ imperf. yifzaḥ v.t. to expose; to dishonor

fazil فَظْلُ (6) n. (pl. ʔafzaal) graciousness; kindness; favor, benefit

f(a)gaal فَگَالُ (38) n. (heavy)

Lexicon

weights (var. θgaal)

fagaalah فَكَّالَه (17) *n.* heaviness; weight; dullness (var. θagaalah)

fagaḥ فَكَّحَ (38) imperf. yifgaḥ *v.t.* to bust (a gut); to burst, to pop, to explode

fagir فَكْرَ (3) *n.* poverty

faggal فَكَّلَ (38) imperf. yfaggil *v.* to overburden, to make heavy (var. θaggal)

fagiil فَكِيلَ *adj.* (*pl.* fgaal) (heavy) weight

fagiile(e)h فَكِيلَه (17) *adj.f.* heavy (var. θāgiileh)

fakkar فَكَّرَ (39) imperf. yfakkir *v.* to think; to assume

falaafeh فَلَّافَه (24) *n.* three (var. θalaaθeh)

falaafiin فَلَّافِينَ (29) *n.* (*pl.* -aat) thirty (var. θalaaθiin)

falat فَلَّتْ (22) imperf. yiflit *v.t.* to throw away; to fall; to let loose

fallaatiyyeh فَلَّاتِيَه (20) *n.* (*pl.* -aat) (lit. the thing that releases) a slingshot

fallah فَلَّحَ (18) imperf. yfallah *v.* to win; to succeed; to prosper

fanaayil فَنَائِيلَ (15) *n.* Eng. t-shirts

firiḥ bi- بِ- فَرَحَ (35) imperf. yifrah

bi- *v.* to rejoice in (one's getting married)

fistaan فَسْتَان (25) *n.* (*pl.* fasaatiin) (woman's) dress

fiḥl فِئْل (*pl.* ṭaḥḥaal) MSA verb

fiḥl ṭajwaf فِئْلُ أَجْوَفَ MSA hollow verb (having a midial long vowel)

fiḥlan فِئْلَان (12) *adv.* indeed, actually, really; action, work (without the indef. marker -an)

fiḥl ṣaḥiiḥ فِئْلٌ صَحِيحٌ MSA strong verb

fiḥl laazim فِئْلٌ لَازِمٌ MSA intransitive verb

fiḥl mutaḥaddii فِئْلٌ مُتَعَدِّي MSA transitive verb

fiḥl muḍaḥḥaf فِئْلٌ مُضَعَّفٌ MSA a doubled verb (the final two roots are the same consonant)

fiḥl naaqiṣ فِئْلٌ نَاقِصٌ MSA defective verb (ending in the weak radical ṭalif maqṣuurah)

film فِلم (40) *n.* (*pl.* ṭaḥḥaal) Eng. film; movie

fi -lwaagiḥ فِي الْوَاكِعِ *expr.* as a matter of fact, actually

futuur فُطُورُ (7) *n.* breaking the fast; breakfast

funduq فُنْدُقُ (29) *n.* (*pl.* fanaadiq) hotel

funuun faʿbiyyah فُنُونُ شَعْبِيَّة (9)

phr. popular art; folk art

ftakk فَتَكَ (35) imperf. yiftakk

v.pass. to be freed; to be let loose

flaan wildi flaan فَلَانُ وَلَدُ فَلَانٍ

(28) *expr.* so and so, the son of so and so (very common in most Gulf dialects) (var. flaan ʿibni flaan)

flushing فَلَشِنْكَ (44) *n.* Eng.

flushing

folfo فَلْفُو (32) *prop.n.* Volvo (a

Swedish-made car) (var. volvo)

f-maḥallhee فَمَحَلَّهَا (18) *phr.*

(lit. in its place) well (spent); properly

foob فُوبُ (23) *n.* (pl. fyaab)

dress; garment (var. ʰoob)

foog فُوكُ *adv.* above; upstairs;

over; up

fii فِي (4) *prep.* there is; there

are; is there; are there; in; at

fiizaa فِيزَا (24) *n.* Eng. Visa

(credit card)

fii ʿyūunii -nnoom فِي عَيُونِي

(36) *expr.* (lit. the sleep in my eyes) being sleepy

fii yina ʿanhe فِي غَنَى عَنْهَا (38)

expr. can do without it

q

qaarraḥ قَارَاهُ (33) *n.* (pl. -aat)

continent

qad قَدْ (41) *part.* maybe; could

be (var. gid, jid, gad)

qadaa قَدَا (34) *n.* lunch (var.

yadaa)

qarawii قَرَوِي (13) *adj.* rural;

rustic; a countryman

qarr قَرَّ (13) imperf. yqirr *v.* to

decide; to be decided

qala قَلَا (43) *n.* high cost (var.

yala)

qanna قَنَى (45) imperf. yqannii

v. to sing (var. yanna)

qahar قَهَرَ imperf. yiqhar *v.t.* to

treat with harshness; to give s.o. a hard time (var. gahar)

qayyar قَيَّرَ (33) imperf. yqayyir

v. to change (var. yayyar)

qiṣṭ قِصْطُ (23) *n.* (pl. ʔaqṣaat)

installment; share; portion

qurfah قُرْفَه (45) *n.* (pl. quraf) a

room (var. yurfah)

qtanaʿ fii اقْتَنَعَ فِي (29) imperf.

yiqtaniʿ *v.* to be content; to be convinced

g

- gaabal ڳاڀل (7) imperf. ygaabil
v.t. to meet; to interview; to
compare
- gaarii ڳاري (20) n. (pl.
gawaarii) Hin. bicycle
- gaaʔid ڳاڻد (13) act.par. (pl.
-iin) verb to be (when used with
an imperf.v.); staying; sitting;
seated; idle, inactive
- gaaʔid ʔaaxið yamiin ڳاڻد آخڻ يامين (31) phr. I was taking a
right {turn}.
- gaaʔdiin yaakluu w-yiʔrabuu
wi-ynaamuu ڳاڻدين ڀاڳلوا ويڻاامو (19) expr.
They sit around and eat, drink, and
sleep.
- gaaʔ ybayyiʔ w-yaʔrii ڳاڻ ڀبيڻ w-ڀاري (14) expr. He is selling
and buying; He is trading; He
sells and buys.
- gaal ڳال (21) imperf. yguul v. to
say; to tell
- gaallhaa ڳالها (5) imperf.
ygaal-lhaa v.pass. to be called
- gaaluu li-lharaamii ʔihlif, gaal
yaaki -lfaraj ڳالو لڱرامى ڀهليف، ڳال ياك لفرج prov.

They said to the thief, 'swear {that
you didn't steal}', He said, 'What a
relief!' (This is said about a person
who has no values.)

- gaam ڳام (4) imperf. yguum v.
to begin (when followed by a
verb), to start (to do s.th.); to
undertake; to get up
- gaam ʔsaalam killah ʔaleeh ڳام ʔسالام ڪلاه ʔاليه (15) expr. The
whole world was against him;
Everybody was against him.
- gaaymin gaaʔid ڳايم ڳاڻد expr.
(lit. standing up and sitting down)
upside down; confusion; chaos
- gabil kam yoom ڳڀل ڪم يوم (25)
phr. a few days ago
- gabilmaa ڳڀل ما (28) adv.
before
- gabl ڳڀل (15) adv. before;
previously; ago
- gabl ʔawaanak ڳڀل اوانڪ (38)
phr. prematurely, before your
time
- gatiilhm ʔaad ڳتيلهم عاذ (21)
expr. (lit. their killed one) They
die for (s.th.); They are crazy
about (s.th.).
- gad ڳد (21) part. perhaps (when
followed by imperf.v.)
- gadir ڳدر ما (41) adv. as
hard as; as much as

gaddar **گَدَّرُ** (4) imperf. ygaddir
v.t. to enable s.o.

gaddeef **گَدِّيشُ** (12)
interrog.part. how much

gara **گَرَا** (12) imperf. yigra v. to
read; to recite; to study

garrab **گَرَّبُ** (31) imperf. ygarrib
v. to get close to, to come near

garraḥat **گَرَّحَتْ** (37) imperf.
tgarriḥ v.(f.) to have ebb tide

garf **گَرَشُ** (22) n. (pl. gruuḥ)
penny, small change

garṣ **گَرَصُ** n. biting, stinging (of
■ bee); pinching

garyah **گَرِيَه** n. (pl. gura) town;
village (var. yaryah)

gariib **گَرِيْبُ** (42) adj. (pl.
ʔagrubaa, garaayib) a relative

gazzar **گَزَرُ** (29) imperf. ygazzir
v. Per. to get by (with very
little); to manage (with very
little); to withstand hardship

gaḥḥah **گَشَّه** (pl. gaḥḥ) (var. n.) a
straw

gaṣṣar **گَصَّرُ** (3) imperf. ygaṣṣir
v.t. to shorten; to fall short; to
reduce; to fail to accomplish

gaṭuw **گَطُو** n. (pl. giṭaṭ) a cat

gaṭṭaṣ **گَطَّعُ** (1) imperf. ygaṭṭiṣ
v.t. to cut; to chop; to cross

gaṣad **گَعَدُ** (1) imperf. yagṣid v.i.
to stay, to remain; to dwell, to
live; to sit down; to start to do an
action

gaṣadlook **گَعَدْلُوكُ** (18) imperf.
yagṣidlok v. (lit. he sat for you)
to sit around

gaṣdah **گَعْدَه** (45) n. sitting

gafal **گَفَلُ** imperf. yagfil v. to
lock; to close; to shut down

galam **گَلَمُ** n. (pl. ʔaglaam) pen;
pencil

galb **گَلْبُ** (22) n. (pl. gluub)
heart

gall **گَلُ** (37) imperf. ygill v. to
become less

gallaab **گَلَّابُ** n. (pl. -iin) dump
truck

gallab **گَلَّبُ** imperf. ygallib v. to
turn, to turn over; to invert; to
roll over

gallaṭ **گَلَطُ** (2) imperf. ygalliṭ v.t.
to invite s.o. to eat

galiili -lḥayaa **غَلِيْلُ الْحَيَا** expr.
He is shameless.

galiileh **غَلِيْلَه** (29) adj.f. little,
small; insignificant

gahar **گَهَرُ** imperf. yighar v. to
treat with harshness; to annoy; to
trouble

Lexicon

gahr گَهْر v.n. annoyance, sorrow; grief

gahwah گَهْوَه (43) n.coll. coffee

gawaari گَوَارِي (38) pl.n. pits; round holes

gidir گِدِر (1) n. (pl. guduur) cooking pot (var. jidir)

giddaam كِدَام (31) prep. in front of

gizrah كَزْرَه (29) n. Per. getting by; managing; (withstanding) hardship

gişşah كَشْه (29) n. (pl. gişaş) issue; story; problem; case

giṭaṭ yayaar كَطْعُ غِيَار (31) phr. spare parts

giṭṭ كَط n. (pl. giṭaṭ) a cat (var. gaṭuw)

gill كَل (32) v.impv. say (var. guul, gul)

guwiyych كُوَيْه (32) adj.f. strong; powerful

gdeeh كَدِيح (23) n. working class; people living in rural areas

glaaṣ كَلَاغ (38) v.n. uprooting, pulling out

gmaaf كَمَاش (25) n.coll. fabric, material, cloth

guutii كُوْطِي (18) n. (pl. ga(u)waatii) Per. a tin can; box;

a case (of s.th.); pack (of s.th.)

geer گَيْر (32) n. (pl. gyuur) Eng. gear

geez گَيْظ (3) n. summer; (summer) heat

k

kaas كَاس (15) n. (pl. -aat) cup; a glass

kaasi -lṣaalam كَاسِ الْعَالَم (33) prop.n. World Cup

kaafa كَافِي (15) imperf. ykaafii v.t. to reward, to recompense

kaan كَان (31) imperf. ykuun v. were; was

ka- كَ (11) prep. as, like; in the capacity of

kabat كَبَت (40) n. (pl. -aat) Eng. cabinet; closet; cupboard

kabsah كَبْه (1) n. a Saudi native dish made of cooked rice with meat or chicken; being pressed or squeezed

kabiiri -ssinn كِبَارِ السِّن (10) phr. (pl. kibaari -ssinn) the elderly

katabuu -lṣagd كَتَبُوا الْعَقْد (42) expr. They wrote the marriage contract.

kaθiireh كَثِيرَه (10) *adj.*

numerous; a lot; many

kaḏaa كَذَا (12) *adv.* so, thus; so

and so (when repeated twice), such
and such (when repeated twice)

kaḏaalik كَذَلِكَ (32) *adv.* so,

likewise; too, also

kartuun كَرْتُون (21) *n. (pl.*

karatiin) Eng. cartoons

kartuunah كَرْتُونَه (22) *n. (pl.*

karaatiin) Eng. box; carton;
crate

kariiheyn كَرِيهَيْن (40) *adj.*

frustrated; disgusted

kasar كَسَرَ (41) imperf. yaksir *v.*

to provide a consonant with the
short vowel i; to break

kassab كَسَبَ (17) imperf. ykassib

v. to make oneself win

kassar كَسَّرَ (17) imperf. ykassir

v.t. to break

kafat كَفَتَ (7) imperf. yakfit *v.i.*

Per. to have a picnic

kaftah كَفْتَه (7) *n. (pl. -aat)* a

picnic, an outing to the desert (in
the spring)

kaʃkaʃah كَشْكَشَه MSA ■ term for

the sound change of k ---> ʃ, ɕ

kafaanaa hačiyy ʕaad كَفَانَا حَتَشِي ʕَاد

expr. We had enough talk;
enough talk

kafar كَفَرَ (20) *n. (pl. -aat)*

rubber tire

kalb كَلْب (20) *n. (pl. klaab)* dog

kallaf كَلَّفَ (25) imperf. ykallif *v.*

to cost; to delegate (s.o. to do
s.th.)

kallam كَلَّمَ (1) imperf. ykallim

v.t. to call on the phone; to talk;
to speak

kaliil كَلِيل (45) *adj.* little (var.

galiil)

kam كَمْ (13) *interrog.part.* few;

how much; how many (var. čam)

kam maaxdeh ʕaleehaa deen كَمْ

مَاخْدَه عَلَيْهَا دَيْن (24) *phr.* (lit.

How much debt have you taken
against it.) How much have you
charged on it?

kanabateen كَنَبَتَيْن (29) *n.dual*

Ita. a couple of sofas or chairs a
few sofas or chairs

kanz كَنْز (20) *n. (pl. k(u)nuuz)*

treasure

ki(u)ll كُل (5) *quant.* everything

kibd كَبِد (38) *n. (pl. ʔakbaad)*

liver; heart; one's essential being

kide كِد (40) like this

kiḏaa كَذَا (7) *demons.part.* like

this, in this manner

killa كُل (21) *intens.* ■ lot;

always; regularly

Lexicon

killah hačii b-hačii **كله حَتَشِي**
expr. It's just idle talk,
 It's nonsense.

killif mawjuud **كَلِّشْ مَوْجُودْ** (5)
adv. abundantly available

killin haliibah yjiibah **كَلِّ حَلِيْبَه**
prov. Every person goes
 back to his roots. One always
 remembers where one came from.

killin wa-ṭabiiṣtah **كَلِّ وَطَبِيْعَتَه**
 (10) *phr.* Everyone {does s.th.}
 according to his nature.

kill ṭeer yiṣbiṣ mingaarah **كَلِّ طَيْرْ**
prov. (lit. Every
 bird feeds its beak.) Everyone
 feeds himself; Everyone takes care
 of himself; Everyone looks after
 himself.

kill ṣaam wi-nta b-xeer **كَلِّ عَامْ**
 (7) *expr.* wish you
 well for every year {to come};
 happy holiday; happy birthday

kill-maa **كَلِّ مَا** (34) *conj.*
 whenever; the more... the more...

kill maa fi -lṭamr **كَلِّ مَا فِي الْأَمْرِ**
 (34) *expr.* all it takes

kinnaa naaxid **كِنَّا نَأْخِذْ** (24) *v.*
 we used to take

ki-nnak **كِنَّاكَ** (36) *conj.* as if you,
 though

kudruusah **كُدْرُوسَه** (43) *adj.*
 pouty (lips); thick(-lipped); big,

fat

kurih **كُرِه** (11) *imperf.* yukrah
v.pass. to be reprehensible

kurju **كُرْجْ** (18) *n. (pl. karaaju)*
 Per. toy; hobbyhorse

kursiyyeen **كُرْسِيْنْ** (29) *n.dual*
(pl. karaasii) a couple of chairs;
 a few chairs

kumbuutar **كُمْبِيُوْتَرْ** (16) *n. (pl. -aat)* Eng. computer

kbaariin **كُبَارِيْنْ** (34) *adj.* elderly

kodaar **كُدَارْ** (28) *prop.n.* Kodar
 (a name for a male)

kleerjaat **كَلِيْجَاتْ** (24) *n.* Per. a
 loaf of sweet bread

kuuṣ **كُوْغْ** (44) *n. (pl. ṭakwaaṣ)*
 elbow

kuufiyyah **كُوْفِيَه** *n.* square
 kerchief diagonally folded and worn
 under ṣgaal a headdress

kiis **كِيْسْ** (14) *n. (pl. ṭakyaas)*
 bag; at the expense of (when
 preceded with ṣala)

keekah **كَيْكَه** (24) *n. (pl. -aat, keek)* Eng. a cake

ع

čabiirah تُشْبِيرُهُ (5) *adj.f.* big, huge (var. kabiirah)

čaff تُشَفُّ (22) *n.* basket; wholesale (with the prefix bi-)

čam تُشَمُّ (22) *interrog.part.* how much, how many (var. kam)

čannak تُشَنُّكَ (19) *conj.* as if you; if you

čannhaa تُشْنَهَا (10) *cond.part.* if she

čiis تُشِيرُ (24) *n. (pl.* (ʔa)kyaas) bag (var. kiis)

1

lʔabuu f-waadii wi-lʔummi
الأبُو فَوَادِي وَالْأُمُّ فَوَادِي
(26) *expr.* (lit. The father is in one valley and the mother is in another valley.) They are on ■ different wave length; The father is in one world and the mother is in another.

lʔamni -lʔaam الْأَمْنُ الْعَامُ (13)
phr. national security

lʔamiir Salmaan الْأَمِيرُ سَلْمَانُ (5)

prop.n. Prince Salman, the Prince of Riyadh of Saudi Arabia

lʔittihaad الْإِتْحَادُ (33) *prop.n.* the Itihad Soccer Team (a Saudi soccer club)

laa لَا *part.* no, not

laa bi-llaah لَا بِاللَّهِ (10) *phr.* No, I swear to God.

laa budd ʔinn- لَا بُدَّ إِنَّ (45) *expr.* to have to; It is inevitable.

laa bud minh لَا بُدَّ مِنْهُ (34) *expr.* It is inevitable, inescapable; There is no way out of it.

laabsah لَا بَسَّه (4) *act.par.* (she) wearing; dressed

laa tʔiil hamm لَا تُشِيلُ هَمَّ *expr.* Don't you worry about a thing.

laa tkallif nafsak bi-maa laa tuʔiiq
(35) لَا تُكَلِّفُ نَفْسَكَ بِمَا لَا تُطِيقُ
MSA *expr.* Don't burden yourself with what you cannot bear.

laa tlaʔwiz ruuḥak لَا تَلْعُوزُ رُوحَكَ *expr.* Don't bother yourself, don't go to the trouble

laa ḥawla walaa quwwata ʔillaa bi-llaah لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *expr.* There is no power and no strength save in God (this expression is used when one is facing something beyond one's control).

laa-zaal لَا زَالَ (35) *v.* still

Lexicon

laazim لَازِمٌ (6) *act.par.* ought to; have to; must; it is necessary that

laaga لَاغَى (25) *imperf.* ylaagii *v.* to find

laakin لَكِنْ (14) *conj.* but; however, yet (var. bass)

laa waraah jii wa-laa de لَا وَرَاهْ *expr.* (lit. There is nothing behind him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

laa waraah walaa giddaamah لَا وَرَاهْ وَلَا كِدَامَهْ *expr.* (lit. There is nothing behind him and nothing in front of him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

laa wallah لَا وَاللَّهِ (5) *expr.* no, by God; by golly, no!

laa wee لَا وَيَّي (22) *interrog.part.* what for (var. laa weef)

laa weef لَا وَيِشْ (36) *interrog.part.* what for

laa yumkin لَا يُمَكِّنْ (42) *expr.* It is impossible.

laa yzurri -sshaab nabh liklaab لَا يَظُرُّ السَّحَابُ نَبْحَ لِكْلَابٍ *prov.* (lit. The clouds are not harmed by

the barking of the dogs.) The dog barks in vain at the moon.

la? لَا (5) *neg.part.* no (var. laa)

la(a)-haggi -ssafar لَا حَكُّ السَّفَرِ (29) *phr.* for travel

labas لَبَسَ (6) *imperf.* yalbas *v.t.* to wear; to put on

la-ḥaalo(a)k لِحَالِكَ (30) *ref.pron.* by yourself

l(a)-ḥaalhaa لِحَالِهَا (7) *adv.* by herself; alone

lahas لَحَسَ *imperf.* yilhas *v.* to lick

laxbat لَخَبَطَ (33) *imperf.* ylaxbit *v.* to mix up, to confuse; to mess up; to make a mess

la-daxalhaa لَدَخَلَهَا (37) *phr.* if s.th. ran inside it

laṣab ṭaaṭirah لَعَبَ طَائِرَهْ (7) *imperf.* yilṣab *v.* to play volleyball

laṣṣiib لَعِيبٌ (33) *n. (pl.* laṣṣiibah; luwaaṣiib) player

laṣwaz ruuḥah لَعَوْزُ رُوْحَهْ (20) *imperf.* ylaṣwiz ruuḥah *phr.* to hurt one's self

lafati -nnazar لَفَتِ النَّظَرَ (45) *imperf.* yalfiti -nnazar *expr.* to draw the attention

laff لَفَّ (19) *imperf.* yliff *v.* to turn; to roll; to wrap up; twist

la-man لَمَنْ (15) *interrog.part.*
for whom (var. li-man)

lambah لَمْبَه (32) *n. (pl. -aat)*
Eng. a light bulb

lammaa لَمَّا (25) *conj.* when

lamma(n) لَمَنْ (3) *conj.* when

la-ha-ddarajah لَهَاالدَّرَجَه (36)
expr. (lit. to this degree;) to that extent

lahha لَهَّى (21) *imperf.* ylahhii
v.t. to entertain; to keep s.o. busy; to distract

law لَوْ (11) *cond.part.* if (var. loo)

law ?abuuhaa faafhee, kaan
dabaḥḥaa لَوْ أَبُوهَا شَافَهَا، كَانَ دَبَحَهَا (26) *expr.* If her father saw her, he would have killed her.

lawaaṣṭiig لَوَاصْطِيكْ (20) *n.*
Eng. rubber; elastic; plastic (var. laastiik)

law tibi tiftii yaayamat لَوْ تَبِي تِفْتِي غِيَمَتْ
expr. If it was going to rain, it would have clouded over.

layleh لَيْلَه (40) *n.* tonight (with the def.art.) night

li(a)nna لَأَنَّ (6) *conj.* because; for

liban لِبْن (8) *n.coll.* (unfired) mud bricks; the main building

material

lihyah لِحْيَه (40) *n. (pl. liḥa)*
beard

lixleewii لَخْلَيْوِي (33) *prop.n.*
{Mohammad} Al-Khilaiwi (an experienced Saudi soccer player, who played as central defender for Al-Ittihad Team; he also played in the 1994 World Cup)

li-ḍaalik لَذَلِكَ (13) *phr.* that's why; for this reason

liṣib ṣala لَعِبَ عَلَى (18) *imperf.*
yiṣab *v.* to cheat (s.o.); to trick (s.o.); to play (without ṣala)

liṣbaatum لَعِبَاتُمْ (18) *n.* their toys; their games; their dolls

li-kill ḥaadiṯ ḥadiiṯ لِكُلِّ حَادِثٍ حَدِيثٌ (31) *expr.* (lit. For every accident there is a talk.) That's beside the point. (var. kill ḥaadiṯ ṣilah ḥadiiṯ)

limoziin لِمُوزِينَ (31) *n.* Eng. limousine

limgeebrah لِمَكْغَيْبَرَه (3) *prop.n.*
Al-Mgaibrah, an old suq in Riyadh

liyyii لِيَّ (22) *prep.* to me; for me

litifat ṣala التَفَتَ عَلَى (21) *imperf.*
yiltifit *v.* to take care of (s.o.); to look after (s.o.); to keep an eye (on s.o.)

lhaaf لِحَاف (var. n.) bedcover

Lexicon

- lhaqqa -lṣaam الْحَقُّ الْعَامُ (12)
phr. (lit. the penal law) crime
 against the state or the penal law
- lhagg maa yinzaṣal minnah الْحَكُّ
 مَا يَنْزَعُ عَنْ مَنْهُ *expr.* The truth
 does not upset anyone.
- lhamdi li-llaah الْحَمْدُ لِلَّهِ (35)
phr. thank God, 'praise be to God
- lhayaa killhaa kifaah fii kifaah
 الْحَيَا كُلُّهَا كِفَاخٌ فِي كِفَاخٍ (38)
expr. (lit. All of life is ■ struggle
 within ■ struggle.) In general, life
 is a struggle; All in all, life is a
 struggle.
- lhiṭṭaan ṭilhaa wḍaan الْحِيطَانُ
 إِلَيْهَا وَذَانُ *expr.* Walls have ears.
- lxaliij الْخَلِيجُ (13) *prop.n.* the
 Arabian Gulf; gulf
- lṣaalam killhaa الْعَالَمُ كُلُّهَا (12)
phr. all of the people
- lṣeen baṣiirah wi-lyadd gaṣiirah
 الْعَيْنُ بَصِيرَةٌ وَالْيَدُ غَصِيرَةٌ
prov. The eye sees, but the hand
 does not reach (used when one is
 unable to do anything about s.th.);
 His power is limited.
- lyargaan yiṭṣallag bi-gaṣṣah
 الْفَرَّكَانُ يَتَعَلَّكُ بِغَشَّةٍ (lit.
 A drowning person clutches at ■
 straw.) ■ desperate person grasping
 at straws
- lgird bi-ṣeen ṭummah yazaal

- الْكُرْدُ بَعَيْنُ أُمِّهِ غَزَالٌ *prov.* (lit.
 A monkey is like a gazelle in its
 mother's eye.) All her geese are
 swans.
- lkitaab ṣala sunnata -llaah
 الْكِتَابُ عَلَى سُنَّةِ اللَّهِ
 وَرَسُولِهِ (42) *phr.* having the
 marriage contract according to
 God's law and His prophet
- llii tmidd yaddhaa bah اللَّيْ تَمِدُّ
 يَدَهَا بِـ (45) *expr.* (lit. what her
 hand reaches for) whatever she can
 afford; within her means
- lmaṣmak الْمَصْمَكُ (5) *prop.n.*
 the Musmak Fortress (a memorial
 of King Abdul Aziz' capture of
 Riyadh in 1902)
- lwaṣaṭi -lfannii الْوَصْطُ الْفَنِّي (44)
phr. (lit. middle technical) lower
 middle class
- loo لَوْ (19) *cond.part.* if (var.
 lo, law)
- lee لِي (21) *part.* an exclamation
 particle
- leemuun لَيْمُونُ (2) *n.coll.*
 lemon
- leeh لِيَهْ (43) *interrog.part.* why

m

maa mā (1) *n.coll.* water (var. may, muuya)

maa ʔaʃruff مَأْصَرُفْشُرْ (20) *phr.*
I don't spend.

maa ʔaleeh مَا عَلَيَّ (6) *expr.*
never mind; Don't worry.

maa baʃda -lʃuud gʃuud مَا بَعْدَ الْعُودِ الْغُودِ
expr. (lit. There is no staying after the incense.) Don't overstay your welcome.

maa bi-lyadd hiilah مَا بِأَيْدٍ حَيْلَه (10) *expr.* (lit. There is no trick in the hand.) There is nothing one can do.

maa -ttaʃajjub مَا التَّعَجُّبُ *part.*
MSA maa of admiration

maa tʃuuf ʃarr مَا تَشُوفْ شَرَّ *expr.*
May you see no evil.

maa ʃadd مَا حَدَّ (15) *quant.* no one (var. ʔaʃad)

maaxið مَاخَذَ (32) *act.par.m.* (pl. -iin) taking

maaxdeh مَاخَذَهُ (22) *act.par.f.*
(lit. taker) taking

maa-daam مَا دَامَ (33) *part.*
since; as long as

maarsedis مَارْسِيدِسْ (23)

prop.n. Ger. Mercedes

maazdaa مَازْدَا (32) *prop.n.*
Mazda (a Japanese-made car)

maa ʃaaʔa -llaah مَا شَاءَ اللَّهُ (39)
expr. (lit. whatever God intends)
Great!; Wonderful!; Bravo! (var. maʃaallah)

maa ʃaallah ʃaleek مَا شَالَهُ عَلَيْكَ
expr. You are amazing!

maa ʃaddagnaa ʃala -llah مَا ʃَدَّغْنَا عَلَى اللَّهِ
expr. We couldn't even wait.

maadii مَاضِي MSA past tense,
perfect tense

maa ʃaad مَا عَادَ (15) *v.* not anymore

maa ʃaleyy minnah مَا عَلَيَّ مِنْهُ (40) *expr.* I don't care about him.

maa ʃaleef مَا عَلَيَشْ (32) *expr.*
That's OK; never mind

maa ʃindah laa walad walaa talad مَا عِنْدَهُ لَا وَلَدٌ وَلَا تَلَدٌ
expr. He has no children and no heirs.

maʃuun مَاعُونُ (5) *n.* (pl. muwaaʃiin) utensils; stuff

maa foogah foog مَا فُوكَه فُوكُ *expr.* Nothing tops it; excellent

maa fii ʔayy maani مَا فِي أَيِّ مَانِعٍ (34) *expr.* There isn't any objection.

maa fii duxxaan bi-duun naar مَا فِي دُخْخَانٍ بِيْدُونٍ نَارٍ

Lexicon

- ٠نَارُ فِي دُخَانٍ بَدُونُ نَارُ *prov.* There is no smoke without fire.
- maa fii jayy مَا فِي شَيْءٍ (3) *expr.* There is nothing.
- maa gaṣṣarat مَا كَصُرَتْ (5) imperf. maa tgaṣṣir v. It didn't fall short.
- maa kaan lii nafs مَا كَانَ لِي نَفْسٌ (36) *expr.* I was not in the mood; I didn't want to; I had no desire.
- maal مَا (20) *poss.part.* belongs to, owned by
- maal مَا imperf. yimiil v. to lean over; to be inclined, to turn to
- maa lak xilg مَا لَكَ خَلْجٌ (36) *expr.* You are not in the mood; You don't want to.
- maa lak yeer xajmak loo kaan مَا لَكَ غَيْرُ (ṣwayy) (lit. خَشْمَكَ لَوْ كَانَ أَعْوَجُ (عَوِي) You have nothing {to depend on} other than your nose even though it is crooked;) You can only trust your family to help you, even though they are not perfect.
- maa lah ṭillaa -lṭiṣdaam مَا لَهُ إِلَّا (13) *expr.* (lit. nothing for him except the death sentence) He should have nothing other than the death sentence; He deserves only the death sentence.
- maa lah daafii مَا لَهُ دَاعِي (35) *expr.* There is no need for it.
- maali -lḥaraam maa yduum مَا الْحَرَامُ مَا يَدُومُ *expr.* (lit. Unlawful money does not last.) Ill-gotten gains don't prosper.
- maa-lii fuyl مَا لِي شُغْلٌ (31) *expr.* I have nothing to do with; none of my business
- maa min مَا مِنْ (22) *neg.part.* not one; there are none; absolutely not
- maanaa مَاْنَا (11) *neg.part.* it is not
- maa hu(u)b مَا هُوَبُ (8) *neg.part.* he/it is not
- maa yaṣrif raasah min xalaasah مَا يَعْرِفُ رَأْسَهُ مِنْ خَلَاَصَهُ *expr.* (lit. He doesn't know his head from his placenta.) He is confused; He is clueless; He doesn't know his ass from his elbow.
- maayah مَاِيَه (36) *n.coll.* water (var. mayy, muuya)
- maa yiṣlah مَا يَصْلَحُ (32) *expr.* It is no good; This is not proper; It cannot be.
- maa yṣiir مَا يَصِيرُ (10) *expr.* It is not right; It's not allowed; It is impossible.
- maa yṣiir ṭillaa xeer njaallah مَا يَصِيرُ إِلَّا خَيْرٌ انْشَاءً *expr.* I

hope that only good things will happen.

ma(a) + hii مَاهِي (6) *neg.part.*
she/it is not

ma(u)ṣiibah مَصِيبَه (34) *n. (pl. maṣaayib)* problem; calamity, misfortune

mabda? مَبْدَأُ *n. (pl. mabaadi?)*
principle; basis, foundation; ideology (var. mabda)

mablay مَبْلَغُ (pl. mabaaliḡ) an amount

mablaq مَبْلَقُ (43) *n. (pl. mabaaliḡ)* an amount (var. mablay)

mabyuuf مَبْيُوعُ *pass.par. (pl. -iin)* sold

mata maa مَتَى مَا (12) *adv.*
whenever

maṭal مَثَلُ (6) *n. (pl. ṭamṭaal)*
example; proverb; for example

majaar مَجَارُ (40) *n. (pl. -aat)*
drawer (var. jarraar)

majhuul مَجْهُولُ MSA passive;
unknown

majyuubtin leh مَجْيُوبَةٌ لَهُ (13) *pass.par.* It is brought to him.

maḥakk مَحَكُ (11) *n.* test (not interchangeable with ṭimtiḥaan)

maḥram مَحْرَمُ (10) *n.* someone whom a woman cannot marry

according to the Islamic Law, unmarriageable; being in a degree of consanguinity precluding marriage (Islamic Law); s.th. forbidden, taboo

maḥruusiin ba-llah مَحْرُوسِينَ بِاللَّهِ (30) *expr.* (lit. They are protected by God.) May God protect them.

maḥzar مَحْظَرُ (12) *n. (pl. maḥaazir)* an official report

maxaasiir مَخَاسِيرُ (25) *pl.n.* losses

madrii مَذْرِي (12) *v.* I don't know; I wonder.

madiinati -lmalaahii مَدِينَةُ الْمَلَاهِي (30) *n.* (lit. amusement city) amusement park

maraa مَرَأَ (28) *n. (pl. niswaan)* woman

maraabʿiin مَرَابِعِينَ (37) *n.* the height of the rainy season

maraasim مَرَاسِمُ (43) *pl.n.* formalities; protocol; rituals

maraakizi -ttadriib مَرَائِزُ التَّدْرِيبِ (30) *phr.* (lit. training centers) recreation centers

maradoonaa مَرْدُونَا (15) *prop.n.* {Deigo} Maradonna (of Argentina, played in the '98 World Cup)

marag مَرَكُ (1) *n.* broth; soup

Lexicon

marbah مَرْبَح (14) *n. (pl. maraabih)* gain, profit; benefit; ■ source of profit

marrah مَرَّة (4) *adv.* very, very much, many; one time, once

marrah fi -l-fahir مَرَّة فِي الشَّهْرِ (36) *phr.* once a month

marrah waḥdah مَرَّة وَحْدَه (39) *phr.* at once, instantly; all of a sudden; one time

marr ṣala مَرَّ عَلَى (1) *imperf. ymurr v.i.* to check on; to stop by; to pass over; to discuss or address s.th.

marzuug مَرْزُوك (24) *prop.n.* Marzoug (a name for a male); blessed (by God), fortunate

marzuugi -l-ṣuteebii مَرْزُوك -لِصُتَيْبِي (33) *prop.n.* Marzoug Al-Otaibi (a Saudi soccer player, played in the 1994 World Cup)

mazaaj مَزَاج (29) *n. (pl. -aat)* taste (in s.th.); mood; temper; nature; whatever one feels like doing (with ṣala)

mazbuṭeyn مَزْبُوطَيْن (39) *adj.* right, correct

maskeyn مَسْكِين (40) *adj. (pl. masaakeyn)* poor (one); simple

maswah مَسْوَه (16) *n. (pl. maswiyyaat)* evening; one evening

maṣa ṣala مَشَى عَلَى (11) *imperf. yamṣii v.* to be in accordance, to proceed (in accordance with a principle or method), to be fashioned after (s.th.); to correspond (to s.th.); to walk

maṣṣaṭ مَصْطُ (18) *imperf. ymaṣṣiṭ v.t.* to comb

maṣṣaṭ مَصَّع (17) *imperf. ymaṣṣiṭ v.* to pull one's hair

maṣyah مَشِيَه (42) *n.* manner of walking

maṣbaneh مَصْبَنَه (19) *n.* boyish, childlike; childish

maṣruuf مَصْرُوف (23) ■ *(pl. maṣaariif)* expenses; costs

maṣṣaaṣah مَصَّاصَه (23) *n. (pl. -aat)* lollipop; pacifier

maṣnaṭ مَصْنَع *n. (pl. maṣaaniṭ)* factory, plant

maṭarat مَطَرَت *imperf. timṭir v.* to rain

maṭbax مَطْبَخ *n. (pl. muṭaabix)* kitchen

maṭfa مَطْفَى *n. (pl. maṭaafii)* fire extinguisher

maṣ ṭinn- مَعَ إِنَّ (39) *phr.* although

maṣaaf مَعَاش (23) *n. (pl. -aat)* income; livelihood

maṣaak مَعَاكَ (34) *prep.* (lit. with you;) I am with you, I agree with you.

mafi -ssalaamah مَعَ السَّلَامَةِ (9) *expr.* (lit. with safety) goodbye

maṣluum مَعْلُوم MSA active; known

maṣiiṣah مَعِيشَةٍ (43) *n.* living; livelihood

mayre(i)b مَغْرِبٌ (36) *n.* evening; sunset

mayfuur lah مَغْفُورٌ لَهُ (8) *adj.* *expr.* (lit. the forgiven one) the late so and so, the deceased

mayluub مَغْلُوبٌ *pass.par.* (*pl.* -iin) defeated; beaten; helpless

mafruuz مَفْرُوظٌ (6) *pass.par.* (*pl.* -iin) supposed to; imposed (with the preposition ṭala)

magduur مَغْدُورٌ عَلَيْهِ (37) *pass.par.* could be obtained

makruuh مَكْرُوهٌ *pass.par.* (*pl.* -iin) detested, hated; reprehensible (Islamic Law)

maksab مَكْسَبٌ (14) *n.* (*pl.* makaasib) profit, gain; a source of profit

makiineh مَكِينَةٌ (32) *n.* (*pl.* -aat, makaayin) machine; motor

malaabis مَلَابِيسُ (29) *pl.n.* clothes; clothing

malaabis مَلَابِيسُ الْأَطْفَالِ ṭaṭfaal (14) *phr.* children's clothing

malaff مَلَفٌ *n.* (*pl.* -aat) file; folder

malak مَلَكٌ (5) *imperf.* yimlik *v.* to own; to control; to rule

malač ṭala- مَلَّتَشْ عَلَى (26) *imperf.* yimlič *v.* (lit. to rule (over s.o.)) to marry; to reign (var. malak)

malfaṣ مَلْفَعٌ (4) *n.* (*pl.* malaafiṣ) head cover, head shawl

mallal مَلَّلٌ (39) *imperf.* ymallil *v.t.* to make one become fed up; to make one tired, to make one bored

mallikaw مَلَّكُوا (42) *imperf.* ymallikaw *v.* (lit. to give one the right of ownership) They contracted the marriage; They got married. (var. malliṭaw)

malwaa مَلَّوَا الْعَلَمِي ṭalame (40) a flagpole (in a computer game)

malyaanah مَلْيَانَةٌ (16) *act.par.f.* a lot; full of

ma madaahaa. . . willaa مَا مَدَّ اهَّا... وَلَا (36) *phr.* as soon as

mambar مَمْبَرٌ *n.* (*pl.* manaabir) platform; pulpit; podium

man مَنْ (14) *interrog.part.* who (var. min; minhu; manhu)

Lexicon

mawjuudeh مَوْجُودَه (19) *pass.par.f.* to be available; present; found

mawʕuud مَوْعُودُ *pass.par.* (pl. -iin) promised;

mawluud مَوْلُودُ *pass.par.* (pl. -iin) born

mawhibah مَوْهَبَه (18) *n.* (pl. mawaahib) talent, gift (natural skill)

mawwan مَوْنُ (44) *imperf.* ymawwin *v.t.* to provide, to supply

mayʕuus مَيَّوُوسُ *adj.* lost, desperate (cause)

maysuur مَيْسُورُ *adj.* (pl. -iin) well-to-do; within easy reach

mitʕaabig wi-yya مِتْشَابِكُ وَيَّا (17) *act.par.* (pl. -iin) fighting with (s.o.)

mityattiyyeh مِتْغَطِّيَه (26) *adj.f.* veiled; covered

miθil-maa مِثْلُ مَا (4) *conj.* as; likewise; according to

miθil maa yguuluun مِثْلُ مَا يَكُولُونُ (11) *expr.* as they may say; it is said

miθli- lhammaam lmagtuuʕah مِثْلُ الْحَمَّامِ الْمَكْطُوعَه (11) *prov.* (lit. It's like a public bath with its water cut off.) total chaos

mihtikir مُحْتَكِرُ (32) *act.par.* (pl. -iin) having a monopoly on s.th.

miḥzam ḍahab مُحْزَمُ ذَهَبٍ (45) *phr.* a belt made of gold

mirtaah مُرْتَاَحُ (35) *adj.* (pl. -iin) comfortable

mizraab مِزْرَابُ *n.* spout

mismaar مِسْمَارُ (20) *n.* (pl. masaamiir) nail (for carpentry)

miʃʃa ِمِشْ (19) *imperf.* ymiʃʃ *v.impv.* to wash; to soak

miʃwaar مِشْوَارُ (32) *n.* (pl. mafaawiir) trip; going out; a trip (for pleasure)

mittaʕʕij مِطْعَجُ (40) *adj.* (pl. -iin) dented; bent

miʕirseh مِعْرَسَه (44) *n.* bride

miʕtorod مِعْتَرِضُ (16) *act.par.* objecting; refusing

miʕris مِعْرِسُ (44) *n.* bridegroom

miqtidir مِقْتَدِرُ (34) *act.par.* (pl. -iin) being able, capable

millii مِلِّي (4) *part.* of what; in case

min مِنْ (12) *prep.* from

mini -lʕasaas مِنْ الْأَسَاسِ (28) *phr.* from the beginning; to start with; basically (var. mini -lʕawwal)

min barraa مِنْ بَرًّا (24) *phr.* (lit.

from outside) carry-out (food);
from outside the country

min taḥti -ddalfah la-taḥti
-lmizraab مِنْ تَحْتَ الدَّلْفَةِ لَتَحْتَ
المِزْرَابِ *prov.* (lit. from under
the drip to under the spout) out of
the frying pan into the fire

min tiftitii مِنْ تَفْلِتِي (22) *phr.*
when you throw (s.th.) away

minḥah مِنْحَه (11) *n. (pl.*
minah) scholarship; grant

mindifnah مِندِفْنَه (36) *pass.par.*
buried

min sniin wi-mniin مِنْ سَنِينَ
وَمِنِينَ (27) *expr.* for years and
years

minjaan مِنْجَان *phr.* for the sake
of; in order to; for

min farqi -l-yarb مِنْ شَرْقٍ لَغَرْبٍ
(8) *phr.* from east to west

min ṣaaʔileh la-ṣaaʔileh مِنْ عَائِلَه
لِعَائِلَه (42) *phr.* (lit. from family
to family) from one family to
another

min feen مِنْ فَيْنَ (14)
interrog.part. from where

mingaar مِنگَار *n. (pl. manaagiir)*
beak

minnaa مِّنَّا (13) *phr.* from here
(var. min (ʔi)hnaa)

min naahyah مِنْ نَاحِيَه (10) *phr.*

(*pl. min nawaahii*) from one
point of view; on one hand; side;
direction

minnaak مِّنَّاك (13) *phr.* from
there (var. min (ʔi)hnaak)

minnaa w-minnaa مِّنَّا وَمِنَّا (37)
adv. from here and from there

min-(h)uu مِنْ هُوَ (20)
interrog.part. who is it (var.
minhu; manhu)

min warrā ʔahaaliihom مِنْ وَرَاءَ
أَهَالِيهِمْ (28) *phr.* behind their
parents' backs

muʔannaθ مَوْنَث MSA feminine

mubaaraat مُبَارَاة (15) *n. (pl.*
mubaarayaat) game; competition

mubaaraat wuddiyyah مُبَارَاة
وُدِّيَّه (33) *phr.* (lit. friendly
games) exhibition games,
scrimmage games

mubannad مُبَنَّد *pass.par. (pl.*
-iin) closed

mubtadaʔ مُبْتَدَأ MSA subject (of
a nominal sentence)

mutaṣadidat -l-ʔaṭraaf مُتَعَدِّدَة
الْأَطْرَافِ (8) *phr.* multifaceted;
multilateral

mutṣawwab مُتَّصَوَّب (17)
pass.par. (pl. -iin) injured

mutmaddin مُتَمَدِّن (42) *adj. (pl.*
-iin) modern; sophisticated;

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civilized

mujarrad-maa مُجَرَّدٌ مَا (45) *adv.*
■ soon as; the mere fact

mujammaʿ مُجَمَّعٌ (25) *n. (pl. -aat)* a housing compound, a housing complex

mujammaʿi -rraafid مُجَمَّعُ الرَّاشِدِ (25) *prop.n.* Al-Rashid Compound (a shopping area)

muḥarrik مُحَرِّكٌ (32) *n. (pl. -aat)* motor

muxaalafah مُخَالَفَةٌ *n. (pl. -aat)* violation

muxaddaraat مُخَدَّرَاتٌ (13) *n.* drugs, narcotics, dope; tranquilizers

muxṭii مُخْطِي (31) *adj. (pl. muxṭiyyiin)* the one at fault; mistaken

mudaakarah مُدَاكَرَةٌ (21) *n.* homework; studying (var. muḍaakarah)

mudaan مُدَانٌ (35) *pass.par. (pl. -iin)* indebted, in debt; convicted; judged

mudarris مُدَرِّسٌ *n. (pl. -iin)* teacher

muḍakkar مُذَكَّرٌ MSA masculine

muraahkah مُرَاهِكَةٌ (42) *adj.f.* teenager (var. muraahgah)

murattabaat مُرَطَّبَاتٌ (34) *pl.n.*

refreshments

murawwij مُرَوِّجٌ (14) *act.par. (pl. -iin)* pusher (of the sale of s.th.); marketer; promoter

murtaah مُرْتَاحٌ (28) *act.par. (pl. -iin)* comfortable; resting

murrah مُرَّةٌ (28) *adj.f.* bitter; painful

muruur مُرُورٌ (31) *n.* traffic police (with def. art. -al-), highway patrol; (no) passing; crossing

mustahabb مُسْتَحَبٌّ (11) *pass.par.* desirable, commendable (said of acts whose neglect is not punished by God, but whose performance is rewarded according to Islamic Law); well-liked

mustadrajah مُسْتَدْرَجَةٌ (42) *adj.* traditional; practiced

mustafʿa -lʾamal مُسْتَشْفَى الْأَمَلِ (14) *prop.n.* (lit. the Hope Hospital) the Amal Hospital (located in Riyadh)

muṣ muṣ (35) *neg.part.* not

muṣkilah مُشْكَلَةٌ *n. (pl. mafaakil)* problem

muḍaariʿ مُضَارِعٌ MSA present tense, imperfect tense

muṭbax مُطْبَخٌ (29) *n. (pl. muṭaabix)* kitchen

muṭragah مُطْرَگَه (20) *n. (pl. maṭaarig)* a hammer

muṣzam-haa مُعْظَمَهَا (11) *quant.* most of it

muyarrab مُغْرَبٌ (34) *pass.par. (pl. -iin)* close {relative} (var. mugarrab)

mufaṭṭah مُفْطَحٌ (2) *n.* ■ whole lamb cooked and served on top of rice

mugarrab مُكَرَّبٌ *pass.par. (pl. -iin)* close {relative}

mukayyif مُكَيِّفٌ (16) *n. (pl. -aat)* air conditioner; air-conditioned

mumkin مُمَكِّنٌ (34) *adj.* may, maybe, possible

munazzif مُنْظَفٌ (24) *n. (pl. -aat)* detergent; cleansing agent

muntaxab مُنْتَخَبٌ (33) *pass.par.* select team; elected

muhr مُهْرٌ (29) *n. (pl. muhuur)* dowry

m-barraa hallah hallah w-min daaxil yiṣlam ʔallah مَبْرَأًا هَلْهُ ʔالله وَمَنْ دَاخِلٌ يَعْلَمُ ٱللَّه (23) *prov.* Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within

mbaṣṣaj مَبْعَجٌ (40) *adj. (pl. -iin)* dented

mjassa(a)m مَجَسَّامٌ (40) *pass.par. (pl. -iin)* lifelike

mḥarrij مُحَرِّجٌ (4) *act.par. (pl. -iin)* auctioneer

mḥammadi -ddṣayyiṣ مُحَمَّدٌ الدَّصَيِّصُ (33) *prop.n.* Muhammad al-Daeyea (a Saudi soccer player, ■ goalkeeper, former World Cup winner)

mdiireh مَدِيرَه (13) *adj.* profitable

mrakkazah مَرَكَّزَةٌ (15) *pass.par.f.* concentrated; centralized; focused

msaahmah -nnaas مُسَاهَمَةُ النَّاسِ (5) *phr.* shareholders

msanaṣ مُسَنَّعٌ (13) *adj.* pretty

msawriinhaa مَسَوْرِيْنَهَا (7) *act.par.* (lit. They fenced it.) being fenced

mṭawwiṣ مَطْوُوعٌ (27) *act.par.* (lit. the person who makes s.o. obedient) a religious policeman (who enforces the Islamic Law in people's daily conduct)

mṣarris مَعْرُسٌ (27) *act.par. (pl. -in)* to be married; the person getting married

mṣazzazeh مَعَزَّزَه (29) *pass.par.f.* pampered; loved, adored; endeared

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- mfallaajaat مُفْلَجَاتُ (23) *pl.n.*
frozen things (var. mθallajaat)
- mfallis مُفْلَسٌ (29) *adj. (pl. -iin)*
penniless, broke, bankrupt
- mkattfiin ʔideenah مَكْتَفِينَ إِدِينَهُ (12) *expr.* with his hands tied,
with his hands shackled
- mkarrameh مَكْرَمَهُ (29)
pass.par.f. respected, honored
- mlaahiz مُلَاحِظٌ (37) *act.par. (pl. -iin)* noticing; the person who
notices
- mniifah مُنِيفَهُ (37) *prop.n.*
Manifah (a port city on the east
coast of Saudi Arabia)
- muub sahl مُوبٌ سَهْلٌ (14) *adj.*
not simple; not easy; not little
- muub li-ḏiiki -ddarajah مُوبٌ لِي-ذِيكِ -دَرَجَةِ (32) *expr.* (lit. not
to that degree) not to that extent
- muutar مُوتَرٌ (37) *n.* Eng. car;
motor
- moosim مُوسِمٌ (15) *n. (pl. muwaasim)* season; harvest; time
of year
- mooʔid مُوْعِدٌ (10) *n. (pl. mu(a)waaʔiid)* appointment
- muu huub مُوْهُوبٌ (2) *neg.part.*
he/it is not
- miizah مِيزَهُ (39) *n. (pl. -aat; miyaz)* distinction, characteristic

- miiqaat مِيقَاتُ (6) *n. (pl. mawaaqiit)* the rendezvous points
and times for starting the state of
ritual consecration of the Mecca
pilgrim
- meel مِيلٌ *n. (pl. muyuul)*
inclination; leaning, desire, wish

n

- naadii نَادِي (15) *n. (pl. ʔandiyah, nawaadii)* sports
institute; recreation center
- naar نَارٌ *n. (pl. niiraan)* fire;
hell
- naar naar نَارٌ نَارٌ! (22) *n. expr.*
(lit. fire, fire!) very expensive
- naas gadiimiin نَاسٌ كَدِيمِينَ (26)
phr. old-fashioned people
- naafi? نَاشِي? (33) *act.par. (pl. -iin)* promising, up-and-coming
- naatir نَاطِرٌ (4) *act.par. (pl. -iin)*
guarding; keeping
- naagah نَاغَهُ *n. (pl. -aat)*
she-camel
- naak نَاكَ (ه) (3) *adv.* there (var.
hnaak)
- naakil minhee نَاكِلٌ مِنْهَا (22)
expr. We live on it; It's my only
source of income.

nabah نَبَح imperf. yanbah v. to bark

nabr نَبْر MSA stress

natiijah نَتِيجَه (15) n. (pl. nataayij) result; score

nahlah نَحْلَه n. (pl. -aat, nahil) a bee

nazzal نَزَلَ (12) imperf. ynazzal v.pass. to be submitted; to be brought down

naʕab نَشَب (1) imperf. yanʕib v.t. to pour (rice only)

naʕar نَشَرَ (11) imperf. yanʕu(i)r v. to spread; to publicize; to publish; to unfold

naʕiidah نَشِيدَه (44) n. (pl. ʔanaʕiid) song

naʕab ʕala- نَصَبَ عَلَى (25) imperf. yinʕub v. to deceive; to cheat, to swindle; to throw (the net into); to set

naʕraanii نَصْرَانِي adj. (pl. naʕaara) a Christian

naʕṣ نَصْر (11) n. (pl. nuʕuʕ) basic text, passage, quotation (especially from the Qur'an)

naʕṣaab نَصَاب (25) act.par. swindler; a crook

naʕar نَطَرَ (4) imperf. yanʕur v.t. to watch; to guard; to wait

natt نَطَّ imperf. yni(u)tt v.i. to jump

nazar نَظَرَ (16) n. supervision (when preceded with taḥt); seeing, eyesight

nazrah ʔawaliyyeh نَظَرَه أَوَّلِيَّه (43) expr. first impression; first look

naʕf نَظَف (44) v.n. cleaning (var. tanziif)

naʕil نَعْل (4) n. (pl. nʕaal) shoes; sandals

naʕjah نَعْجَه n. (pl. -aat) ewe

naʕsaan نَعْسَان (36) adj. (pl. -iin) sleepy

naʕs نَفْس (31) n. (pl. n(u)fuus) same; spirit; soul; appetite

naʕsah, huu hu نَفْسَه، هُوَ هُوَ (24) ref.pron. he, himself; the same

naʕsi نَفْسِ الشَّيْءِ -ʕʕayy (4) phr. likewise, the same; the same thing

naʕsiyyan نَفْسِيًّا (36) adv. mentally, psychologically

naʕnuuf نَفْنُوف (25) n. (pl. nafaaniif) (woman's) dress (made from delicate material)

naggaz نَغَزَ (40) imperf. ynaggiz v. to jump; to hop; to poke

namma نَمَّى (18) imperf. ynammii v.t. to develop; to

Lexicon

enhance; to make (s.th. or s.o.)
grow
nayjiiryaa نَيْجِيرِيَا (14) *prop.n.*
Nigeria
nitfah نِتْفَه (21) *n.* a little (of
s.th.); ■ small amount
nirjaŋ nguul نَرْجَعْ نْغُولْ (33)
expr. again I say
nisaa نِسَا (45) *n.coll.* women
(var. niswaan)
nisaa?iyyeh نِسَائِيَه (43) *adj.*
feminine, womanly
nisyaan نِسْيَانْ *v.n.* forgetfulness,
forgetting
nikaah نِكَاحْ (45) *n.* marriage;
marriage contract
ninje نِنْجْ (40) *n.* ninja
niyyah نِيَه (6) *n. (pl. -aat,*
nawaaya) intention
niyytah şaafyah نِيَّتَه صَافِيَه *expr.*
He has good intentions.
nuşş نُصْشْ (2) *n. (pl. nşaas)* half;
middle
ntaha انْتَهَى (24) *imperf. yintahii*
v. to be gone; to be expired; to
be finished; to be ended
ndaan اَنْدَانْ (43) *imperf. yindaan*
v.pass. to be in debt
nzeen نَزِينْ (16) *part.* well!
good; fine, OK (var. zeen,

?inzeen)

n/aaal اَنْشَالْ (2) *imperf. yin/aaal*
v.pass. to be taken off
nşadah اَنْصَدَحْ (40) *imperf.*
yinşadih v.pass. to drop dead
nŋayah نَغِيَه *n. (pl. -aat)* ewe
(var. naŋjah)
nyamas bi- اَنْغَمَسْ بِ- (13) *imperf.*
yanyamis v. to become
immersed (in s.th.), to be
submersed, to be sunk
nfaşal اَنْفَصَلَ (27) *imperf.*
yinfaşil v.pass. to be separated
nguullah θoor yguul ?ihlibuuh
نْغُولَه ثُورْ يَنْغُولْ اَحْلَبُوَه *prov.*
(lit. we say 'it is a bull'; he says
'milk it'.) He marches to the beat
of ■ different drummer.
nooŋ نُوْغْ (26) *n. (pl. ?anwaaŋ)*
kind (of s.th.), sort, type
noomah نُوْمَه (21) *n. (pl. -aat)*
sleep; sleeping; nap

h

haadaa -lla naaxdah min waraak
(38) هَادَا اَللّٰى نَاخْدَه مِنْ وَرَاكَ
expr. This is what we get out of
you (used to indicate blame).
haada هَادَا (17) *demons.part.* this

(m.)
 haadileen هَادِلِينَ (22) *demons.part.* these (var. hadeleen, deeleen)
 haadu هَادُ (21) *demons.part.* this
 haawii هَاوِي (36) *act.par.* (pl. haawyiin) having a hobby; being an amateur, being a fan
 haay هَاي (33) *demons.part.* this
 ha- هَ (2) *demons.part.* this (a demonstrative particle always prefixed to a definite head noun; it is not inflected for number or gender)
 habiisah هَبِيصَه (9) *n.* Habeesah, a jellylike sweet
 hadaak هَدَاكُ (17) *demons.part.* that (m.)
 hadaanii هَدَانِي (18) *demons.part.* This is me; Here I am; Look at me.
 hadaf هَدَفُ (33) *n.* (pl. ?ahdaaf) goal; target; purpose
 hadrah w-madrah هَذْرَه وَمَذْرَه (27) *expr.* useless talk; nonsense
 ha-rraddah هَالرَّدَه (24) *adv.* this time
 hazhaz هَزْهَزُ (40) *imperf.* yhazhiz *v.t.* to shake (s.th. or s.o.)
 hakku هَكُّو (30) *demons.part.*

here! well (var. dakku)
 hal هَلْ (26) *interrog.part.* It introduces direct or indirect questions.
 ha-l?ayyaam هَالْأَيَّامُ (36) *expr.* nowadays, these days
 halak هَالَكُ (38) *imperf. yihlik v.* to exhaust s.o., to exert s.o.; to perish
 halah هَالَه (44) *n.coll.* his family
 halhiin هَالْحِينُ (3) *adv.* now
 hallah hallah هَالَه هَالَه (1) *expr.* exactly; yes; That is so.
 hamzat wasl هَمْزَةٌ وَصْلُ MSA a conjunctive hamzah
 hamm هَمَّ (5) *part.* also, too, in addition
 hamm هَمَّ (14) *n.* (pl. h(u)muum) concern; worry, care; intention; important matter; burden
 hanna هَنَّى *imperf. yhannii v.* to congratulate
 hah هَه (6) *part.* well, well then; OK!
 hay?ah هَيْئَه (15) *n.* (pl. -aat) organization; board (of trustees); appearance
 hum(e) هُمْ (17) *pron.* (var. ?uhma) they (var. huma)
 huwaayah هُوَايَه (38) *n.* (pl.

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-aat) hobby

htamm fii اهْتَمَّ فِي (15) imperf.
yihtamm v. to care (about s.th. or
s.o.); to take care of; to take
responsibility (of s.th. or s.o.)

hduum هُدُومُ (43) pl.n. clothes

hnaa هُنَا (3) adv. here

W

w-ʔanaa murtaah وَأَنَا مُرْتَاَحٌ (39)
phr. (lit. while I am comfortable)
with ease; comfortably

waajib وَاجِبٌ (34) n. (pl. -aat)
duty, obligation; homework

waajid وَاجِدٌ (3) adv. very; very
much; many

waaʕyah وَاعِيَه (14) act.par.f.
(pl. -aat) being alert to; being
attentive to; being careful of; being
awake (the form waaʕii is used for
masculine)

waafag ʕala- وَأَفَكَ عَلَى (28)
imperf. ywaafig v. to agree (to do
s.th.)

waaqiʕ وَأَقِعٌ (41) n. reality (var.
waagiʕ)

waaldah وَالْدَه (35) n. mother

wa(a)nayteen وَنَيْتَيْنِ (37) n.
two minivans, two trucks

wajh li-wajh وَجْه لِيَوْجْه (45) phr.
face to face

wahʕ وَحْشٌ (40) n. (pl. wuḥuu)
wild beast; monster; uncivilized;
cruel

wadda وَدَّى (1) imperf. ywaddii
v.t. to send; to take s.o. or s.th.
to a place

waraay وَرَايَ (31) prep. behind
me; after me

warage(a)h وَرْگَه (40) n. (pl.
-aat, ʔawraag, warag) paper, leaf

warra وَرَّى (8) imperf. ywarrii
v.t. to show; to prove

warrad وَرَّدٌ (7) imperf. ywarrid v.
to bloom; to become rosy

warraṭ وَرْطٌ (39) imperf. ywarriṭ
v. to cause s.th. (usually bad) to
s.o. or s.th.; to inflict

warʕah وَرْشَه (31) n. (pl. -aat,
wuraʕ) repair shop

wazan وَزَنَ imperf. yoozan v.t.
to weigh

was(ʕ)ax وَسَخٌ n. (pl. ʔaws(ʕ)aax)
filth; dirt

wasiif وَسِيعٌ (43) adj. (pl.
wsaaʕ) big, large; spacious; wide

waʕ(a)ṭ وَصْطٌ (2) n. (pl.
ʔawṣaaṭ) center, middle; waist;
average

waṣaf وَصَفَ (12) imperf. yaaṣif
v.t. to describe

waṣal li- وَصَلَ لـ (14) imperf.
yaaṣil v.i. to lead to; to arrive;
to reach; to connect (without li-)
(var. yuuṣl)

waṣṣaṣ وَظَعَ (5) n. (pl. ʔawṣaaṣ)
situation; circumstance, condition;
status

waziifah وَظِيفَه n. (pl. wazaayif)
job; position; homework;
assignment; work

waṣad وَعَدَ imperf. yuufid v. to
promise, to make a promise

waffar وَفَّرَ (24) imperf. ywaffar
v. to save (money); to provide

waffag وَفَّكَ imperf. ywaffig v.t.
to make one successful; to
reconcile two parties (with prep.
been)

wagaf وَكَفَّ (9) imperf. yaagaf,
yoogaf v. to stop; to stand

walaa ʕaleek وَلَا عَلَيْكَ (12) expr.
don't worry, don't mind (var. maa
ʕaleek min-)

walaa ʕumrak وَلَا عُمْرَكَ (42)
phr. never in your life

walad xaaltii وَلَدُ خَالْتِي (35)
phr. (pl. wlaad xaaltii) my
maternal aunt's son, my maternal
cousin

walla وَلَا (6) conj. otherwise, or;
or else

wallah وَاللَّهِ (10) expr. (lit. by
God) well; (I) swear, by golly;
honestly

wanaase(a)h وَنَاسَه (30) n. fun;
entertainment; amusement

wijh وَجْه (19) n. (pl. w(u)juuh)
face; surface; right side of ■ fabric

wijhat naḍar وَجْهَةٌ نَظَرٌ (26) phr.
point of view

widdanaa وَدَّنا (7) phr. we want;
we like

wizaarat ddaaxliyyah وَزَارَةُ
الدَّاخِلِيَّةِ (13) n. the ministry of
the interior

wildi -lḥalaal وَلَدُ الْحَلَالِ (28)
expr. (lit. a legitimate son) a
good man, a respectable man

wildi -lkalb kalbin miṭlah وَلَدُ
الْكَلْبِ كَلْبٌ مِثْلَهُ prov. (lit. The
son of a dog is a dog like it.) Like
father, like son (used pejoratively).

wi-nta -ṣṣaadig وَأَنْتَ الصَّادِكُ (30) expr. (lit. You are the
truthful.) no offense; with all due
respect; to be candid with you

wiyyaa baṣṣhom lbaṣṣ وَيَا بَعْضَهُمْ
الْبَعْضُ (20) expr. with each other

wi-yyaah وَيَّاه (19) part. with
him

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- wujaḥi -rraas وَجَعَ الرَّأْسُ (34)
phr. headache; trouble; problem
- wukaalah وَكَالَهُ (31) *n.* (*pl.* -aat)
 dealership; agency; power of attorney
- w-ḥala-maa وَعَلَى مَا (39) *conj.*
 until, till
- w-maḥi -ssalaamah وَمَعَ السَّلَامَةِ (34) *expr.* (lit. and goodbye) And that's it.
- w-huwwa wu-hnaak وَهُوَ وَهْنًا (6) *phr.* while he was there
- weeḥ وَيَشْ (1) *interrog.part.*
 what (var. ?eeḥ, ḥ-)
- weeḥ ḥalaawathum وَيَشْ حَلَاوَتَهُمْ (18) *phr.* What's good about them? What's nice about them?
- weeḥ ḥluumak وَيَشْ عُلُومَكَ *expr.*
 What's up?; How are you?
- ween-maa وَيَنْ مَا (23) *adv.*
 wherever
- wee, wee, wee وَي وَي وَي (30) *expr.* well, well!

y

- yaa يَا (12) *voca.part.* oh
- yaa يَا (13) *imperf.* yi(y)i *v.* to come (var. jaa)

- yaab يَابْ (40) *imperf.* yiib *v.t.*
 to bring (var. jaab)
- yaabis يَابِسْ *adj.* dry, dried out; arid; hard
- yaaxidlīيَاخْدِلِي (23) *expr.* (lit. He takes for me.) he buys; he takes
- yaa dah يَا دَه (16) *part.* a particle for exclamation
- yaa reet يَا رَيْتَ *interj.* I wish, I hope
- yaa salaam يَا سَلَامَ *expr.* How great!
- yaa ṭuwiilati -ḥumr يَا طُوِيلَةَ -ḥumr (10) *expr.* May you (f.) have long life (used when addressing a princess or an older person).
- yaa mistarxiṣi -llaḥam ḥinda
 -lmarag tindam يَا مَسْتَرْخِصَ -
 اللَّحْمِ عِنْدَ الْمَرْكَ تَنْدَمَ *prov.*
 (lit. He who buys cheap meat will regret it when he {eats} the soup.)
 Don't be deceived by cheap prices;
 It is too good to be true; You get what you pay for.
- yaa mkassriin ssiyyaarah يَا
 مَكْسَرِينَ السِّيَّارَةَ (30) *phr.*
 either they break the car (or...)
- yaa halaa w-marḥaba fiikum يَا
 هَلَا وَمَرْحَبًا فَيْكُمْ *expr.*
 Welcome!

yaa... yaa... يَأ... يَأ (42) *part.*
either ... or

yaayii يَأِي (40) *part.* with me

yabi يَبِي (7) *v.* he wants

yabiilhaa يَبِيلْهَا (5) *v.* it (f.)
needs

yatiim يَتِيم *n.* (pl. ?aytaam)
orphan

yajlis fii saahah يَجْلِسُ فِي سَاحَةِ (45) *phr.* He sits in a courtyard.

yadraan sala يَدْرَانُ عَلَى (37) *adj.*
worried, troubled

yad wahdah يَدٌ وَحْدَهُ (37) *phr.*
one hand; united

yasrig lkuhul mni -lleen يَسْرِكُ الْكُحْلُ مِنَ الْعَيْنِ *expr.* He steals the kohl (a black eye make-up) from the eye. He steals the shirt off your back.

yazrub miteen kiilomitir يَظْرُبُ مِئَتَيْنِ كِيلُومِيتَر (32) *phr.* (lit. to hit two hundred kilometers) He has to drive two hundred kilometers.

yaʕirzuun ruuhhum يَعْرِضُونَ رُوحَهُمْ (42) *phr.* They show themselves; They display themselves.

yaʕnii يَعْنِي (11) *v.* (I) mean; well; that is to say

yagdar ysahhil ʔamirhaa يَكْدَرُ

يُسَهِّلُ أَمْرَهَا (5) *expr.* He can facilitate its business; He can make it easy for (s.o. or s.th.).

yallaa يَلَّا (21) *part.* let's (go); come on (to move rapidly)

yallaa rʕeet يَلَّا رُضِّيتْ (21) *expr.*
She barely agreed.

yallah ʔallaʕnaah يَلِّهْ طَلَعْنَاهُ (37) *expr.* We barely pulled it out.

yamm يَمَّ (4) *adv.* beside; by, close to, near

yamiin يَمِين (19) *adj.* right (direction); right (hand); taking an oath (when used after the verb ʔalaf)

yah يَه *part.* exclamation of disbelief or surprise

yitʕallamuu -lʔayaat ʕeefe يَتَعَلَّمُوا الْحَيَاةَ تَشِيفْ (19) *expr.* They learn how life is.

yihh يَح *n.coll.* watermelon

yiddihaalah يَدِّهَالَهُ (34) *v.* He gives it to him.

yisaar يَسَار (19) *adj.* left (direction); left (hand)

yitlaʕuu wiyya(a) baʕood يَطْلَعُوا وَيَا بَعْضْ (16) *expr.* They go out together.

yiʕjaz lwaʕf ʕanhaa يَعْجَزُ الْوَصْفُ عَنْهَا (9) *expr.* (One) is incapable of describing it; It's beyond

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description.

yiɁmal mini -lɁabbah gubbah

يَعْمَلُ مِنَ الْحَبِّ كُبَّةً *prov.* (lit.

He makes a dome out of a seed.)

He makes a mountain out of a molehill.

yiɁmaluu Ɂsaab la-lgarɁ

يَعْمَلُوا حَسَابَ لِلْكَرْشِ (23) *expr.*

(lit. They make an account for the penny.) They are accountable for their money; They should tighten their belts.

yilɁabuu taɁti Ɂyuunne يَلْعَبُوا

تَحْتَ عَيْنُونَا (16) *expr.* (lit. They

play under our eyes.) They play under our supervision.

yilɁabuu Ɂaleenee يَلْعَبُوا عَلَيْنَا

(24) *expr.* (lit. They play on us.)

They cheat us; They toy with us.

yilɁabuu leene يَلْعَبُوا لَيْنَا (16)

expr. (lit. They play for us.) they play

yimsuk Ɂiidah Ɂwayy يَمْسُكُ إِيدَهُ

شَوِي (24) *expr.* (lit. He holds

his hand a little.) He is a bit tightfisted; He has a tight grip on his (money).

yimɁii -lɁaal يَمْشِي الْحَالُ (1)

expr. It's OK; It will do; fine

yimkin يَمْكُنُ (21) v. maybe;

possibly; perhaps

yimkinnuh يَمْكِنُهُ (42) v. it may

yubba يُبَى (16) v. to want

yuqaɁɁal يُقْسَلُ (44) v.*pass.* to be

washed; to be bathed (var.

yityasal)

yumba يُمْبَى (16) v. he wants

yjiib-lak sittiin ɁabiiɁah يَجِيبُ

لَكَ سِتِّينَ ذَبِيحَةً (34) *expr.* (lit.

He brings you sixty lambs.) He cooks sixty lambs.

yruuɁ w-yijii maɁaahaa يَرْوُحُ

وَيَجِي مَعَهَا (42) *expr.* (lit. He

goes and comes with her.) He goes out with her.

yruuɁuu yilɁabuu يَرْوُحُوا يَلْعَبُوا

(30) v. They play around; They

let their hair down.

yziid Ɂala -Ɂtiin ballah يَزِيدُ عَلَى

الطِّينِ بَلَّةً *expr.* (lit. He adds

wetness to the mud.) He adds fuel to the fire.

ysawwuunah يَسَوُّونَهُ (36) v.

They fish in it; They make it.

yɁizzuun Ɂaleek يَعِزُّونَ عَلَيْكَ (34)

expr. They are dear to you.

yfattih Ɂeen Ɂala ha-ddinyaa يَفْتَحُ

عَيْنُهُ عَلَى هَالدُّنْيَا (11) *expr.*

(Since) he opened his eyes to this world; (from the time) one is born

ykassir... tkissur تَكْسِرُ... تَكْسِرُ

(18) *expr.* (lit. he breaks...

breaking) He {totally} wrecks

(s.th.); He {totally} breaks (s.th.).

- ymaffii -lhaal يَمْشِي الْحَالُ (39)
expr. It's OK; to get by; It will do.
- ywadda يُوَدَّى (44) *v.pass.* to be taken; to be sent
- yoom يَوْمٌ (3) *adv. (pl.*
 ?ayyaam) when; a day; today
 (when with def.art.); nowadays
 (when with def.art.)
- yoom ?innah يَوْمٌ إِنَّهُ (15) *phr.*
 (lit. the day he...) when
- yooma -lla rahne يَوْمَ اللَّ رَحْنَا
 (36) *adv.phr.* the day we went,
 when we went
- yoom fuznaa يَوْمٌ فُزْنَا (33) *phr.*
 when we won
- yoom mini -l?ayyaam يَوْمٌ مِنْ
 الْآيَّامِ (39) *phr.* one of these
 days, one day; once upon a time
- yoomeen يَوْمَيْنِ (7) *n.dual* two
 days, a couple of days; a few days;
 a period of time
- yiinaa يِينَا (38) *v.* (lit. He comes
 to us.) We will be hit
 (figuratively by s.th.); We will be
 afflicted (by s.th.). (var. yijiinaa)